

THE ETHICS OF THELEMA

A Collection of Essays, Featuring

THE LAW OF LIBERTY

A Tract of Το Μεγα Θηεριον 666

That is a Magus 9^o=2[□] A.:A.:

THE MESSAGE OF THE MASTER THERION

DUTY

by Aleister Crowley

LIBER LIBRÆ

The Book of the Balance

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Phyllis Seckler (1917-2004), Founder
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Temple of Thelema is an initiating Order – a modern Mystery School that focuses on the spiritual transformation of its members through progressive training in magick, mysticism, and esoteric psychology.

All work of Temple of Thelema is founded on the teachings of a received text titled *Liber Legis*, or *The Book of the Law*.

The primary message of *Liber Legis* is expressed by:

- the Greek word THELEMA (θέλημα), “will,” referring to the True Will, *dharma*, or Divine Word inherent in each person
- the Greek AGAPÉ (ἀγάπη), “love,” specifically *bhakti*, or passionate love of the Divine, as a basis for authentic human love
- the precept that, “Every man and every woman is a star” – each of us a spiritual being alive in a universe of unending wonder and choice

Most work of Temple of Thelema is performed in private by initiated members. As a service to aspirants, the Order also maintains a public discussion forum at www.heruraha.net.

All interested in initiation in Temple of Thelema are invited to review the information page at the end of this monograph.

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THE LAW OF LIBERTY

A TRACT OF TO ΜΕΓΑ ΘΗΠΙΟΝ 666.
THAT IS A MAGUS $9^{\circ}=2^{\square}$, A.:A.:

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

I

I am often asked why I begin my letters in this way. No matter whether I am writing to my lady or to my butcher, always I begin with these eleven words. Why, how else should I begin? What other greeting could be so glad? Look, brother, we are free! Rejoice with me, sister, there is no law beyond Do what thou wilt!

II

I write this for those who have not read our Sacred book, *The Book of the Law*, or for those who, reading it, have somehow failed to understand its perfection. For there are many matters in this Book, and the Glad Tidings are now here, now there, scattered throughout the Book as the Stars are scattered through the field of Night. Rejoice with me, all ye people! At the very head of the Book stands the great charter of our godhead: "Every man and every woman is a star."¹ We are

all free, all independent, all shining gloriously, each one a radiant world. Is not that good tidings?

Then comes the first call of the Great Goddess Nuit, Lady of the Starry Heaven, who is also Matter in its deepest metaphysical sense, who is the infinite in whom all we live and move and have our being. Hear Her first summons to us men and women: "Come forth, o children, under the stars, & take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy." Later She explains the mystery of sorrow: "For I am divided for love's sake, for the chance of union."

"This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

It is shown later how this can be, how death itself is an ecstasy like love, but more intense, the reunion of the soul with its true self.

And what are the conditions of this joy, and peace, and glory? Is ours the gloomy asceticism of the Christian, and the Buddhist, and the Hindu? Are we walking in eternal fear lest some "sin" should cut us off from "grace"? By no means.

"Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of

¹ The quotations in this Message are from *Liber Legis*, *The Book of the Law*. No substantial new editing was undertaken for this edition except for minor corrections in quotations from *Liber Legis*. – ED.

love as ye will, when, where and with whom ye will! But always unto me.”

This is the only point to bear in mind, that every act must be a ritual, an act of worship, a sacrament. Live as the kings and princes, crowned and uncrowned, of this world, have always lived, as masters always live; but let it not be self-indulgence; make your self-indulgence your religion.

When you drink and dance and take delight, you are not being “immoral,” you are not “risking your immortal soul”; you are fulfilling the precepts of our holy religion – provided only that you remember to regard your actions in this light. Do not lower yourself and destroy and cheapen your pleasure by leaving out the supreme joy, the consciousness of the Peace that passeth understanding. Do not embrace mere Marian or Melusine; she is Nuit Herself, specially concentrated and incarnated in a human form to give you infinite love, to bid you taste even on earth the Elixir of Immortality. “But ecstasy be thine and joy of earth: ever To me! To me!”

Again She speaks: “Love is the law, love under will.” Keep pure your highest ideal; strive ever toward it without allowing aught to stop you or turn you aside, even as a star sweeps upon its incalculable and infinite course of glory, and all is Love. The Law of your being becomes Light, Life, Love and Liberty. All is peace, all is harmony and beauty, all is joy.

