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The Book of the Law (1st Part)
37 — 52

W. Wilkinson
George Selvin and
George Heath, Survey
of Rose Ripley.

1. *Wilkiam*
2. *Silvicard*
3. *Heath Swzr*
4. *Frost Ripley*

37. Also the mantras and spells; the obeah
and the wanga; the work of the wand and
the work of the sword; these shall be
learn and teach.

COMMENT

Each star is unique, and each orbit apart; indeed, that is the corner-stone of my teaching, to have no standard goals or standard ways, no orthodoxies and no codes. The stars are not herded and penned and shorn and made into mutton like so many voters! I decline to be bell-wether, who am born a Lion! I will not be collie, who am quicker to bite than to bark. I refuse the office of shepherd, who bear not a crook but a club.

Wise in your generation, ye sheep, are ye to scamper away bleating when your ears catch my roar on the wind! Are ye not tended and fed and protected - until word come from the stockyard?

The lion's life for me! Let me live free,
and die fighting!

Now one more point about the obeah and the
wanga, the deed and the word of Magick.

Magick is the art of causing change in existing
phenomena. This definition includes raising
the dead, bewitching cattle, making rain, acquiring
goods, fascinating judges, and all the rest of
the programme. Good: but it also includes
every act soever? Yes; I meant it to do so.
It is not possible to utter word or do deed without
producing the exact effect proper and necessary
thereto. Thus Magick is the Art of Life
itself.

Magick is the management of all we say and
do, so that the effect is to change that part of
our environment which dissatisfies us, until it
does so no longer. We "remould it nearer to
the heart's desire."

Magick ceremonies proper are merely organized and concentrated attempts to impose our will on certain parts of the Cosmos. They are only particular cases of the general law.

But all we say and do, however casually, adds up to more, far more, than our most strenuous Operations. "Take care of the pence, and the pounds will take care of themselves." Your daily drippings fill a bigger bucket than your geysers of magical effort. The "ninety and nine that safely lay in the shelter of the fold" have no organized will at all; and their character, built of their words and deeds, is only a garbage-heap.

Remember, also, that, unless you know what your true will is, you may be devoting the most laudable energies to destroying yourself. Remember that every word and deed is a witness to thought, that therefore your mind must be

perfectly organized, its sole duty to interpret circumstances in terms of the Will so that speech and action may be rightly directed to express the Will appropriately to the occasion. Remember that every word and deed which is not a definite expression of your Will counts against it, indifference worse than hostility. Your enemy is at least interested in you: you may make him your friend as you never can do with a neutral. Remember that Magick is the Art of Life, therefore of causing change in accordance with Will; therefore its law is "love under will", and its every movement is an act of love.

Remember that every act of "love under will" is lawful as such; but that when any act is not directed unto Nuith, who is here the inevitable result of the whole Work, that act is waste, and breeds conflict within you, so that "the kingdom of God which is within you" is torn

by civil war.

To the beginner I would offer this programme.

1. Furnish your mind as completely as possible with the knowledge of how to inspect and to control it.

2. Train your body to obey your mind, and not to distract its attention.

3. Control your mind to devote itself wholly to discover your true Will.

4. Explore the course of that Will till you reach its source, your Silent Self.

5. Unite the conscious will with the true Will, and the conscious Ego with the Silent Self. You must be utterly ruthless in discarding any atom of consciousness which is hostile or neutral.

6. Let this work freely from within, but heed not your environment, lest you make difference between one thing and another. Whatever it be, it is to be made one with you by Love.

58. He must teach: but he may make severe
the ordeals.

Θελημα

39. The word of the law is Θελημα.

40. Who calls us Thelemites will do no wrong,
if he look but close into the word. For
there are therein Three Grades, the Hermit,
and the Lover, and the ^{Man} of Earth. Do
what thou wilt shall be the whole of the
law.

41. 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 seons! Hell.

