

The First Book of the Dead called the Book of Ul’lah

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Introduction. Kay

“These are the words which the Living Guides spoke to me. And I have written them down in the language of men.”

A) I understand that Ul’lah did not write this information himself/herself, coming from himself/herself, but that the Living Guides gave him/her the information. I believe it came from a different language spoken to him/her and he/she then translated it to human language.

B) That the information given was passed on to Ul’lah.

c) Ul’lah was the receiver of the information and then became the scribe who wrote it down for man in their language.

D) I felt as if I were Ul’lah receiving the spoken words and I then wrote it down from what the Living Guides gave me. I then translated it for man in their language.

E) I feel the presence of Ul’lah and the Living Guides.

F) Further study on Who Are The Living Guides.....Angels or something else? Of what body are they formed and where do they live? Are they from some other planet possibly?

G) How old is this information? What were the circumstances as to what the reason was that it came into being or was needed? What happened to make it necessary to have what appears to be information for man to free him from his past, present, and future situations here on planet Urth?

Verse 1. Harry

“And I have borne the testimony of the Lord. And all that I saw and heard have I written down. And he that reads these Books is blessed by the words of this instruction.”

Among the meanings assigned by Webster to the word “testimony” we find of particular interest the words “evidence, witness, a divine decree... a firsthand authentication of a fact.” Not something imaginary, but a fact. We also find that the past participle “borne” means “to have as a characteristic, to have as an identification, to hold aloft.”

Book 01 – The Book of Ul’lah

Thus from the beginning the text affirms the fact that the relationship of our own being with the Divine is not one of similarity, but one of identity. As voyagers, we authenticate this truth in our daily lives by activating Presence in our biological machines as they move through their fragmented worlds, allowing that which is real – and therefore indestructible-- within us to be nurtured like a child. Since these Books emanate from Essence, their power is such that even those whose organic bodies completely occlude the Light hidden within nevertheless receive real blessing (Baraka) simply by reading or hearing the words within them. And coming from Essence, nothing is lost or forgotten.

Verse 2. Grant

“And I heard before me on this day a voice as deep as a thousand thunders. And the voice was not a single voice but the voice of many.”

a. how do you understand the passage as you have written it down.

a. With writing I am surprised and become interested, a little bit scared, I was not prepared for what I have just written. I have to concentrate fully to get it right. It is not rote. It doesn't come mechanically; each word seems to be an individual calling for my full attention.

b. Now, with reading, I start to piece the words together. Initially I understand the passage as a biblical reference. Moses on the desert, high on the desert hill coming forth with a declaration that will include and affect an entire culture. And so the voices are of those who are hearing as well as those who will be heard and have already been heard. The viewpoint looks over time, able to see the entire course of past and future and including all voices in this declaration.

c. Now, with vocalization, the voice becomes personalized and so it is my voice as well, but "I" am many and include many and should listen to myself as one listening to the voice of many which is a deep as a thousand thunders, very deep coming from the most archaic parts of my being.

d. On hearing the words read, I am hearing the beginning of a story, a long story but one which I am very interested in, and is important to me. The tone rings of a deeper place, it is introducing that place that I want to spend time in and know more about. Just writing that about "spending time" I realize what a fluid notion that is. I could understand much in a flash of recognition or I could spend days in contemplation and it might feel like a moment.

e. I know something about the passage, it is true, but I know not what. Possibly I've lived it. Possibly I've heard it before, in this life or another. I'm not certain of any of this but somehow some parts of this passage are familiar. The many voices feel recognizable from reading spaces that I've been in, where many are listening, many are present. But here it is their voice that now I am listening to. It is an interplay in a reading space. It seems to be present at any time.

Book 01 – The Book of Ul’lah

f. As I read further into the text I will possibly begin to know more, but for now I'm stopping here. As I get more familiar with the narrators space I may understand more about the passage. As I see how, if and what impressions are shared by others this may also reveal much.

g. "I" the listener, reader and writer want to know more about the narrator of this passage. I want to know more about his/her viewpoint.

I can imagine a voice as deep as a thousand thunders and can see how it can create and destroy matter, how it is matter itself - the universe as sound,

I just now notice the passage "on this day." What does this mean? Removing it from the passage changes the tone. "On this day" makes the statement very direct, relevant and brings it into the present.

Verse 3. Patricia

“And they said to me.”

- a. How do you understand the passage as you have written it down.

I am curious about who is they. Is it the ‘voices.’ They said to me, implying I am important enough to have them say it to me directly. Again the quality of precise delivery, to me specifically. Kind of dismisses the grandeur of the Moses character and the reading of the tablets with a God vision in the background – Hollywood version. More personal, more immediate, more now.

- b. How do you understand the passage as you have read it? --I hear it.
- c. How do you understand the passage as you have said it aloud?

Again – the concept of immediate delivery – nothing left to chance. Said to me.

- d. How do you understand the passage as you have heard it read to you?

Well, it has been a while since it has been said to me. I will have to pass on that for the moment.

- e. How do you know about the passage(s) that you have chosen?

I take it like being the teacher delivering message to the student in a classroom, or visa versa. Or it is like getting a very important assignment – with emphasis on urgency and significance. You can trust what comes after is what I take from it.

- f. How can you know the passages or understand more about them or differently than you do now.

My best guess is that I will for the moment speak them to myself in different languages and see how the construct of the linguistics lets me take it in differently. That is my current literal cheat.

Book 01 – The Book of Ul’lah

For more significant or potentially less subjective method I will ask my self during odd moments – bathing, breathing exercise etc. what is it “They said to me.”

g. what other questions do you wish to ask yourself or another about the passages.

Who is they?

Verse 4. Harry

“I am Ul’lah. I am He who exists by virtue of essence alone. It is said of me that everything is perishable except my face. I have no other name than “I Am That I Am.” “

The first two sentences of this paragraph reaffirm that the Source of this teaching is our Creator, Pure Essence, the Absolute beyond change, existence, and reality; and our true, shared identity beyond the dance of light and shadow which is our seemingly separate, individual consciousness. “That everything is perishable except my face” is a gateway to a number of chambers describing the relationship between humans’ natural and supernatural aspects, the doctrine of the upper and lower faces of the Tree of Life and how they are linked and unified into the Body of the First Adam, of man made in the image of his maker.

Whereas each of our many incarnations of the Divine Spark--which we essentially are--into the physical world has its own unique fate and characteristics, the image of the original face which it mirrors remains unchanged, reflecting our destiny of becoming rejoined with our Creator as the fragmented sparks of life spread throughout the creation are brought together again. As voyagers, we embrace this work of returning through many lifetimes to serve until our divine photon of consciousness has reached its full growth and is finally capable of being absorbed back into the All and Nothing of the Absolute. At this point, it can be said that the electromagnetic field of the essential self has achieved dominance over that of the biological machine in which it finds itself, and the human being has reached its full potential.