For hear, how gracious is the Goddess: “I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.”

Is this not better than the death-in-life of the slaves of the Slave-Gods, as they go oppressed by consciousness of “sin,” wearily seeking or simulating wearisome and tedious “virtues”?

With such, we who have accepted the Law of Thelema have nothing to do. We have heard the Voice of the Star-Goddess: “I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!” And thus She ends:

“Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the volup-

tuous night-sky. To me! To me!” And with these words, “The Manifestation of Nuit is at an end.”

III

In the next chapter of our book is given the word of Hadit, who is the complement of Nuit. He is eternal energy, the Infinite Motion of Things, the central core of all being. The manifested Universe comes from the marriage of Nuit and Hadit; without this could no thing be. This eternal, this perpetual marriage-feast is then the nature of things themselves; and therefore everything that is, is a crystallization of divine ecstasy.

Hadit tells us of Himself: “I am the flame that burns in every heart of man, and in the core of every star.” He is then your own inmost divine self; it is you, and not another, who are lost in the constant rapture of the embraces of Infinite Beauty. A little further on He speaks of us: “We are not for the poor and sad: the lords of the earth are our kinsfolk.”

“Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.”

“Beauty and strength, leaping laughter and delicious languor, force and fire are of us.” Later, concerning death, He says: “Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever.” When you know that, what is left but delight? And how are we to live meanwhile?

“It is a lie, this folly against self.” “Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.”

Again and again, in words like these, He sees the expansion and the development of the soul through joy.

Here is the Calendar of our Church: “But ye, o my people, rise up & awake! Let the rituals be rightly performed with joy & beauty!” Remember that all acts of love and pleasure are rituals, must be rituals. “There are rituals of the elements and feasts of the times. A feast for the first night of the Prophet and his Bride! A feast for the three days of the writing of the Book of the Law. A feast for Tahuti and the child of the Prophet – secret, O Prophet! A feast for the Supreme Ritual, and a feast for the Equinox of the Gods. A feast for fire and a feast for water; a feast for life and a greater feast for

death! A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight! Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.” It all depends on your own acceptances of this new law, and you are not asked to believe anything, to accept a string of foolish fables beneath the intellectual level of a Bushman and the moral level of a drug-fiend. All you have to do is to be yourself, to do your will, and to rejoice.

“Dost thou fail? Art thou sorry? Is fear in thine heart?” He says again: “Where I am these are not.” There is much more of the same kind; enough has been quoted already to make all clear. But there is a further injunction. “Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if

thou do aught joyous, let there be subtlety therein! But exceed! exceed! Strive ever to more! and if thou art truly mine – and doubt it not, an if thou art ever joyous! – death is the crown of all.”

Lift yourselves up, my brothers and sisters of the earth! Put neath your feet all fears, all qualms, all hesitancies! Lift yourselves up! Come forth, free and joyous, by night and day, to do your will; for “There is no law beyond Do what thou wilt.” Lift yourselves up! Walk forth with us in Light and Life and Love and Liberty, taking our pleasure as Kings and Queens in Heaven and on Earth.

The sun is arisen; the spectre of the ages has been put to flight. “The word of Sin is Restriction,” or as it has been otherwise said on this text: That is Sin, to hold thine holy spirit in!

Go on, go on in thy might; and let no man make thee afraid.

Love is the law, love under will.

THE MESSAGE OF THE MASTER THERION

“Do what thou wilt shall be the whole of the Law.”¹

“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 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.

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

¹ The quotations in this Message are from *Liber Legis – The Book of the Law.* – ED.

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.”

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! “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.

DUTY

A note on the chief rules of practical conduct to be observed
by those who accept the Law of Thelema.

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

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

*“[...] 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.”*

“Love is the law, love under will.”

“Every man and every woman is a star.”

A. YOUR DUTY TO YOURSELF

1. Find yourself to be the centre of your own Universe.

*“I am the flame that burns in every heart of
man, and in the core of every star.”*

2. Explore the Nature and Powers of your own Being.

This includes everything which is, or can be for
you; and you must accept everything exactly as it is
in itself, as one of the factors which go to make up
your True Self. This True Self thus ultimately in-
cludes all things soever; its discovery is Initiation
(the travelling inwards) and as its Nature is to move
continually, it must be understood not as static, but
as dynamic, not as a Noun but as a Verb.

