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I'd rather tell you what Crowley thought and we might go from there:

Aleister Crowley from *The Law is for All* wrote:

"the Indian": The religion of Hindustan, metaphysically and mystically comprehensive enough to assure itself the possession of much truth, is in practice almost as superstitious and false as Christianity, a faith of slaves, liars and dastards. The same remarks apply roughly to Buddhism.

"Mongol": presumably the reference is to Confucianism, whose metaphysical and ethical flawlessness has not saved its adherents from losing those ruder virtues which are proper to a Fighting Animal, and thus yielding at last a civilization coeval with history itself to the barbarous tribes of Europe.

"Din" - "severity" or "judgment" - may refer to the Jewish Law, rather than the Faith (al-din) of Islam. Assuming this, the six religions whose flesh must be torn out cover the whole globe outside Islam and Christianity.

Why assault their flesh rather than their eyes, as in the other cases? Because the metaphysics, or point of view, is correct - I take Judaism as Qabalistic - but the practice imperfect.

As you can see, Crowley posits that the names used in III:53 are names of religions or "metaphysical" rules - not the arbitrary dividing lines of man's use of land contracts.

I think you're taking the phrase "Mongol and Din" out of context. If you put it in context, and assume that what you think "Mongol and Din" means prophetically applies equally to at least the whole verse, then I would assume something similar must happen with the "Indian and Buddhist".

But, honestly, I'm not much for prophetic political, externalized interpretations of the Book of the Law. It might have some value, but growing up in a prophecy-obsessed Christian doomsday cult, I can see what can easily happen.

Besides, I look at the whole passage, and it really appears to be about getting rid of old belief systems (to me):

49. I am in a secret fourfold word, the blasphemy against all gods of men.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohammed & blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

Mongol and Din as empires is an interesting idea, worth thinking about. FWIW, Karen Armstrong (*The Case for God*) says the Arabic word "din" means religion or way of life, which is similar to "Tao".

Crowley's explanation was sort of what I'm critiquing - from my personal understanding, the terms Mongol and Din do not seem to refer to Confucianism and Judaism. Mongols were hostile to things Chinese, and I've only really heard Din used in an Islamic naming context (muhajidin, Saladin, Nasruddin..). In Judaism, I've only heard Beit Din. Of course, we should all have our own views on Liber AL, based on our own awareness.

Binyamin, if we go with my idea, definitely India and Buddhist nations were affected by much warfare and colonialism in the early 20th century as well. But you are quite right that it is about getting rid of old things. (Also, I guess, harmonizing them because there are 6 of them, after all.) I like to pick things apart, though, since it is fun.

It's also an alternate name for the Sephirah, Gevurah

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He obviously knew the Islamic use of the word Din, but went with Judaism for this one, since Mohammed had already been mentioned in a prior verse.

It seems to me that he's implying that Din--judgment--could refer to the legalistic approach of rabbinical Judaism.

Aleister Crowley - Racist, Antisemite, And Misogynist

... Throughout the period of 1895, he maintained a vigorous sex life, which was largely conducted with prostitutes and girls he picked up at local pubs and cigar shops, but eventually extended into homosexual activities in which he played the passive role.[13] During the course of his life, Crowley practiced sexual magic rituals with both men and women. ...

Crowley was a product of his age in some senses more than others. Biographer Lawrence Sutin stated that "blatant bigotry is a persistent minor element in Crowley's writings." [65] The book's introduction calls Crowley "a spoiled scion of a wealthy Victorian family who embodied many of the worst John Bull racial and social prejudices of his upper-class contemporaries," [66] Sutin also writes, "Crowley embodied the contradiction that writhed within many Western intellectuals of the time: deeply held racist viewpoints courtesy of their culture, coupled with a fascination with people of colour." [67]

Crowley defended the use of violence against the Chinese, specifically the lower classes. [68] He applied the term "nigger" to Italians (in *Diary of a Drug Fiend* Book I, Chapter 9) and Indians, [69] and called the Indian theosophist Jiddu Krishnamurti "negroid."

Crowley, according to his biographer, Lawrence Sutin, used racial epithets to bully Victor Neuburg during a sadomasochistic magical working: "Crowley leveled numerous brutal verbal attacks on Neuburg's family and Jewish ancestry..." [70] The two became lovers by the end of that year if not before, but "[w]hether or not Crowley and Neuburg had sexual relations during this magical retirement is unclear," according to Sutin.

Crowley's published expressions of antisemitism were disturbing enough to later editors of his works that one of them, Israel Regardie, attempted to suppress them. In *777 and Other Qabalistic Writings of Aleister Crowley* (Samuel Weiser, 1975), Regardie, a Jew, explained his complete excision of Crowley's antisemitic commentary on the Kabbalah in the 6th unnumbered page of his editorial introduction: "I am ... omitting Crowley's Preface to the book. It is a nasty, malicious piece of writing, and does not do justice to the system with which he is dealing." [71]

What Regardie had removed was Crowley's "Preface to Sepher Sephiroth", originally published in Equinox 1:8. Written in 1911,[72] at the same time that Menahem Mendel Beilis was accused of ritual cannibalism in Kiev, Russia, it contained a clear statement of Crowley's belief in the blood libel against the Jews:[73]

Human sacrifices are today still practised by the Jews of Eastern Europe, as is set forth at length by the late Sir Richard Burton in the MS. which the wealthy Jews of England have compassed heaven and earth to suppress,[74] and evidenced by the ever-recurring Pogroms against which so senseless an outcry is made by those who live among those degenerate Jews who are at least not cannibals.[73]