The last sentence of the paragraph echoes Exodus 3:14, the only place in the Bible that this God Name is used. This statement points to the reality that pure essence is naked awareness, consciousness without subject or object, context without content. Since it is empty, it is no one thing, no separate thing, hence it is no-thing. At the same time, paradoxically, it is all and everything, every-thing all at once.

Verse 5. Harry

“These are the instructions for the moments of death and the first stage of the Primary Clear Light, which is the vision of Pure Absolute Reality.”

At this juncture, the silver cord is broken between the physical and psychological bodies. The instructions are for this moment when death energy is at its highest, and the individual confronts the Clear Light, also called by Tibetans the Luminosity, and in the Kabbalistic tradition the Shekinah or Presence of God. The raw power and shocking brilliance of this stage has been well chronicled in hundreds of near-death experiences (NDEs), and is remarkably consistent across times and cultures. How well or poorly the individual has lived his or her life,

Book 01 – The Book of Ul’ah

and how prepared they are with “essence” habits” will to a large degree determine what they will experience next, and whether or not they will then experience the subsequent transit states called by Tibetans the Bardos and by Kabbalists the Olam ha Bah or World to Come.

Verse 6. Harry

“For he who has received and used the instructions called the Guides the confrontation with the Clear Light of Reality shall obtain for him the state of the Unborn immediately and he shall not be reborn into the six worlds nor shall he pass through the intermediate stage of transit. And he shall not see the apparitions of transit. Nor shall he pass downward into unconscious rebirth in the worlds of matter.”

If the deceased person has meditated often in his previous lifetime, or has accustomed him or herself to regular prayer and/or mindfulness practice, the experience of death can be like that of a boat gently released from its mooring, or like removing a hair from a bowl of milk. However, if the individual has established an inordinately strong attachment to ego and their accomplishments in the world, especially if accompanied by violent passions, staying in the cleansing light of the luminosity can be so uncomfortable that comfort is sought – knowingly or not-- in rebirth in one of the six worlds of samsaric existence: (1) the world of the gods, (2) the world of the demi-gods, (3) the world of humans, (4) the world of the hungry ghosts, (5) the world of animals, and the world of hells. These correspond to different personality types as well as attachments or revulsions which may be particularly strong within us, and if they are we may end up choosing one of these worlds – or having it chosen for us-- in which to be reborn. These constitute the Wheel of Life and Death (Gilgulim) in the Western traditions, or the Wheel of Existence (Bhavacakra) in the East, and are, without exception, constructed of our own projections.

Verse 7. Kay

“And it has been revealed to all men that unto each the power to die consciously has been given. But if he has not the will to grasp the Absolute Truth when it has been revealed to him then he shall be born again into the six worlds of material existence.”

a) understanding the passage as I wrote it down, I decided to write the key words that grabbed me as I read the passage.

1. revealed to all
2. Power to die consciously
3. Will
4. grasp the Absolute truth
5. Has been revealed
6. Shall be born again
7. Into 6 Worlds of material existence

b) How do I understand the passage?

So, everyone has an equal chance upon death but one must be awake (having practiced

Book 01 – The Book of Ul’lah

Presence and Attention), and realize (withstand) what is being shown (Absolute Truth). If one doesn't get it (Blacking out, falling asleep) they are born again in the 6 worlds of material existence.

c) How do I understand the passage when it is said aloud?

Being born in the 6 worlds of material existence is eminent if recognition does not come.

d) How do you understand the passage as you have heard it read to you?

Will to me is endurance, steadfastness, staying with something and not faltering into side paths. Recognition.

Definition: Old english = Determination, desire, purpose, wish, request, joy, pleasure, delight

e) How do you know about the passage that you have chosen?

An inner knowingness.

f) How can I know the passages or understand more about them or differently than I know now?

It seems to be a process. Each path is different but once there the view is the same for all. And the phrase "many are called but few are chosen" comes to mind but in a different light than when I was young. All are called upon at their death of the body. What happens after that is a matter of having prior, continual training, preparation.

"Listen"

Verse 8. Kay

"And if he understands the Truth of Absolute Reality when it has been shown to him at the moment of his separation from the body of matter and he recognizes it and becomes transformed by it his bonds with the world of matter shall be instantly broken and he shall awaken into the light though no doors of death have been passed."

a) How do I understand the passage as I have written down?

1. The above happens all at once
2. Understands Truth of Reality
3. Recognition
4. Bonds with World of Matter are broken
5. Awaken to the light
6. Does not have to pass through Doors of Death into 2nd and 3rd stages

Book 01 – The Book of Ul'lah

Question: What are the methods in the Material World to know or remember The Truth
Absolute Reality?
Glimpses of Truth? Ah Ha moments?

b) How do I understand passage as I have read it.

1. Separation point from Body of Matter is where the "Moment" occurs.

Questions: Body of Matter? Body of Light? There seems to be a need for a body of light in some degree already to be in existence in the
Body of Matter? Essential Self? Spark! Waking up the Body of Light to recognize Truth
Absolute....like recognizes like....Law of similarity. Is this a visual recognition?

Definition: Reality....The quality or state being actual or true. That which exists objectively and in fact.

c left out.

d) How do I understand the passage as I have heard it read to me?

1. One is transformed by the recognition of Truth Absolute.

2." And he shall awaken into the light". Does a transformation into light happen?
This says he shall awaken into the light? Not that he is the Light???

e) How do I know about the passage that I have chosen?

1. I have to trust that by hearing the ABD that I will know. Otherwise it just somehow makes sense.

I believe with all the exercises and books E.J. has written and by working with Presence and Attention, observation of my daily activities
and giving and receiving of daily bread it will all be known at the time my separation happens.

f) How can I know the passages or understand more about them or differently than I do now?

1. With Presence and Attention

Question? Where does MERIT come in to play with all of this??

Verse 9. Kay

a) How do you understand the passage as you have written it down.

Book 01 – The Book of Ul’lah

I understand that the ABD is read while one is still in the Body in the 6 Worlds of Matter.
“While he lives”.

He can be young or old, age doesn’t matter.

b) How do you understand the passage as I have read it.

“LIFTED UP”, the act of rising, raising up. Here this means into the realm of pure spirit.

Exercise I try to use: taken from something EJ said in a morning meeting. Not his exact words, I just turned it into an exercise. When I am walking outside I look skyward (up) and not down at the cement (down).

c) and d) How do you understand the passage as you have said it aloud.
How do you understand the passage as you have heard it read to you.

I understand that the ABD should be read everyday in preparation for recognition when he is “LIFTED UP” - the spirit. It seems that there might be a better chance at remembering and not falling asleep.

e) and f) How do you know about the passage(s) that you have chosen.