COMMENT

The first paragraph is a general statement or definition of Sin or ERROR. Any thing soever that binds the will, hinders it, or diverts it, is Sin. That is, Sin is the appearance of the Dyad. Sin is impurity. *

One cannot resist without
des

des
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* One cannot say that it was "Sin" for Naught to restrict itself within the form of Two; on the contrary. But sin is to resist the operation of the reversion to Naught. "The wages of Sin is Death"; for Life is a continual harmonious and natural Change. See Liber 418 and Liber Aleph.

Sin (See Skeat's Ety-Dict.) is connected with the root "es", to be. This throws a new light on the passage. Sin is restriction, that is, it is 'being' as opposed to 'becoming'. The fundamental idea of wrong is the static as

(Footnote continued p.75.)

*out of
 consciousness*

We, as taught in school

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(Footnote continues)

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What is more brutal than to stunt natural growth or to deform it?

What is more absurd than to seek to interpret this holy instinct as a gross animal act, to separate it from the spiritual enthusiasm without which it is so stupid as not even to be satisfactory to the persons concerned?

The sexual act is a sacrament of Will. To profane it is the great offence. All true

omit if not used → (Footnote continued from p.72.)

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expression of it is lawful; all suppression or distortion is contrary to the Law of Liberty. To use legal or financial constraint to compel either abstention or submission, is entirely horrible, unnatural and absurd. Physical constraint, up to a certain point, is not so seriously wrong; for it has its roots in the original sex-conflict which we see in animals, and has often the effect of exciting Love in his highest and noblest shape. Some of the most passionate and permanent attachments have begun with rape. Rome was actually founded thereon. Similarly, murder of a faithless partner is ethically excusable, in a certain sense; for there may be some stars whose Nature is extreme violence. The collision of galaxies is a magnificent spectacle, after all. But there is nothing inspiring in a visit to one's lawyer. Of course this is merely my personal view; a star who happened to be a

lawyer might see things otherwise! Yet Nature's unspeakable variety, though it admits cruelty and selfishness, offers us no example of the puritan and the prig!

However, to the mind of Law there is an Order of Going; and a machine is more beautiful, save to the Small Boy, when it works than when it smashes. Now the Machine of Matter-Motion is an explosive machine, with pyrotechnic effects; but these are only incidentals.

Laws against adultery are based upon the idea that woman is a chattel, so that to make love to a married woman is to deprive the husband of her services. It is the frankest and most crass statement of a slave-situation. To us, every woman is a star. She has therefore an absolute right to travel in her own orbit. There is no reason why she should not be the ideal hausfrau, if that chance to be her will. But society has

no right to insist upon that standard. It was, for practical reasons, almost necessary to set up such taboos in small communities, savage tribes, where the wife was nothing but a general servant, where the safety of the people depended upon a high birth-rate. But to-day woman is economically independent, becomes more so every year. The result is that she instantly asserts her right to have as many or as few men or babies as she wants or can get; and she defies the world to interfere with her. More power to her - elbow!

The War has seen this emancipation flower in four years. Primitive people, the Australian troops for example, are saying that they will not marry English girls, because English girls like a dozen men a week. Well, who wants them to marry? Russia has already formally abrogated marriage. Germany and France have tried to

'save their faces' in a thoroughly Chinese manner, by 'marrying' pregnant spinsters to dead soldiers!

England has been too deeply hypocritical, of course, to do more than "hush things up"; and is pretending 'business as usual', though every pulpit is aquake with the clamour of bat-eyed bishops, squeaking of the awful immorality of everybody but themselves and their choristers. Englishwomen over 30 have the vote; when the young 'ums get it, good-bye to the old marriage system.

America has made marriage a farce by the multiplication and confusion of the Divorce Laws. A friend of mine who had divorced her husband was actually, three years later, sued by him for divorce!!!

But America never waits for laws; her people go ahead. The emancipated, self-supporting, American woman already acts exactly like the 'bachelor-boy'. Sometimes she loses her head,

and stumbles into marriage, and stubs her toe. She will soon get tired of the folly. She will perceive how imbecile it is to hamstring herself in order to please her parents, or to legitimize her children, or to silence her neighbours.