Having thus implicitly defended the recent antisemitic pogroms in Kishinev Russia and elsewhere, on the grounds that the murder of thousands of Jews was a rational response to the implied danger of Jewish ritual cannibalism, Crowley rhetorically asked how a system of value such as Qabala could come from what "the general position of the ethnologist" called "an entirely barbarous race, devoid of any spiritual pursuit," and "polytheists" to boot.[73] As Crowley himself practiced polytheism, some read these remarks as irony.[54]

Crowley repeated his claim that Jews in Eastern Europe practice ritual child-murder in at least one later work as well, namely the section on mysticism in Book Four or Magick. Here he uses quotation marks for "ritual murder" and for "Christian" children.[75]

An article at The Cauldron: A Pagan Forum makes the following claim while speaking of the previously mentioned remark[55] elsewhere in Magick:

At first glance Crowley seems to be advocating an atrocity, the sacrifice of a child, the bugaboo of witchhunters and anti-Semites everywhere. But in fact he is claiming that the historical legend of child sacrifice, used to persecute so many "witches" and Jews, veils a sexual formula of self-sacrifice. In a secret document of the IX\*, the "blood libel" against the Jews -- the story that they celebrate covert rituals employing the blood of sacrificed children -- is taken as a statement that certain sects of the Hassidim possess this secret. The early Christians were accused of such practices by the Roman establishment, and the Gnostic Catholic Church considers this to be evidence of a continuity of the sexual secret from the Gnostics.[76]

Crowley studied and promoted the mystical and magical teachings of some of the same ethnic groups he attacked, in particular Indian yoga, Jewish Kabbalah and goetia, and the Chinese I Ching. Also, in Confessions Chapter 86[5] , as well as a private diary which Lawrence Sutin quotes in Do What Thou Wilt chapter 7, Crowley recorded a memory of a "past life" as the Chinese Taoist writer Ko Hsuan. In another remembered life, Crowley said, he took part in a "Council of Masters" that included many from Asia. He has this to say about the virtues of "Eurasians" and then Jews:

I do not believe that their universally admitted baseness is due to a mixture of blood or the presumable peculiarity of their parents; but that they are forced into vileness by the attitude of both their white and coloured neighbours. A similar case is presented by the Jew, who really does only too often possess the bad qualities for which he is disliked; but they are not proper to his race. No people can show finer specimens of humanity. The Hebrew poets and prophets are sublime. The Jewish soldier is courageous, the Jewish rich man generous. The race possesses imagination, romance, loyalty, probity and humanity in an exceptional degree.

But the Jew has been persecuted so relentlessly that his survival has depended on the development of his worst qualities; avarice, servility, falseness, cunning and the rest. Even the highest-class Eurasians

such as Ananda Koomaraswamy suffer acutely from the shame of being considered outcast. The irrationality and injustice of their neighbours heightens the feeling and it breeds the very abominations which the snobbish inhumanity of their fellow-men expects of them.[77]

All these remarks must necessarily be contrasted or reconciled with Crowley's explicit philosophical instructions in *Magick Without Tears*. Chapter 73, which is entitled "'Monsters', Niggers, Jews, etc.," states his essentially individualistic and anti-racialist views, citing relevant verses from *The Book of the Law*: "Ye are against the people, o my chosen!" (Liber Al II:25), "Every man and every woman is a star" (Liber Al I:3). Here Crowley emphasizes by way of commentary upon these verses the instant debasement and un-Thelemic viewpoint which any notion of human beings as "classes" or "races" -whether belonged-to or feared- instead of as individuals, is likely to bring. The "Thelemic" philosophical position which he taught in this volume (which is a series of letters of direct personal instruction to various disciples) is clearly an anti-racialistic one. Even in private comments on *Mein Kampf*, Crowley said that his own preferred "master class" was above all distinctions of race.[78]

[edit]Sexism

Biographer Lawrence Sutin stated that Crowley "largely accepted the notion, implicitly embodied in Victorian sexology, of women as secondary social beings in terms of intellect and sensibility." [79] Occult scholar Tim Maroney compares him to other figures and movements of the time and suggests that some others might have shown more respect for women.[80]

Crowley stated that women, except "a few rare individuals," care most about having children and will conspire against their husbands if they lack children to whom to devote themselves.[81] In *Confessions*, Crowley says he learned this from his first marriage.[82] He claimed that their intentions were to force a man to abandon his life's work for their interests. He only found women "tolerable", he wrote, when they served the role of solely helping a man in his life's work. However, he said that they were incapable of actually understanding the work. He also claimed that women did not have individuality and were solely guided by their habits or impulses.[83]

Nevertheless, when he sought what he called the supreme magical-mystical attainment, Crowley asked Leah Hirsig to direct his ordeals, marking the first time since the schism in the Golden Dawn that another person verifiably took charge of his initiation.[84] In the Hierophant section of the *Book of Thoth*, he interprets a verse from the *Book of the Law* that speaks of "the woman girt with a sword; she represents the Scarlet Woman in the hierarchy of the new Aeon.(...)This woman represents Venus as she now is in this new aeon; no longer the mere vehicle of her male counterpart, but armed and militant." ...

[http://en.wikipedia.org/wiki/Aleister\\_Crowley](http://en.wikipedia.org/wiki/Aleister_Crowley)