With much humility.....I am learning.

g) A QUESTION for the group: How the act of lifting occurs? Is it sudden, whoosh, slow.....gentle, or electric??? or something else???

Verse 10. Grant

“And so he may see the light and recognize it without fear as his own spirit. And it shall not confuse him and he shall enter the void and endure no apparitions. And he shall not be tempted by the snares of the intermediate state of transit.”

a. I understand that by hearing the instruction, the one who is passing will pass directly to the clear light without distraction

b. Incorporating the light as one's own spirit is a vital part of successful transition. Not becoming confused, entering the void and enduring no apparitions are three separate components..then finally not being tempted.

c. Seeing, recognizing, not being confused then enter the void where one will endure no apparitions. Once there, not tempted by snares.

d. Simple instructions, authoritative and yet objective.

Book 01 – The Book of Ul'lah

e. Visually I have images of the different parts of this instruction, almost like it is a quest down and through an environment - a cave? a building?

f. A multi step process, understood now very differently than upon first reading. It shows that practice of this "process" can be helpful because it has different challenges at different stages even though it appears initially to be a single stage. I can practice certainty of knowing the light. I can work with my tendencies to go to confusion and doubt and realize that apparitions are embodiments of just that. I can recognize the snares for what they are, hooks, delays, snags.

g. Do I recognize this from before? Is it familiar? How can I practice being in this space while being in ordinary life?

Verse 11. Grant

“And when the breath has ceased and the body no longer functions and the vital force of spirit is forced to pass through the crown of the head then the Confronting With the Clear Light should be strenuously read to him.”

a. This is the stage of passing from the physical, when the readings are most vital.

b. I understand that these are instructions to future readers to be vigilant of the time of physical death so that the instructions can be delivered strenuously with intense focus and effort.

c. Reading aloud allows me to know that i have confidence in these instructions and that I know them as true. I have no hesitation in my voice and recognize the words as making very clear and good sense.

d. When I hear the words I hear their clarity, authority and equanimity.

e. I know about this passage because I have heard it referenced in many other texts and passages that this is the path that the spirit takes upon passage and that it can be guided with the proper instructions and the necessary focus of instruction. I know through meditation that something like this happens.

f. It seems that the vigilance of the reader is important, the emphasis on the instructions as being focused, and yet at the same time it seems like a natural process, so one needn't think thathe/she is making something happening. It is naturally happening and we are just supplying the bumpers along the way so that things don't go astray.

g. I want to know more about the stages of transition, how the energies work, and yet I am scared of getting too caught up in this, feeling maybe it is best to keep it as a relatively natural process. So I become aware of gaps in confidence - good to know about and work with.

Verse 12. Grant

Book 01 – The Book of Ul’lah

“And the vital time of the moments of death have come to him. Now the Clear Light of Reality can be seen by him. And in this state the Clear Light can be seen by any who have lived in the world of man.”

a. Hopeful, optimistic words.

b. So this is the third passage where now we have passed through the Crown Chakra and only now the "moments of death" are here - so this is a longer process, or so it may seem than we might have thought, even though the whole thing might take place in the blink of an eye.

c. The word "vital" stands out upon reading. There are moments of death, but these are the vital moments. Your reading was necessary to get him to this stage, but you know from the passage 10 that to keep him focused on the Clear Light is very important.

d. The absolute authority of this, the speaker is outside the realm of confusion and can see this whole process clearly, and is reporting to us on it.

e. I can visualize the clear light as being a very real experience. I feel that I have undergone this before.

f. I understand the nature of this as a process that requires vigilance and attention on both the part of the voyager and the reader. I feel that this is a part of my attention or being that is not normally active yet is responsive and strong.

g. If this experience is common to everyman, what does this tell us about reality as we know it or existence itself?

Verse 13. Pat

“And it shall come to pass that the completion of the inbreath and the completion of the outbreath shall cause the vital force to leave the body.”

a. completion is the point. It is the finishing of the thing. Reverse statement: body leave force vital cause outbreath completion.

b. “Come to pass” - it’s a sure thing. No question of anything else happening.

c. Breath is the determinate factor. In and out will cause the leaving to take place. How amazing breath is everything even in death.

d. Have to listen to someone read it to me. Can’t recall it at the moment.

e. This is a “biblical passage” passage for me. The story of the Virgin Mary, the story of Rebecca - all the women come to mind in the state of ... And it shall come to pass.

f. Knowing more comes from breathing, in and out always seems to be so simple - but from singing and chanting and yoba I know that breath in and breath out are gateways, are power structures, are maintainers and builders of flows of

Book 01 – The Book of Ul’lah

soundstream, prana, Baraka and ambiance. I usually observe “The Beloved’s” breathing as a way to tune in.

- g. I would like to know if there are pieces of art that show this “vital force leaving the body” I would be up for looking at that.

Verse 14. Pat

“And it shall be for him that even a short period in the state of awakening shall cause in him the vision of Reality as it is for six days or for seven days.”

- a. It seems so long already. Such a trial.
- b. The short period of awakening – momentary possibly – even slight awakening has the potential of a new knowledge and understanding --- vision of Reality as it is. Objective Reality – and that extends the effect for much much longer than the period of awakening. So the effect of awakening is exponential. Extensive periods of the state of awakening theoretically would create experience of vision of Reality for correspondingly LONGER and LONGER periods – months, years. Think of the Sleeping Sufi. The state of Samadhi, etc.
- c. It is in him. It’s not external. Cause in him, experienced in him. The visions, the state of awakening is all IN HIM!!
- d. Need to have a reader to me.
- e. I just ponder it for a moment or two and reflect with my mind, my heart, any references I can recall.
- f. For the time being to know differently would probably mean a change in personal, subjective state. I will test this premise while driving today and see what transpires.
- g. Does the “six days or seven days” have some significance? Octave, time of creation? Skandas? Something like that?

Verse 15. Pat

“And the time that one remains in the Clear Light state passes in most men in the twinkling of an eye. And for those who have not practiced the state of awakening they shall be reborn into the world of matter and they shall pass through the three forms of transit without their knowledge or consent.”

- h. It seemed to flow out easily as a passage. No hesitation. I watched as I typed it this morning for speed and accuracy to include in the meeting and it all flowed simply.
- i. Time and references of time catch my understanding as to the illusory nature of experience even in the Transit state. Clear Light state is outside of time and if “state of awakening” from Verse 14 is not maintained then Clear Light is not maintained and the

Book 01 – The Book of Ul’lah

worlds occur and the rebirth occurs and time is again flowing and there is no viewing of it. It all goes by just like that – without even a ponder – twinkling of an eye.