She will take the men she wants as simply as she buys a newspaper; and if she doesn't like the Editorials, or the Comic Supplement, it's only two cents gone, and she can get another.

Blind asses! who pretend that women are naturally chaste! The Easterns know better; all the restrictions of the harem, of public opinion, and so on, are based upon the recognition of the fact that woman is only chaste when there is nobody around. She will snatch the babe from its cradle, or drag the dog from its kennel, to prove the old saying: *Natura abhorret a vacuo.* For she is the Image of the Sôil of Nature, the Great Mother, the Great Whore.

It is to be well noted that the Great Women of History have exercised unbounded freedom in Love. Sappho, Semiramis, Messalina, Cleopatra, Ta Chhi, Pasiphae, Clytaemnaestra, Helen of Troy, and in more recent times Joan of Arc (by Shakespeare's account), Catherine II of Russia, Queen Elizabeth of England, George Sand. Against these we can put only Emily Brontë, whose sex-suppression was due to her environment, and so burst out in the incredible violence of her art, and the regular religious mystics, Saint Catherine, Saint Teresa, and so on, the facts of whose sex-life have been carefully camouflaged in the interests of the slave-gods. But, even on that showing, the sex-life was intense, for the writings of such women are overloaded with sexual expression passionate and perverted, even to morbidity and to actual hallucination.

Sex is the main expression of the Nature of a

person; great Natures are sexually strong; and the health of any person will depend upon the freedom of that function.

(See Liber CI, "de Lege Libellum", Cap. IV, in Equinox III, I.)

42. Let it be that state of manhood bound and loathing. So with thy all; thou hast no right but to do thy will.

COMMENT

"Manyhood bound and loathing." An organized state is a free association for the common weal. My personal will to cross the Atlantic, for example, is made effective by co-operation with others on agreed terms. But the forced association of slaves is another thing.

A man who is not doing his will is like a man with cancer, an independent growth in him, yet one from which he cannot get free. The idea of self-sacrifice is a moral cancer in exactly this sense.

Similarly, one may say that not to do one's will is evidence of mental or moral insanity. When "duty points one way, and inclination the other", it is proof that you are not one, but two.

You have not centralized your control. This dichotomy is the beginning of conflict, which may result in a Jekyll-Hyde effect. Stevenson suggests that man may be discovered to be a "mere polity" of many individuals. The sages knew it long since. But the name of this polity is Choronzon, mob rule, unless every individual is absolutely disciplined to serve his own, and the common, purpose without friction.

It is of course better to expel or destroy an irreconcilable. *much* "If thine eye offend thee, cut it out." The error in the interpretation of this doctrine has been that it has not been taken as it stands. It has been read: If thine eye offend some artificial standard of right, cut it out. The curse of society has been Procrustean morality, the ethics of the herd-men. One would have thought that a mere

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glance at Nature would have sufficed to disclose
Her scheme of Individuality made possible by
Order.

43. Do that, and no other shall say nay.

COMMENT

The general meaning of this verse is that so great is the power of asserting one's right that it will not long be disputed. For by doing so one appeals to the Law. In practice it is found that people who are ready to fight for their rights are respected, and let alone. The slave-spirit invites oppression.

44. For pure will, unassuaged of purpose, delivered
from the lust of result, is every way perfect.

COMMENT

This verse is best interpreted by defining 'pure will' as the true expression of the Nature, the proper or inherent motion of the matter, concerned. It is unnatural to aim at any goal. The student is referred to Liber LXV, Cap.II, v.24, and to the Tao Teh King. This becomes particularly important in high grades. One is not to do Yoga, etc., in order to get Samadhi, like a schoolboy or a shopkeeper; but for its own sake, like an artist.

"Unassuaged" means "its edge taken off by" or "dulled by". The pure student does not think of the result of the examination.

45. The Perfect and the Perfect are one Perfect
and not two: nay, are none!

46. Nothing is a secret key of this law. Sixty-
one the Jews call it: I call it eight,
eighty, four hundred and eighteen.