3. Develop in due harmony and proportion every faculty which you possess.

“Wisdom says: be strong!”

“But exceed! exceed!”

*“Be strong, o man! lust, enjoy all things of sense
and rapture: fear not that any God shall deny thee
for this.”*

4. Contemplate your own Nature.

Consider every element thereof both separately
and in relation to all the rest as to judge accurately
the true purpose of the totality of your Being.

5. Find the formula of this purpose, or “True Will,” in an expression as simple as possible.

Learn to understand clearly how best to manip-
ulate the energies which you control to obtain the
results most favourable to it from its relations with

the part of the Universe which you do not yet control.

6. Extend the dominion of your consciousness, and its control of all forces alien to it, to the utmost.

Do this by the ever stronger and more skillful application of your faculties to the finer, clearer, fuller, and more accurate perception, the better understanding, and the more wisely ordered government, of that external Universe.

7. Never permit the thought or will of any other Being to interfere with your own.

Be constantly vigilant to resent, and on the alert to resist, with unvanquishable ardour and vehemence of passion unquenchable, every attempt of any other Being to influence you otherwise than by contributing new facts to your experience of the Universe, or by assisting you to reach a higher synthesis of Truth by the mode of passionate fusion.

8. Do not repress or restrict any true instinct of your Nature; but devote all in perfection to the sole service of your one True Will.

“Be goodly therefore”

“The Word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.

“So with thy all; 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.”

“Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy.”

9. Rejoice!

“Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.”

“But ye, o my people, rise up & awake! Let the rituals be rightly performed with joy & beauty! [...] A feast for fire and a feast for water; a feast for life

and a greater feast for death! A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight! Aye! feast! rejoice! there is no dread hereafter. There is no dissolution, and eternal ecstasy in the kisses of Nu.”

“Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!”

“Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice!”

“Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.”

**B.
YOUR DUTY TO OTHER
INDIVIDUAL MEN
AND WOMEN**

1. “Love is the law, love under will.”

Unite yourself passionately with every other form of consciousness, thus destroying the sense of separateness from the Whole, and creating a new base-line in the Universe from which to measure it.

2. “As brothers fight ye!”

“If he be a King, thou canst not hurt him.”

To bring out saliently the differences between two points-of-view is useful to both in measuring the position of each in the whole. Combat stimulates the virile or creative energy; and, like love, of which it is one form, excites the mind to an orgasm which enables it to transcend its rational dullness.

3. Abstain from all interferences with other wills.

“Beware lest any force another, King against King!”

(The love and war in the previous injunctions are of the nature of sport, where one respects, and learns from the opponent, but never interferes with him, outside the actual game.) To seek to dominate or influence another is to seek to deform or destroy

him; and he is a necessary part of one's own Universe, that is, of one's self.

4. Seek, if you so will, to enlighten another when need arises.

This may be done, always with the strict respect for the attitude of the good sportsman, when he is in distress through failure to understand himself clearly, especially when he specifically demands help; for his darkness may hinder one's perception of his perfection. (Yet also his darkness may serve as a warning, or excite one's interest.) It is also lawful when his ignorance has led him to interfere with one's will. All interference is in any case dangerous, and demands the exercise of extreme skill and good judgement, fortified by experience. To influence another is to leave one's citadel unguarded; and the attempt commonly ends in losing one's own self-supremacy.

5. Worship all!

"Every man and every woman is a star."

"Mercy let be off; damn them who pity!"

"We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: if the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

Each being is, exactly as you are, the sole centre of a Universe in no wise identical with, or even assimilable to, your own. The impersonal Universe of "Nature" is only an abstraction, approximately true, of the factors which it is convenient to regard as common to all. The Universe of another is therefore necessarily unknown to, and unknowable by, you; but it induces currents of energy in yours by determining in part your reactions. Use men and women, therefore, with the absolute respect due to inviolable standards of measurement; verify your own observations by comparison with similar judgements made by them; and, studying the methods which determine their failure or success, acquire for yourself the wit and skill required to cope with your own problems.

C.

YOUR DUTY TO MANKIND

1. Establish the Law of Thelema as the sole basis of conduct.

The general welfare of the race being necessary in many respects to your own, that well-being, like your own, principally a function of the intelligent and wise observance of the Law of Thelema, it is of the very first importance to you that every individual should accept frankly that Law, and strictly govern himself in full accordance therewith.