- j. The forms of transit passing through them is what resounds when I read it aloud. Things passing, state passes, pass through – it is very quick movement.
- k. Ibid
- l. This is only heresay to me at this moment. How I know is only from reading about. My references are limited, short and non relevant to this verse.
- m. Nothing to say at this time. Will have to “imagine” a few options and get back to you. HELP HERE..
- n. What should we get hold of here? It is eluding me. What is the key, the doorway into this?

Verse 16. Grant

"Now it shall come to pass that he who has practiced the thread of consciousness shall pass into the Void. And he shall not degenerate into unconsciousness. And the stream of consciousness shall remain for him the same, and he shall awaken forever in the Shining Luminous Void."

a. As I write, I understand that it is possible to pass through the death experience while maintaining something, what exactly I am not sure. I wonder about the term "practiced the thread of consciousness," what could this possibly mean, I don't remember it from before, did I miss something?

b. As I read it, I realize that the thread of consciousness may be that which leads one to realization of the void, so "thread of consciousness" may be greatly helped by the readings and Clear Light instructions. I also sense movement in non movement here, as though there is a process going on, a passing, but it is all happening in the here and now, right now, and that there is no movement at all.

c. What is passing into the void? It is equated with awakening. You pass, you awaken, you don't have to "go" anywhere. So, once again, movement/non-movement, future/present, no distinctions. Even the phrase "stream of consciousness" hints at the same ever moving, non

Book 01 – The Book of Ul'lah

moving juxtaposition that defines a stream. So one realizes that while ever moving, the stream remains the same.

d. Here for the first time I really notice the phrase "degenerate into unconsciousness." So consciousness is an active thing. It is an active state that calls for the balance between effort and non effort. To much effort one loses the present moment/awakening aspect, and too little effort, or putting too much faith in the future, one will not have the energy to maintain the thread so will degenerate.

e. I have heard it described that dying is like diving through a wave. You make some effort, some well placed effort, and it might be disconcerting but you relax, hold the thread of consciousness and don't fight the wave, you pass through it. This passage rings of this same teaching.

f. Meditation on a stream, good practice without getting too spaced out about it. Notice the combination of hereness and thereness. How can we increase our tolerance to non movement within movement. What does this mean to our daily lives, ie can we relax a little and see what is happening around us????

g. How to practice "thread of consciousness" while in this life and the relation of the readings to same?

Verse 17. Grant

"And it shall be known that just as he must be reborn in the world of matter and through his experience learn the nature of the world of matter so must there be an awakening in the world of Reality and through experience one learns to remain in the Objective World of Reality."

a. As I type this I am totally puzzled, not a clue what it means, it seems totally different than the previous passage.

b. As I read it I start to break it down: born in world of matter - learn it's ways. Ok, that gives me a focus for this world, but now the only way to learn the ways of the Objective World, (I assume the world of the void), is to be awakened there and experience it, and actually learn

Book 01 – The Book of Ul'lah

how to remain there. This is a new and different take on things. Now we are talking about developing a tolerance to the awakened state as preparation for the transition state. Practical practice in a "higher" world.

c. In reading the passage, I become aware of the parallels drawn between being born in the world of matter, and awakening into the world of Reality. This ties the two worlds together. It is intriguing, as a kind of an as above so below and vice versa thing. Can we keep an awareness of our awakening into the Objective world while we are gaining experience in the world of matter? Will that help our ability to learn to remain in the Objective world? In other words does our training here, if taken up correctly, carry forth to the other world?

d. When hearing it read, the phrase "just as he must be reborn" stuck out. Rebirth appears as natural process in the entire big picture learning cycle and that it indicates a "placement" that cannot be skipped until the full learning of the world of matter has happened. So the goal of being in the world of matter is learning the nature of the world of matter, not shunning or overcoming or mastering it, but learning it. This puts one in a gamer's mindset. Learn how to run the game elegantly, that is the goal.

e. I am in the world of matter...believe me...and have seen glimpses of the Objective.

f. Can know more about passage by practicing the instructions in the passage, awaken, learn to remain in the Objective World.

g. It's a beautiful, all encompassing passage. I think I would take this one to a desert island. It is a mantra for every morning and moment. I also want to tie it into the "be here now" aspect of the previous passage and find out how it is a natural follow up to it.

Verse 18. Grant

"So all who pass in this world to come are formed in the form of finer matter. And so in the world of matter that the body has formed so will it form also in the world to come."

a. Writing the passage I am groping. Too many "forms." I have no idea what this means.

Book 01 – The Book of Ul'lah

b. Ok, lets read it: First part, ok, Objective World is world of finer matter. Second sentence, clueless?

c. Read aloud. It seems to imply that we can have confidence that as the world of matter body formed "naturally," so the finer, Objective body will form "naturally." But this brings up a whole different topic, that of bodies. When we have a body we are aware of the body, we maintain the body, we are not just a spirit invisible thing. We might imagine that in the world of finer matter we are spirit invisible things, but we have bodies just as here. So we work to create and maintain them, they have some sustainability, start to get a life and momentum of their own. This opens up a line of work and awareness that we might not have known before.

d. Hearing the reading, I get stuck on the phrase "all who pass in this world to come." Does this mean that you will attain the objective world and then pass from that state? Intriguing to say the least, the Objective world is another step or phase, there are more to come...

e. I know very little about this passage. I can get a sense of the existence and responsibility of maintenance of a finer body by my work with energy, tai chi and the movements etc. My heart also seems sensitive to a higher energy and when I have trusted it it has led to states of higher energy and motivation for my "world of matter" body allowing me to make focused efforts that aren't usually possible.

f. By opening up to the possibilities of finer body and the possibility of an even higher body than that I may begin to learn more about their characteristics, properties, likes and dislikes and influence on my "world of matter" body.

g. Many questions are born of this passage, but I don't want to enter the world of idle imagining. Active imagining may lead to some insights, however.

Verse 19. Grant

“And as it remains in the body of matter the consciousness and psychic nervous system shall be formed in the body of light. And he that has in life perfected the body of matter he shall have also a perfected body of light. But he who has in life his body of matter neglected and has not in

Book 01 – The Book of Ul'lah

him transformed substances he afterward shall be lost and overcome with confusion and he shall descend to the worlds of rebirth in matter and energy.”

a. As I write it, I understand that the author is taking the analysis further of the bodies of consciousness, the comparison between the Objective world and the world of matter.

b. As I read it, I notice that there are two elements of the body of matter that will "survive" passing into the Objective world, the consciousness and the psychic nervous system. I also notice the importance of transforming substances in the body of matter. But there is also a somewhat confusing equation between perfecting the body of matter and how that leads to a perfected body of light. Steps seem to be: realize that you have a consciousness and psychic nervous system, work on perfecting them, and transform substances. Somehow transforming substances must be a part of body of light perfection.

c. "As it remains" - "it" is the body of light. The body of light is in the body of matter, forming a consciousness and perfected nervous system while the body of matter is alive (I guess). Somehow it's development is related to perfecting the body of matter, so it's not as if one can ignore the body of matter and concentrate only on the body of light, both must be perfected together. This is important. So many times I have wanted to leave my body behind, ignore it and just focus on the ethereal, but that will never work.

d. Choice points. Seems like a clear cut path of effort is called for here. The consequences of not transforming substances are dire.

e. I know that I have always been aware that there are limitations on the body of light, it isn't free to come and go as it pleases, and in fact any part of it that thought it was coming and going was sheer fantasy. There is a relationship, it is whole and involves terrifying responsibility for my existence on this earth, that I can pay for my time here by perfecting the body of matter through transforming substances.

f. Through facing the real, physical task of transforming substances I see that this is real work, not imaginative. I am working with a real substance. The more I do this the more I will understand about this passage. This is practical work, not pie in the sky.

