



LIBER  
II

THE MESSAGE  
OF  
THE MASTER  
THERION

A. . . A . . . Publication in Class E



|          |               |                      |
|----------|---------------|----------------------|
| 93       | 10° = 1□      | } Pro Coll.<br>Summ. |
| 666      | 9° = 2□       |                      |
| 777      | 8° = 3□       |                      |
| D. D. S. | 7° = 4□       | } Pro Coll.<br>Int.  |
| O. M.    | 7° = 4□       |                      |
| O. S. V. | 6° = 5□       |                      |
| Parzival | 5° = 6□       |                      |
| V. N.    | Præmonstrator | } Pro Coll.<br>Ext.  |
| P.       | Imperator     |                      |
| Achad    | Cancellarius  |                      |

## LIBER II

### THE MESSAGE OF THE MASTER THERION

[The quotations in this Message are from Liber  
Legis—The Book of the Law.—ED.]

“Do what thou wilt shall be the whole of the Law.”

“There is no Law beyond Do what thou wilt.”

“The word of the law is *θελημα*.”

*θελημα*—Thelema—means Will.

The Key to this Message is this word—Will. The first obvious meaning of this Law is confirmed by antithesis: “The word of Sin is Restriction.”

Again: “Thou hast no right but to do thy will. Do that and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.”

Take this carefully; it seems to imply a theory that if every man and every woman did his and her will—the true will—there would be no clashing. “Every man and every woman is a star,” and each star moves in an appointed path without interference. There is plenty of room for all; it is only disorder that creates confusion.

From these considerations it should be clear that “Do what thou wilt” does not mean “Do what you like.” It is the apotheosis of Freedom; but it is also the strictest possible bond.

Do what thou wilt—then do nothing else. Let nothing deflect thee from that austere and holy task. Liberty is

## THE EQUINOX

absolute to do thy will; but seek to do any other thing whatever, and instantly obstacles must arise. Every act that is not in definite course of that one orbit is erratic, an hindrance. Will must not be two, but one.

Note further that this will is not only to be pure, that is, single, as explained above, but also “unassuaged of purpose.” This strange phrase must give us pause. It may mean that any purpose in the will would damp it; clearly the “lust of result” is a thing from which it must be delivered.

But the phrase may also be interpreted as if it read “with purpose unassuaged”—i. e., with tireless energy. The conception is, therefore, of an eternal motion, infinite and unalterable. It is Nirvana, only dynamic instead of static—and this comes to the same thing in the end.

The obvious practical task of the magician is then to discover what his will really is, so that he may do it in this manner, and he can best accomplish this by the practices of Liber Thisarb (see EQUINOX I. VII. 105) or such others as may from one time to another be appointed.

It should now be perfectly simple for everybody to understand the Message of the Master Therion.

Thou must (1) Find out what is thy Will. (2) Do that Will with (a) one-pointedness, (b) detachment, (c) peace.

Then, and then only, art thou in harmony with the Movement of Things, thy will part of, and therefore equal to, the Will of God. And since the will is but the dynamic aspect of the self, and since two different selves could not possess identical wills; then, if thy will be God’s will, *Thou art That*.

There is but one other word to explain. Elsewhere it is written—surely for our great comfort—“Love is the law, love under will.”

## THE MESSAGE OF THE MASTER THERION

This is to be taken as meaning that while Will is the Law, the nature of that Will is Love. But this Love is as it were a by-product of that Will; it does not contradict or supersede that Will; and if apparent contradiction should arise in any crisis, it is the Will that will guide us aright. Lo, while in the Book of the Law is much of Love, there is no word of Sentimentality. Hate itself is almost like Love! Fighting most certainly is Love! "As brothers fight ye!" All the manly races of the world understand this. The Love of Liber Legis is always bold, virile, even orgiastic. There is delicacy, but it is the delicacy of strength. Mighty and terrible and glorious as it is, however, it is but the pennon upon the sacred lance of Will, the damascened inscription upon the swords of the Knight-monks of Thelema.

Love is the law, love under will.

SCANS FROM ALEISTER CROWLEY'S

# THE EQUINOX

More at <https://keepsilence.org/the-equinox>

This work made possible by donations from:

## Ordo Templi Orientis

AMeTh Lodge  
(London UK)

Mark Dalton

Nicholaus Gentry

Michael Effertz

Stewart Lundy

סתר

IAO131

Connor Smith

Scott Kenney

John MacDonald

Lutz Lemke

Fr. I.V.I.V.I.

Keith Cantú

Alan Willms

Mark Todd

Adam Vavrck

Vinicius de Mesquita

Michael Schuessler

Eremia

Horizon Lodge  
(Seattle WA USA)

Dean Ellis

Kjetil Fjell

Lilith Vala Xara

Abigail I. Habdas

Tony Iannotti

Jay Lee

Robin Bohumil

Enatheleme & Egeira

Giovanni Iannotti, Ph.D.

Collegium ad Lux et Nox

Arcanum Coronam

Igor Bagmanov

Amber Baker

crescente mutatio.

James Strain

Shaun Dewfall

Eris Concordia

Peter Squicciarini

If you would like to contribute please visit:  
<https://keepsilence.org/the-equinox/donate.html>