47. But they have the half; unite by thine art
so that all disappear.

48. My Prophet is a fool with his one, one, one;
are not they the Ox and none by the Book?

Khuit

49. Abrogate are all rituals, all ordeals, all
words and signs. Ra-Hoor-Khuit hath taken
his seat in the East at the Equinox of the
Gods; and let Asar be with Isa, who also
are one. But they are not of me. Let
Asar be the adorant, Isa, the sufferer;
Hoor in his secret name and splendour is
the Lord initiating.

COMMENT

This verse declares that the old formula of Magick - the Osiris-Adonis-Jesus-Marsyas-Dionysus-Attis-Et cetera formula of the Dying God - is no longer efficacious. It rested on the ignorant belief that the Sun died every day, and every year, and that its resurrection was a miracle.

The Formula of the New Aeon recognizes Horus, the Child crowned and conquering, as God. We are all members of the Body of God, the Sun; and about our System is the Ocean of Space. This

formula is then to be based upon these facts. Our "Evil", "Error", "Darkness", "Illusion", whatever one chooses to call it, is simply a phenomenon of accidental and temporary separateness. If you are "walking in darkness", do not try to make the sun rise by self-sacrifice, but wait in confidence for the dawn, and enjoy the pleasures of the night meanwhile.

The general illusion is to the Equinox Ritual of the G.:D.: where the officer of the previous six months, representing Horus, took the place of the retiring Hierophant, who had represented Osiris.

Isa is the Legendary "Jesus", for which Canidian concoction the prescription is to be found in my book bearing that Title, Liber DCCCLXXXVIII.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star and star, system and system; let not one know well the other!

51. There are four gates to one palace; the
floor of that palace is of silver and gold;
lapis lazuli and jasper are there; and all
rare scents; jasmine ~~and~~ ^lrose, and the
emblems of death. Let him enter in turn
or at once the four gates; let him stand
on the floor of the palace. Will he not
sink? Ahn. Ho! warrior, if thy servant
sink? But there are means and means. Be
goodly therefore: dress ye all in fine
apparel; eat rich food and drink sweet
wines and wines that foam! Also, take
your fill and will of love as ye will,
when, where, and with whom ye will! But
always unto me.

COMMENT

The first section of this verse is connected with the second only by the word 'therefore'. It appears to describe an initiation,

or perhaps The initiation, in general terms. I would suggest that the palace is the "Holy House" or Universe of the Initiate of the New Law. The four gates are perhaps Light, Life, Love, Liberty - see "De Lege Libellum". Lapis Lazuli is a symbol of Nuit, Jasper of Hadit. The rare scents are possibly various ecstasies or Samadhis. Jasmine and Rose are Hieroglyphs of the two main Sacraments, while the emblems of death may refer to certain secrets of a well known exoteric school of initiation whose members, with the rarest exceptions, do not know what it is all about.

The question then arises as to whether the initiate is able to stand firmly in this Place of Exaltation. It seems to me as if this refers to the ascetic life, commonly considered as an essential condition of participation in these mysteries. The answer is that "there are means and means", implying that no one rule is

essential. This is in harmony with our general interpretation of the Law; it has as many rules as there are individuals.

This word 'therefore' is easy to understand. We are to enjoy life thoroughly in an absolutely normal way, exactly as all the free and great have always done. The only point to remember is that one is a 'Member of the Body of God', a Star in the Body of Huith. This being sure, we are urged to the fullest expansion of our several Natures, with special attention to those pleasures which not only express the soul, but aid it to reach the higher developments of that expression.

The act of Love is to the bourgeois (as the 'Christian' is called now-a-days) a gross animal gesture which shames his boasted humanity. The appetite drags him at its hoofs; it tires him, disgusts him, diseases him, makes him ridiculous

even in his own eyes. It is the source of nearly all his neuroses.

Against this monster he has devised two protections. Firstly, he pretends that it is a Fairy Prince disguised, and hangs it with the rags and tinsel of romance, sentiment, and religion. He calls it Love, denies its strength and truth, and worships this wax figure of him with all sorts of amiable lyrics and leers.