Book 01 – The Book of Ul’lah

g. I assume that I know something about transforming substances. I would guess this includes transforming negative emotion, working with impressions and not taking in negativity carelessly, transforming food when eating by consciously eating, conscious breathing exercises, not expressing negativity, watching the bodies movements and habits so that precious substances are not frittered away, but held and utilized or dedicated to the benefit of all beings and the absolute.

Verse 20. Grant

“Now it shall come to pass that at the moments of death there shall be forces upon the body and there shall be signs on the body of the approach of death. And he that allows his mind to die shall remain alive. But he that refuses his mind to die he shall die. And he that allows the world to die he shall live. But he that refuses the world to die he shall die also.”

a. Typing the passage the beginning was difficult, but the last four sentences came through crystal clear.

b. Next a feeling of gratitude for hearing this teaching, so succinctly put, so clear and the realization that here is the whole teaching again, in just a few lines. You will feel the forces first, then the signs appear, then you are trained to go to zen/tao no mind, and give up any hold or attachment with the world.

c. It is a matter of allowing, nothing forced, and the the opposite of allowing is refusal. Allowance/refusal, very interesting juxtaposition which implies natural process that one can trust fully. "Just say yes" and trust. This is amazing, ie we don't have to actually DO anything, we only have to stay open, watch ourselves not react in a closing, doubting, negative, limiting way, which one might think would be the furthest thing from our minds, but we have to be vigilant, fear based, negative conditioning is a strong thing, not to be underestimated.

d. Refusal is an active negative stance that we learn in organic life. If we can learn to be simply more allowing of the higher states then we will have good preparation for this stage.

e. How do I know about this passage - I am very familiar with denial, doubt, skepticism and I am also just as aware of how easily they can be transcended with the correct humor,

Book 01 – The Book of Ul’lah

watchfulness and light. The spaces around the sick, the deathbed and around passing are very sensitive and make feedback readily apparent. They are also helpful, full of friendly guides and can be trusted. I learned this at the passing of my mother which was a transformative experience for me, and I see it in my work environment in health care.

f. I can put this short passage to memory and keep an awareness of this passage in my work and notice how those who are accepting are doing as compared to those who are denying. I can also see if my presence makes any difference to this.

g. I have questions about the practice of allowing one's mind to die, but they are mental, so I will let them go and just practice tai chi.

VERSE 21. Kay

“ And the first of these signs shall be the earth sinking into water. And there shall be felt pressing upon the body and the feeling shall be felt of melting metal. And there shall be in him a heaviness forming upward in him.”

- a) How I understand the passage as I have written it down.
- b) How I understand the passage as I have read it.

- 1. Earth sinking into water
- 2. Pressing on the Body
- 3. Felt like melting metal
- 4. Heaviness forming upward

The above will be very uncomfortable but relaxation is needed here and a go with the flow – do not fight the sensations, impartial to them.

- c) How I understand the passage as I have read it aloud.
- d) How I understand the passage as I have hear it read to me.

Be ready, alert, present because this is the first signs and that there must be more coming.

- e) How do you know about the passage you have chosen?

I have experienced something similar while ill, in the body.

Book 01 – The Book of Ul'lah

f) How can I know the passage or understand more about them or differently than you do now?

I believe that this verse 21 is alchemical and electrical in its NATURE. I refer whoever reads this to the SEVEN BODIES OF MAN, by E.J. Gold. "The Astral Body of Man" The secret may be in this method to getting thru. That being said, work diligently with this information sooner rather than later when it is too late. First formation is the NECKLACE OF BUDDHA.

VERSE 22. Kay

"And the second of signs shall be the sign of water sinking into fire. And there shall be upon him a coldness as though he had been suddenly immersed in ice. And his body shall shake and then shall he pass from the cold into heat. And his form shall burn and he shall be swallowed by fevers and he shall be as the flames and embers of the fire of the harvest."

- a) How I understand the passage as I have written it down.
- b) How do I understand the passage as I have read it.

1. Second Sign
2. Water sinking into Fire
3. Coldness
4. Body shall shake
5. Pass from cold into heat
6. Form burns, fevers

Again Alchemical in NATURE.

- c. How do I understand the passage when said aloud.

Same as when I read the passage.

- d) How do I understand the passage as you have heard it read to you.

I think one can work on these sensations while in the human body, don't wait until death.

- e) How do you know about the passage that you have chosen.

Only from an illness my body had and going thru similar signs.

- f) How can you know the passage or understand more about them or differently than

Book 01 – The Book of Ul'lah

you do now.

Work with 7 Bodies of Man book.

VERSE 23. Kay

“And the third of signs shall be the sign of fire sinking into air. And he shall seem as if about to burst and he shall feel the form fill as if it were almost to burst into atoms. And there shall be the dispelling of form. And he shall have only the form of the body of light.”

a, b, c, d, e, f, == How do you understand the passage as you have written it down.

1. 3rd Sign
2. Fire sinking into Air
3. Feeling about to burst
4. Feels form fill as if almost about to burst into Atoms
5. Only form of the Body of Light

In the above 2 Verses 21, 22 as is said in the 7 Bodies of Man, “The Emotional Body of Man persists for a while after Death. Unlike the Astral Body, it is not capable of separating from the Organic.”

In Verse 23 there is the" dispelling of the form and he shall have only the form of the BODY OF LIGHT. I

believe this is the Astral Body which is worked upon while in the Human Form. I again refer you

to Chapt. 2 and 8," 7 Bodies of Man" The Emotional Body of Man" and the "Astral Body of Man".

Verse 24. Kay

“And the last of the signs shall be the sign of air sinking into the Luminous Void. And he shall feel utterly alone. And in his desolation there shall be no space. And there shall be for him no time nor shall there be duration. And there shall be no place for him to lean upon and no place for him to rest. And in his solitude there shall be pure knowledge. And the knowledge shall be transformed by the light of Reality into understanding.”

a) How do you understand the passage as you have written it down.