You may regard the establishment of the Law of Thelema as an essential element of your True Will, since, whatever the ultimate nature of that Will, the evident condition of putting it into execution is freedom from external interference.

Governments often exhibit the most deplorable stupidity, however enlightened may be the men who compose and constitute them, or the people whose destinies they direct. It is therefore incumbent on every man and woman to take the proper steps to cause the revisions of all existing statutes on the basis of the Law of Thelema. This Law being a Law of Liberty, the aim of the legislation must be to secure the amplest freedom for each individual in the state, eschewing the presumptuous assumption that any given positive ideal is worthy to be obtained.

"The Word of Sin is Restriction."

The essence of crime is that it restricts the freedom of the individual outraged. (Thus, murder restricts his right to live; robbery, his right to enjoy the fruits of his labour; coining, his right to the guarantee of the State that he shall barter in security; etc.) It is then the common duty to prevent crime by segregating the criminal, and by the threat of reprisals; also, to teach the criminal that his acts, being analyzed, are contrary to his own True Will. (This may often be accomplished by taking from him the right which he has denied to others; as by outlawing the thief, so that he feels constant anxiety for the safety of his own possessions, removed from the ward of the State.) The rule is quite simple. He who violated any right declares magically that it does not exist; therefore it no longer does so, for **him**.

Crime being a direct spiritual violation of the Law of Thelema, it should not be tolerated in the community. Those who possess the instinct should

be segregated in a settlement to build up a state of their own, so to learn the necessity of themselves imposing and maintaining rules of justice.

All artificial crimes should be abolished. When fantastic restrictions disappear, the greater freedom of the individual will itself teach him to avoid acts which really restrict natural rights. Thus real crime will diminish dramatically.

The administration of the Law should be simplified by training men of uprightness and discretion whose will is to fulfill this function in the community to decide all complaints by the abstract principle of the Law of Thelema, and to award judgement on the basis of the actual restriction caused by the offense.

The ultimate aim is thus to reintegrate conscience, on true scientific principles, as the warden of conduct, the monitor of the people, and the guarantee of the governors.

D. YOUR DUTY TO ALL OTHER BEINGS AND THINGS

1. Apply the Law of Thelema to all problems of fitness, use, and development.

It is a violation of the Law of Thelema to abuse the natural qualities of any animal or object by diverting it from its proper function, as determined by consideration of its history and structure. Thus, to train children to perform mental operations, or to practice tasks, for which they are unfitted, is a crime against nature. Similarly, to build houses of

rotten material, to adulterate food, to destroy forests, etc., etc., is to offend.

The Law of Thelema is to be applied unflinchingly to decide every question of conduct. The inherent fitness of any thing for any proposed use should be the sole criterion.

Apparent, and sometimes even real, conflict between interests will frequently arise. Such cases are to be decided by the general value of the contending parties in the scale of Nature. Thus, a tree has a right to its life; but a man being more than a tree, he may cut it down for fuel or shelter when need arises. Even so, let him remember that the Law never fails to avenge infractions: as when wanton deforestation has ruined a climate or a soil, or as when the importation of rabbits for a cheap supply of food has created a plague.

Observe that the violation of the Law of Thelema produces cumulative ills. The drain of the agricultural population to big cities, due chiefly to persuading them to abandon their natural ideals, has not only made the country less tolerable to the peasant, but debauched the town. And the error tends to increase in geometrical progression, until a remedy has become almost inconceivable and the whole structure of society is threatened with ruin.

The wise application based on observation and experience of the Law of Thelema is to work in conscious harmony with Evolution. Experiments in creation, involving variation from existing types, are lawful and necessary. Their value is to be judged by their fertility as bearing witness to their harmony with the course of nature towards perfection.

LIBER LIBRÆ

0. Learn first – Oh thou who aspirest unto our ancient Order! – that Equilibrium is the basis of the Work. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

1. Know then, that as man is born into this world amidst the Darkness of Matter, and the strife of contending forces; so must his first endeavor be to seek the Light through their reconciliation.

2. Thou then, who hast trials and troubles, rejoice because of them, for in them is Strength, and by their means is a pathway opened unto that Light.

3. How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of time; how, were thy trials not many, couldst thou purge thy soul from the dross of earth?

Is it but now that the Higher Life is beset with dangers and difficulties; hath it not ever been so with the Sages and Hierophants of the past? They have been persecuted and reviled, they have been tormented of men; yet through this also has their Glory increased.