Secondly, he is so certain, despite all his theatrical-wardrobe-work, that it is a devouring monster, that he resents with insane ferocity the existence of people who laugh at his fears, and tell him that the monster he fears is in reality not a fire-breathing worm, but a spirited horse, well trained to the task of the bridle. They tell him not to be a gibbering coward, but to learn to ride. Knowing well how abject he is, the kindly manhood of the advice is, to him, the

bitterest insult he can imagine, and he calls on the mob to stone the blasphemer. He is therefore particularly anxious to keep intact the bogey he so dreads; the demonstration that Love is a general passion, pure in itself, and the redeemer of all them that put their trust in Him, is to tear open the raw ulcer of his soul.

We of Thelema are not the slaves of Love. "Love under will" is the Law. We refuse to regard love as shameful and degrading, as a peril to body and soul. We refuse to accept it as the surrender of the divine to the animal; to us it is the means by which the animal may be made the Winged Sphinx which shall bear man aleft to the House of the Gods.

We are then particularly careful to deny that the object of love is the gross physiological object which happens to be Nature's excuse for it. Generation is a sacrament of the physical Rite. *Omnia*

by which we create ourselves anew in our own image, weave in a new flesh-tapestry the Romance of our own Soul's History. But also Love is a sacrament of trans-substantiation whereby we initiate our own souls; it is the Wine of Intoxication as well as the Bread of Nourishment. "Nor is he for priest designed who partakes only in one kind."

We therefore heartily cherish those forms of Love in which no question of generation arises; we use the stimulating effects of physical enthusiasm to inspire us morally and spiritually. Experience teaches that passions thus employed to serve to refine and to exalt the whole being of man or woman. Huith indicates the sole condition: "But always unto me."

The epicure is not a monster of gluttony, nor the amateur of Beethoven a 'degenerate' from the 'normal' man whose only music is the tom-tom.

So also the poisons which shook the bourgeois are not indulgences, but purifications; the brute whose furtive lust demands that he be drunk and in darkness that he may surrender to his shame, and that he lie about it with idiot mumblings ever after, is hardly the best judge even of Phryne. How much less should he venture to criticize such men and women whose imaginations are so free from grossness that the element of attraction which serves to electrify their magnetic coil is independent of physical form? To us the essence of Love is that it is a sacrament unto Nuith, a gate of grace and a road of righteousness to Her High Palace, the abode of peerless purity whose lamps are the Stars.

"As ye will." It should be abundantly clear from the foregoing remarks that each individual has an absolute and indefeasible right to use his sexual vehicle in accordance with its own proper

character, and that he is responsible only to himself. But he should not injure himself and his right aforesaid; acts invasive of another individual's equal rights are implicitly self-aggressions. A thief can hardly complain on theoretical grounds if he is himself robbed. Such acts as rape, and the assault or seduction of infants, may therefore be justly regarded as offences against the Law of Liberty, and repressed in the interests of that Law.

It is also excluded from "as ye will" to compromise the liberty of another person indirectly, as by taking advantage of the ignorance or good faith of another person to expose that person to the constraint of sickness, poverty, social detriment, or childbearing, unless with the well-informed and uninfluenced free will of that person.

One must moreover avoid doing another injury by deforming his nature; for instance, to flog

children at or near puberty may distort the sensitive nascent sexual character, and impress it with the stamp of masochism. Again, homosexual practices between boys may in certain cases actually rob them of their virility, psychically or even physically.

Trying to frighten adolescents about sex by the bogeys of Hell, Disease, and Insanity, may warp the moral nature permanently, and produce hypochondria or other mental maladies, with perversions of the enervated and thwarted instinct.

Repression of the natural satisfaction may result in addition to secret and dangerous vices which destroy their victim because they are artificial and unnatural aberrations. Such moral cripples resemble those manufactured by beggars by compressing one part of the body so that it is compensated by a monstrous exaggeration in another part.