1. Last of the Signs
2. Air sinking into Luminous Void
3. Feel Alone
4. No Space
5. No Time-No Duration
6. No Place to lean

Book 01 – The Book of Ul'lah

7. No Place to Rest
8. In Solitude, pure Knowledge
9. Knowledge is transformed into understanding

b)c)d) Pure Knowledge is transformed by the light of Reality. Light = Luminous or radiant energy. Something that makes things visible.

e) How do you know about the passage that you have chosen.

Once years ago I had an experience where I had a flash of what felt like lightening that went through my body, there was no sensation, and a nothingness, for a what seemed timeless, yet happened quickly. Don't know it that was this, but it was something. I can't say for sure Understanding came to me but something changed.

f) I think to be more aware of spaces, where I am and what is happening, seek to see and experience that which is not illusory.

Verse 25. Kay

“And there shall come to him his release from the body of matter. And he shall pass from the body of matter as honey from a jar.”

a) How do you understand the passage as you have written it down.

1. Release from the body of matter
2. Pass from the body of matter, like honey

b)c)d) Final separation comes and the passing out of the body is a smooth transition. Not a blast of energy as I thought before, this final separation. There is a flow to this separation.

e) How do you know about the passage that you have chosen.

I cannot say that I remember this separation.

f) How can you know the passages or understand more about them differently than you so now.

There can be times when Certain cognitions come to me and It could be said to feel like a honey flow but now necessarily outward, more as coming inward or flowing over me. I plan to just

watch
this and see if there some kind of a connection.

VERSE 26. Kay

“And so it shall come to pass that he shall be made to understand that he passes from one world into another. And if he recognizes the signs of death he should recite them. And if he recognizes not the signs of death then they should be told to him.”

I think that this verse is very clear on what to do and what is happening to him.

1. Passing from one world into the another
2. Recognizing the signs of death:

Earth sinking into Water.
Water sinking into fire.
Fire sinking into air.
Air sinking into the Luminous Void.
A release from the body of matter.
Passing from the body of matter as honey from a jar.
Passing from one World INTO another.

He should recite them as each happens.
If he does not know them then someone else should tell him.

Question: Other than reciting them at the points as they happen, is it valid to say that these same symptoms occur when we have an illness? and that is our practice time? How to practice this while in the body? Ideas!

Verse 27. Harry

“And so shall come the time when he shall be told of his passing. And it shall be told to him:”

The author of this text has written in his ABD that there are six states that a voyager will experience in the labyrinth in all, all of which are internal states of uncertainty (p74). The first of these is the state of uncertainty of the moment of transition. That is, the person who has just awakened from the deep sleeping blackout and the confrontation with the Luminous Void may not yet know that they have died, and that they are now in transit. Because of this uncertainty, the teaching is to read to them and tell them that they have died. Hearing this provides comfort, stability, and assurance to the often disoriented voyager.

Verse 28. Harry

“Now you are dying and you must leave without that which you have in this life accumulated and brought to yourself.”

Book 01 – The Book of Ul’lah

This instruction informs the voyager that all he or she has done in life, all the accomplishments, acquisitions, material belongings, all that they have believed themselves to be, must now be released and left behind; that their experience is now completely inverted – that what they thought was real is now seen to dissipate like fog in the morning sun. This experience of losing a central focus of “I-ness,” of something to lean on in terms of identity, of realizing that the ego is now dying, can be extremely frightening to many voyagers, especially to those who have not practiced the teaching during their last lifetime. Hearing this again provides stability and direction to the being in transit.

Verse 29. Harry

“You must leave your friends, family, home and pleasant surroundings. You cannot take them with you. But with you some things shall survive.”

At last an instruction to confirm a much-needed hope for what is to come. While all things of the human biological machine are now being abandoned, those essence habits that have grown in our Essential Self --from repeated efforts to put the teaching into practice while in the physical body – will survive. This body of habits IS who we are, and the degree to which we can place our sense of identity within it will be the degree to which this passage will be embraced with confidence. Fear –as well as all the secondary emotions like anger or violence generated by it to hide its shame that it feels fear – is a product of the biological machine. Within the growing electrical field of the Essential Self, however, fear can find no place. What we do get to keep is our unoccluded attention and eternalized presence, both of which are expressions of our Essential Self, or Shared Reality.

Verse 30. Harry

“You go not, neither do you come. You have been here always with us even though the form has changed. Now you are seeing it as it is but in reality it has never changed.”

This passage is a reminder that what we read in the Clear Light prayer is actually true, that nothing is happening or ever has happened. Anything that seems to be happening is just “a dance of light, the swirling patterns of light in infinite extension,” an illusion generated by the voidness of the void, “the Absolute beyond change, existence, reality.” How this illusion of actors and actions comes about brings us to the next passage, which introduces us to the five skandas (psychological components), or, alternatively, the five elements, which are the weavers of Indra’s Dream.

Verse 31. Harry

“We who are your friends, your relations, and your fellows on the path of reality are but the convergence of the five primal elements of consciousness.”

Book 01 – The Book of Ul’lah

As our fellow voyager Silverdale has pointed out, we have our ordinary consciousness which shows us our place in the material world, providing the basis of everything that we do. It is comprised of the five senses, each of which vibrates at a different frequency. Together with the information they selectively produce, they form what Silverdale calls the “historical personality” and Gurdjieff calls the “formatory apparatus.” This analog construct is what generates our “sense of self” – along with the names given to it by our parents and social environment-- and provides our personal sense of identity which in jest we often refer to as “our consciousness.” This is the consciousness produced by the five skandas or components, and is as impermanent in others as it is in ourselves. The experiences it produces in us are called “common factors.”

On the other hand, we have another sense of consciousness that is completely different in character and function called the Essential Self. It grows more slowly, over long periods of time and usually through many biological baptisms, and constitutes the shared reality of all sentient beings. It is the “spark of the divine” within each of us, and grows slowly through experience. The experiences produced by this consciousness are called “rare factors.”

The psychological components or skandas producing the before mentioned imaginary sense of self are enumerated as follows, each one generating its successor as reported by Francesca Freemantle and Chogyam Trumpa in *The Tibetan Book of the Dead* (p. xvii): (1) Form (rupa), the division of the world into subject and object, with a primitive self that becomes aware of a world external to it, a separation of “me” from “out there.” As soon as this happens, the self passively reacts to this external world with (2) Feeling (vedana), or attraction, repulsion, or indifference. Soon this reactive self becomes more active, and (3) Perception (samjna) develops, and self becomes fully aware of both stimuli and responses. All of this information is now put together by the emergence of (4) Concept (samskara), which covers all intellectual and emotional activities, leading to patterns of personality and karma. Finally, (5) Consciousness (vignana) develops and combines all the sense-perceptions and the mind, creating a complete universe of its own, thereby projecting its own images all around itself while avoiding a direct perception of the World as it really is.