4. Rejoice therefore, O Initiate, for the greater thy trial the greater thy Triumph. When men shall revile thee, and speak against thee falsely, hath not the Master said, "Blessed art thou!"?

5. Yet, oh aspirant, let thy victories bring thee not Vanity, for with increase of Knowledge should come increase of Wisdom. He who knoweth little, thinketh he knoweth much; but he who knoweth much hath learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool, than of him.

6. Be not hasty to condemn others; how knowest thou that in their place, thou couldst have resisted

the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself?

7. Thou therefore who desirest Magical Gifts, be sure that thy soul is firm and steadfast; for it is by flattering thy weaknesses that the Weak Ones will gain power over thee. Humble thyself before thy Self, yet fear neither man nor spirit. Fear is failure, and the forerunner of failure: and courage is the beginning of virtue.

8. Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock nor revile them, for so assuredly wilt thou be led into error.

9. A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he calleth himself, but also the whole universe.

10. Worship, and neglect not, the physical body which is thy temporary connection with the outer and material world. Therefore let thy mental Equilibrium be above disturbance by material events; strengthen and control the animal passions, discipline the emotions and the reason, nourish the Higher Aspirations.

11. Do good unto others for its own sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude.

12. Remember that unbalanced force is evil; that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet Evil. Act passionately;

think rationally; be Thyself.

13. True ritual is as much action as word; it is Will.

14. Remember that this earth is but an atom in the universe, and that thou thyself art but an atom thereon, and that even couldst thou become the God of this earth whereon thou crawlest and grovellest, that thou wouldest, even then, be but an atom, and one amongst many.

15. Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices.

16. To obtain Magical Power, learn to control thought; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory Idea that presents itself.

17. Fixed thought is a means to an end. Therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of thy thought, and therefore hath it been said that "the thought of foolishness is sin." Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?

18. Therefore, as hath already been said, Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose centre the Creative Word issued in the birth of the dawning Universe.

19. Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice; be energetic and strong like the Salamanders, but avoid irritability and ferocity; be flexible and attentive to images like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.

20. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. For wert thou to summon the Gnomes to pander to thine avarice, thou wouldest no longer command them, but they would command thee. Wouldst thou abuse the pure beings of the woods and mountains to fill thy coffers and satisfy thy hunger of Gold? Wouldst thou debase the Spirits of Living Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Waters to pander to thy lust of debauchery? Wouldst thou force the Spirits of the Evening Breeze to minister to thy folly and caprice? Know that with such desires thou canst but attract the Weak, not the Strong, and in that case the Weak will have power over thee.

21. In true religion there is no sect, therefore take heed that thou blaspheme not the name by which another knoweth his God; for if thou do this thing in Jupiter thou wilt blaspheme יהרה and in Osiris יהשורה. Ask and ye shall have! Seek, and ye shall find! Knock, and it shall be opened unto you!



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

Temple of Thelema is a true Outer Vehicle of the Greater Mysteries, providing ceremonial initiation, training, and regular group work, all in conformity with the principles of *Liber L. vel Legis, The Book of the Law*. **Temple of Thelema** is founded upon the teachings of College of Thelema, and combines methods of both East and West: the Ageless Wisdom of Asia's yoga and Europe's Alchemy and Qabalah – a practical blend of intellectual training, meditation, magical ritual, and self-discovery at every stage of progress.

“Know Thyself” has always been the central beacon of the Mysteries. We have added much that has been learned in the last 100 years concerning self-exploration and self-knowledge, to make “Know Thyself” a living reality. We have discovered specific methods that prepare people for lucid breakthrough experiences in the conscious recognition and articulation (to themselves) of their True Will.

While membership is invitational, interested persons are invited to request a meeting with the Chiefs of a Temple.

Temple of Thelema is selective. We seek those who truly desire to grow in Love, Power, and Wisdom, and to serve humanity in conformity with *The Book of the Law*. An investment of time, effort, and commitment is expected from each member. We seek those who aspire fervently to the Great Work, dare to undertake that Work, and commit to apply their best effort to effect Harmony within the Order and within the world.

To learn more about Temple of Thelema, visit us on the web at www.thelema.org. To find the Temple of Thelema location nearest to you, visit:

http://thelema.org/temple_of_thelema/locations.html

Love is the law, love under will.

**The Grand Chiefs
Temple of Thelema**