But on the other hand we have no right to interfere with any type of manifestation of the sexual impulse on a priori grounds. We must recognize that the Lesbian leanings of idle and voluptuous women whose refinement finds the grossness of the average male repugnant, are as inexpungably entrenched in Righteousness as the parallel pleasures of the English Aristocracy and Clergy whose aesthetics find women disgusting, and whose self-respect demands that love should transcend animal impulse, excite intellectual intimacy, and inspire spirituality by directing it towards an object whose attainment cannot inflict the degradation of domesticity, and the bestiality of gestation.

Every one should discover, by experience of every kind, the extent and intention of his own sexual Universe. He must be taught that all roads are equally royal, and that the only

question for him is "Which road is mine?" All details are equally likely to be of the essence of his personal plan, all equally 'right' in themselves, his own choice of the one as correct as, and independent of, his neighbour's preference for the other.

He must not be ashamed or afraid of being homosexual if he happens to be so at heart; he must not attempt to violate his own true nature because public opinion, or mediaeval morality, or religious prejudice would wish he were otherwise. The oyster stays shut in his shell for all Darwin may say about his "low stage of evolution", or Puritans about his priapistic character, or idealists about his unfitness for civic government.

The advocates of homosexuality - *primus inter pares*, John Addington Symonds! - hammer away like Hercules at the spiritual, social, moral, and

intellectual advantages of cultivating the caresses of a comrade who combines Apollo with Achilles and Antinous at the expense of escaping from a Chimaera with Circe's head, Cleopatra's body, and Cressida's character.

Why can't they let one alone? I agree to agree; I only stipulate to be allowed to be inconsistent. I will confess their creed, so long as I may play the part of Peter until the cock crow thrice.

They urge more strenuously still the claims of homosexuality to heal the hurts and horrors of humanity, almost the 'complete cohort'. On this point I concur that they argue indisputably, with sober sense to support and stress of suffering to spur them. They prove with Euler's exactness and Hinton's passion that heterosexuality entrains an infinity of ills; jealousies, abortions, diseases, infanticides, frauds, intrigues.

quarrels, poverty, prostitution, persecution, idleness, self-indulgence, social stress, over-population, sex-antagonism. They show with Poincaré's precision that Jesus and Paul struck at the heart of hell when they proclaimed marriage a scourge, and offered the testimony of John and Timothy to support the plea of Plato on behalf of paederastic passion. Out of the Court there slunk Mark Antony, his toga to his face, one of the legion of lost souls that woman had withered; behind him groped blind Samson, disinherited Adam, feeling his way along the table where they had piled countless papyri writ with woes of kings and sages woman-wrecked, and many a map of towns and temples torn and trampled beneath the feet of Love, their ashes smouldering still, and smoky with song to witness how Astarte's breath had kindled and consumed them. Extinguished empires owned that their doom was the device of Venus,



her vengeance on virility.

By Paul sat Buddha smiling, Ananda's arm about his neck, while Mohammed paced the floor impatiently between two warrior comrades, his belt bearing an iron key, a whip, and a sword, wherewith to limit women's liberty, their love, their life, lest to his loss they lure him.

The Beast is there also, aloof, attentive. He will not weigh the evidence in the balances of any particular kind of advantage. He will not admit any standard as adequate to assess the absolute. To him, the pettiest personal whimsy outweighs all wisdom, all philosophy, all private profit and all public prudence. The sexual obol of the meanest is stamped with the signature of his own sovereign soul, lawful and current coin no less than the gold talent of his neighbour. The derelict moon has the same right to drift round Earth as Regulus to blaze in the

heart of the Lion.

Collision is the only crime in the cosmos.

The Beast refuses therefore to assent to any argument as to the propriety of any fashion of formulating the soul in symbols of sex. A canon is no less deadly in love than in art or literature; its acceptance stifles style, and its enforcement extinguishes sincerity.

It is better for a person of heterosexual nature to suffer every possible calamity as the indirect environment-evoked result of his doing his true will in that respect than to enjoy health, wealth and happiness by means either of suppressing sex altogether, or debauching it to the service of Sodom or Gomorrah.