While this material may be of value to scholars, it doesn’t do much to help us – as actual voyagers – know what to look for, hear, feel, or sense in any other way that would help us to benefit from this information. Fortunately, other scholars, like David Brazier (in *Never Die Alone*, edited by J. Watts and Y. Tomatsu, p.97-98) have offered other translations and interpretations that do. For example, take just skandas 2, 3, and 4. Brazier translates these as “reaction,” leading to “entrancement,” and finally producing “identification” respectively, giving us understandable markers for knowing where we are in our own experience. This sequence well describes how we function when asleep in the machine, producing common factors. In contrast, Rare Factors he defines as (2) “Awe (Samadhi),” leading to (3) “Discernment (prajna),” and then producing (4) “aspiration (chanda).” This transmutation of the common to the rare is what we call “the Work.”

Common Factors are found in people who do not yet know that they are voyagers. Rare Factors are those that emerge in those who do. The first we all lose. The last we all get to keep.

Verse 32. Grant

“And if it seems otherwise it is but a dream. And if you recognize all that you shall see in their true forms as the five primal elements of consciousness then you shall stay awake and be lifted up. But if you resist that which you shall see and believe in them then you shall be cast down and you shall sleep and be reborn into the worlds of matter.”

a. This seems to be a preparatory wake up call to the next stage.

b. The theme of recognition versus resistance playing in as a central theme, if one reacts unconsciously by resisting the visions - because he/she believe ins them - then shall sleep.

c. Our normal daily state consciousness is but a dream. We normally do not see reality, friends and family as the convergence of five primal elements. So first task is to waken from the dream. And then we will recognize all that we see as the 5 elements, remain awake and be lifted up. Resisting, however, through refusing to let the world die, will lead to being cast down. We have to have confidence in the world of spirit, and we develop that by getting to know about it during this lifetime.

d. At the time of passing, the veils get very thin. These words are great prompts to stay vigilant in our work of passing - looking for the five primal elements, recognizing but not believing.

e. I do not know much about this passage except for a few experiences where I watched the world and people here in motion as an objective thing, just moving and interacting in itself, almost seemed color coded like the 5 elements.

f. Keeping an awareness of this stage as something that is going to happen. We can work to make it happen now so that it doesnt seem so unfamiliar.

g. While in the dream and being a part of the dream we are a part of others dreams as well. We are moving just as objectively for them and if we get aware of this we might bring something different to the experience - like we have both popped out of it for a moment.

Book 01 – The Book of Ul’lah

VERSE 33. Kay

UL’LAH

a) How do I understand the passage as I have written it down?

1. Know
2. Remember Luminous Void
3. Shall be infinite and eternal
4. He shall enter the Kingdom

First it is recognizing what the Luminous Void is, then realizing I am the Luminous Void.

b) How do I understand the passage as I have read it?

If I don’t remember I am the Luminous Void than I will not be infinite or eternal and will not enter the Kingdom.

c)d) Same as above

e) How do you know the passage that I have chosen?

I cannot say that I remember being the Luminous Void or that I am now the Luminous Void

f) How can I know the passages or understand more about them or differently than I do now?

I think through Meditation, etc. Through visions, if they can be trusted, and a lot of good Karma Luck – I may have a chance of knowing the Luminous Void.

Verse 34. Kay

Ul’lah

a) How do I understand the passage as I have written it Down?

1. If wandering in dreams
2. It will be like being in a small boat in an ocean of storms
3. Overcome by waves
4. Cast into the Sea

b)c)d)e) Understanding how I read this, understanding as said aloud, understanding as I have heard it read to me.

I understand that wandering in dreams is not reality and gets one further from the target of realizing the Luminous Void.

f) How to know passage differently and understand differently?

I, at this very moment, in writing this, while seeing, hearing, find that all the senses do not realize the luminous void. I am living the dream of a dreamer. All thoughts, memories, feelings, etc. are dream living. My spirit to heal and realize its self.

Book 01 – The Book of Ul'lah

g) Questions I may Have?

Other than what I have heard or read or think I know what is true, I am lost to a quick answer for this. Doing what is necessary in a school, being in contact with a live teacher (EJ).

Mostly at this point working to understand and be aware of and make good choices to stay on the path of Knowledge and Understanding. I believe this will at the very end of this incarnation help to realize the big moment of transition.

QUESTION: WHAT DO YOU THINK IS NECESSARY TO ACCOMPLISH A SUCCESSFUL TRANSITION IN THIS LIFETIME?

VERSE 35. Kay

Ul'lah

a) How do I understand the passage as I have written down.

1. I am the Clear Light
2. Of Objective Reality
3. Perceptions are received directly
4. Never was a material creation
5. All Pure Spirit
6. Always has been

b) How do I understand the passage as I have read it.

Perceptions are all at once...I and the perceptions are one. It happens Instantaneously.

c)d) How do I understand the passage as I have said it aloud.

I am the Clear Light, of which is pure and objective and I am all that. My spirit is Pure...no body.....nothing material exists....only pure spirit everywhere.

e) How do I know the passage that I have chosen.

Only from reading and a faint buzz in my body (even tho it is nothing).

f) Work with the Heisnerize Exercise that EJ has given, it can be found in Gorebaggs

World, very useful for this I think.

VERSE 36. Kay

Ul'lah

a) How do I understand the passage as I have written it down.

1. Consciousness is unformed
2. I am the Void
3. No qualities of form
4. Real Nature is the Luminous Void itself

b) How do I understand the passage as I have read it.

I have consciousness....but it is not at the same time, it just merely IS!

c) How do I understand the passage as I have said it aloud.

Book 01 – The Book of Ul'lah

There is no good/no bad, no right/no wrong, no sensations/ or sensations.....no duality.

d) How do I understand the passage as I have heard it read to me.
I am the Luminous void, period.

e) How do I know the passages that I have chosen.
I believe I have experienced something similar to nothingness.

f) How can I know the passages or understand more about them or differently than I do now.

Not really sure if I will until it happens and then it really doesn't matter. (Just a little joke)

g) One question I wish to ask.
Why is this so scary? On some level?

In these three verses, we are being spoken to, not as a person but as Consciousness and as Presence. As persons, we are tied to historical personality who is bound by time, form and changing conditions. When we hear as Consciousness, we simply understand, and Grace is experienced.

Verse 37. Tamara

"And you are the voidness of the void, the eternal and unborn, the uncreated, the never real, never unreal."

It seems to me that we are not being told to learn or memorize these statements, but to actually hear, recognise and experience directly, the truth of it, to witness without judgement, interference or attachment. When I was little, there was a particular phrase in the Nicene Creed that would give me the shivers. The phrase was 'very God of very God'. I felt that I was falling into the vastness and heart of God I have the same response when I hear or read the words, "And you are the voidness of the void".