Equally it is better for the androgyn, the urning, or their feminine counterparts to endure blackmailers private and public, the terrors of police persecution, the disgust, contempt and

loathing of the vulgar, and the self-torture of suspecting the peculiarity to be a symptom of a degenerate nature, than to wrong the soul by damning it to the hell of abstinence, or by defiling it with the abhorred embraces of antipathetic arms.

Every star must calculate its own orbit. All is Will, and yet all is Necessity. To swerve is ultimately impossible; to seek to swerve is to suffer.

The Beast 666 ordains by His authority that every man, and every woman, and every intermediately-sexed individual, shall be absolutely free to interpret and communicate Self by means of any sexual practices soever, whether direct or indirect, rational or symbolic, physiologically, legally, ethically, or religiously approved or no, provided only that all parties to any act are fully aware of all the implications and responsibilities thereof, and heartily agree thereto.

Moreover, the Beast 666 adviseth that all children shall be accustomed from infancy to witness every type of sexual act, as also the process of birth, lest falsehood fog, and mystery stupefy, their minds, whose error else might thwart and misdirect the growth of their subconscious system of soul-symbolism.

"When, where, and with whom ye will."

The phrase "with whom" has been practically covered by the comment on "as ye will". One need no more than distinguish that the earlier phrase permits all manner of acts, the latter all possible partners. There would have been no Furies for Oedipus, no disaster for Othello, Romeo, Pericles of Tyre, Laon and Cythna, if it were only agreed to let sleeping dogs lie, and mind one's own business. In real life, we have seen in our own times Oscar Wilde, Sir Charles Dilke, Parnell, Canon Aitken and countless others, many of them engaged

in first-rate work for the world, all wasted, because the mob must make believe to be "moral". This phrase abolishes the Eleventh Commandment, Not to be Found Out, by authorizing Incest, Adultery, and Paederasty, which every one now practices with humiliating precautions, which perpetuate the schoolboy's enjoyment of an escapade, and make shame, slyness, cowardice and hypocrisy the conditions of success in life.

It is also the fact that the tendency of any individual to sexual irregularity is emphasised by the preoccupation with the subject which follows its factitious importance in modern society.

It is to be observed that Politeness has forbidden any direct reference to the subject of sex to secure no happier result than to allow Siegmund Freud and others to prove that our every thought, speech, and gesture, conscious or

unconscious, is an indirect reference!

Unless one wants to wreck the neighbourhood, it is best to explode one's gunpowder in an unconfined space.

There are very few cases of "perverted hunger-instinct" in moderately healthy communities. War restrictions on food created dishonest devices to procure dainties, and artificial attempts to appease the ache of appetite by chemical counterfeits.

The South-Sea Islanders, pagan, amoral and naked, are temperate lovers, free from hysterical "crimes of passion", sex obsessions, and puritan persecution-mania; perversion is practically unknown, and monogamy is the general custom.

Even the civilized psychopaths of cities, forced into every kind of excess by the omnipresence of erotic suggestions and the contact of crazed crowds seething with suppressed sexuality,

are not wholly past physic. They are no sooner released from the persistent pressure by escaping to some place where the inhabitants treat the reproductive and the respiratory organs as equally innocent than they begin insensibly to forget their 'fixed idea' forced on them by the fog-horn of Morality, so that their perversions perish, just as a coiled spring straightens itself when the external compulsion is removed. They revert to their natural sex-characters, which only in rare cases are other than simple, pure, and refined. More, sex itself ceases to play Principal Boy in the Pantomime of Life. Other interests resume their proper proportions.

We may now inquire why the Book is at pains to admit as to love "when" and "where" we will. Few people, surely, have been seriously worried by restrictions of time and place. One can only think of lovers who live with fearsome

families or in inhospitable lodgings, on a rainy night, buffeted from one police-bullied hotel to another.

Perhaps this permission is intended to indicate the propriety of performing the sexual act without shame or fear, not waiting for darkness or seeking secrecy, but by daylight in public places, as serenely as if it were a natural incident in a morning stroll.

Custom would soon surfeit curiosity, and copulation attract less attention than a new fashion in frocks. For the existing interest in sexual matters is chiefly because, common as the act is, it is closely concealed. Nobody is excited by seeing others eat. A "naughty" book is as dull as a volume of sermons; only genius can vitalize either.

Beyond this, once love is taken for granted, the morbid fascination of its mystery will vanish.

The pander, the prostitute, the parasite will
find their occupation gone.

Disease will go straight to the doctor instead
of to the quack, as it does; the altars of Mrs.
Grundy run red with the blood of her faithful!

The ignorance or carelessness of a raw youth
will no longer hound him to hell. A blighted
career or a ruined constitution will no more be
the penalty of a moment's exuberance.

Above all, the world will begin to appreciate
the true nature of the sexual process, its physi-
cal insignificance as one among many parts of the
body, its transcendent importance as the vehicle
of the True Will and the first of the sheaths of
the Self.

Hitherto our sexual tabus have kept far ahead
of Gilbert and Sullivan. We have made love the
lackey to property, as who should pay his rent by
sneezing. We have swaddled it in politeness, as

who should warn God off the grass.

We have muddled it up with morality, as who should frown at the Himalayas on the one hand, and, on the other, regulate his behaviour by that of an ant-heap.

The Law of Thelema is here!

(It appears pertinent to add that the above ethical theories have stood the test of practice. Experiment shows that complete removal - in the most radical manner - of all the usual restrictions on conduct results, after a brief period of uneasiness of various kinds, in the subject dropping entirely into the background; the parties concerned became natural, and led what would conventionally be called 'strictly moral' lives without even knowing that they were doing so.)

As - Postscript, let me contrast with the above theories two actual cases of Marriage as

it is in England.

No.1. Mr. W., a solicitor and gentleman farmer of considerable wealth: a Plymouth Brother. Called, in Southsea, Hants., where he practised: "The Honest Lawyer." Every time that his wife gave birth to a child, or miscarried, she lay for weeks - often months - between life and death, with perityphlitis or peritonitis set up by the difficulties of parturition. Yet this man, knowing this well, had gone on and on remorselessly. When I knew him he had 18 children living, and two more were born during that period. It was evidently his view that he had an absolute Right to impregnate his wife, and that it was her business whether she lived or died. During all these years she was no sooner well enough to leave her bed than she was again "in the family way". Thus in 25 years, she was never permitted so much as a month's good health. This Mr. W. was a most kindly and genial man, devoted to her and his family, genuinely pious and tenderhearted. But it never occurred to him to refrain from exercising the Right which he possessed to endanger her life every year. (He suffered intensely with anxiety for his wife's health.)

Hammond - a disciple of A.C. 9.1.9.

No.2. Mr. H., a very skilful engraver and die-sinker, a man of refined tastes and delicate feelings, sensitive beyond the common even of men in a far higher station of life and with a much better education. Since childhood he had suffered continually from an incurable form of Psoriasis. This kept him in a state of almost constant irritation, spoilt his sleep, and made him lament that he was "a leper". In fact, the scales of the eruption were so plentiful that his sheets had to be cleaned every morning with a dustpan and brush! He

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could only obtain relief (before trying to sleep) by being rubbed with oil of wintergreen, which filled his whole house with a loathsome stench. One would have thought that the first wish of a man thus afflicted would be to sleep alone, that it would be utterly repugnant and revolting to him to sleep with another person, for his own sake, apart from any consideration for her. But his wife, herself an invalid - a huge obese greasy woman (of middle age when I knew the family) suffering from rheumatoid arthritis, tubercular trouble in the arms, etc., etc. - was his wife, she must be immediately available should Mr. H. want to exercise his conjugal Right. (In this case, too, Mrs. H. was likely to die if impregnated.) The extraordinary feature is that so extremely sensitive and refined a man could be so disgustingly callous on such a matter. Even vulgar people fear to appear physically repulsive to the person whom they love. It seems as if the fact of Marriage destroys every natural characteristic, and has a set of rules of its own diametrically opposed in spirit and letter to those which govern Love. I confidently appeal to impartial observers to say whether the ideals of the Book are not cleaner, more wholesome, more human, and more truly moral than those of Marriage as it is.