Verse 38. Tamara

"And all that you have been conscious of has been only the dream of the dreamer. And your own consciousness that is the voidness of the void is the endless endlessness of the pure and shining void without change and without existence. You are the voidness of pure spirit."

When we look with the 'I' of the historical personality, we dream. When we are the "I" of pure Presence, we awaken to our true nature as the pure and shining void, effortlessly witnessing consciousness expressing itself.

Book 01 – The Book of Ul'lah

In my experience, as I drop the habit of thinking of myself as body or person and begin to experience self as presence or consciousness, many personal miseries began to dissolve and a state of space-like awareness permeates the ground of daily life. (p. 84)

Beingness is the formless field, the voidness of pure spirit. Drop the belief that you need more time and experience to understand. That is the dream of the dreamer, to believe that another idea or state or understanding is needed to experience time-less, changeless Being. Attempting to identify with the source is an idea. You are already that. Beingness is not an achievement. You need not do, become, undo or change anything in order to be.* (p 84)

Verse 39. Tamara

"And your own consciousness is inseparable from the Great Body of Luminous Void. You are the Unchanging Light itself."

The mind changes, emotions change and the body changes. But Presence is the Unchanging Light itself is what You Are, when everything else has fallen away.

Water has no shape, its nature is to flow into all forms. If you put it into a cup it will take the shape of the cup. If water is poured into my cupped hands it will take the shape of my hands.

It is the same with the consciousness, which is subtler than water. It similarly has no form, but it assumes the form of whatever concept it is poured into or identifies with, but it will never be the form. It remains ever its formless nature as the Unchanging Light itself.

Footnotes from The American Book of the Dead Revised Standard Edition

And now I must recognize the illusory nature of all experience. p. 83

And since all things are nothing but the images of my own spiritual nature which is the Void itself. All the things of the world are themselves nonexistent in reality and so there is not reason to cling to them. And even this voice, this identity, this body, this world of transit, this Teaching and the necessity for the Teaching are in themselves nonexistent except as form of the consciousness of the Void. P 84

Vocabulary

Change: To knowingly or unknowingly alter the way something is or seems to be.

Consciousness: Knowingness and awareness not dependent on the universe for its arousal or existence.

Luminous: Glowing and transparent nothingness; also the dial on some watches.

Book 01 – The Book of Ul’lah

Void: Consciousness without an object not being limited to form, awareness or specific consciousness.

Verse 40. Harry

“And you can expect no birth ,no death, no existence, no change. And in the Reality of pure spirit there can be no birth, no death, no existence and no change.”

Understanding these two quite radical statements presents us with an extraordinary challenge; if we really understand them, then we cannot talk about them, since talking is a mental process of the machine, and pure essence – the new territory in question, we suppose – cannot be defined by mentation. This presents a classic “Catch 22” contradiction: we find ourselves in a situation that can only be “solved” by not being in that situation to begin with. So, with this caveat – not really knowing what we are doing – we can boldly leap into the Void of unknowing. Could re-examining a few key words offer a fresh perspective?

Initially, some peoples’ reaction to this passage may be a strange sense of dread, a confusion arising from a fear of “nothingness,” or even knowing what nothingness is. Some scholars have assuaged this fear by pointing out that this confusion about (what is essentially) the Buddha’s teaching is due to misinterpreting the concept of “no thing” (i.e. void of linearity) to mean the voidness of Nothingness, or nonexistence (see David Hawkins, *Discovery of the Presence of God: Devotional Nonduality*, p137). Also, Red Pine (in his highly readable translation, *The Heart Sutra*, p68-69) says that Avalokita has seen the skandas and found that they are empty, or shunya. What is hollow, empty or void is the existence of a self, but if there is no self-existence, there is likewise no non-existence! Voidness is not the same thing as nothingness; it is just the absence of false distinctions that separate one thing from another, one being from another, or even one idea from another. Therefore, “emptiness is not nothing, it’s everything, everything all at once (p69).”

We have now let go of the fool’s errand of ‘proving the existence of non-existence,’ and find ourselves in Gurdjieff’s “All and Everything,” a quantum substrate in the unchanging presence of all possibilities, where there is no one thing without any other. This is seeing Reality as it is, unfiltered, unoccluded by machine fears, separations, perceptions, expectations, attachments, or even by time or space; a reality of which up to now we may have had only small glimpses, triggering strange recollections and often even stranger dreams.

Verse 41. Harry

“And you are the heart of spirit. Recognize the voidness of your own spirit. This and this alone is your true nature.”

Whatever this ‘strange new world’ of Pure Essence is in which we now find ourselves returned, we are again reminded that it is synonymous with our own true nature, that our relationship with it--as we discovered earlier in the text--is one of identity. We experience Presence (content) and Awareness (context) without location, temporality, width, dimension, weight, height,

Book 01 – The Book of Ul’lah

subject or object as our true and only nature. Everything we experience is our own projection, created from our own primordial consciousness.

If this sounds rather Spartan, we might consider remembering that we now have the opportunity of living without amnesia of the Divine.

Verse 42. Harry

“And this shall be read to the deceased at least three times and as many as seven times. And the reader shall sincerely read to him in good thoughts. And the reading shall continue until all hope of liberation in the Clear Light has vanished. And that he shall be awakened in the Luminous Void and that he shall not pass through the apparitions of the second stage of transit.”

The process of dying may not be completed, as is usually considered the case in contemporary Western belief, upon the exhalation of the last breath. In many other traditions, including those embraced by the author of this text, departure from the body may require anywhere from 30 minutes to one hour at a minimum, to as much as three days (or even seven days in some cases) to be completed. As this period is variable, depending upon a wide range of factors, the readings are repeated from three to seven times daily to insure that the generally confused and disoriented voyager is contacted and supported in his or her passage. Additionally, ongoing support will also be needed by many individuals. In the days following initial transit, for some as many as several weeks, once contact is made.

The individual in transit is now deprived of the analog construct produced by the five senses in the brain which is called “the world.” Everything is inverted, there is nowhere to be found a source of solidity, a stable place where “I-ness” can find support, a frame of reference which can help the voyager to “make sense” of what is happening, or at least of what seems to be happening.

“All hope of liberation” is gone only when contact with the voyager is completely lost, a condition which can be clearly sensed by the reader if contact has in fact been established. Even then, even when the reader feels he or she is only reading to themselves, it is advisable to continue reading until completion for those others who may also be benefiting from the reading, even if the reader has been unaware of their presence. It may be helpful to remember that the Beloved makes every effort at every opportunity to liberate us, the voyager; indeed, the whole purpose of the Beloved is our liberation.

