

The Ritual of the Law¹

THE MANIFEST OF THE LAW OF LOVE

»Do what thou wilt shall be the whole of the Law.«² (AL I 40)

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. (AL I 41, 44)

Let the rituals be rightly performed with joy & beauty! (AL II 35)

THE RITUAL:

- a)** *Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.* (AL I 22)
- b)** *Also, take your fill and will of love as ye will, when, where and with whom ye will!* (AL I 14)
- c)** *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. Accurséd! Accurséd be it to the aeons! Hell.* (AL I 41)
- d)** *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.* (AL I 29, 30)
- e)** *Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove and there is the serpent. Choose ye well!* (AL I 57)
- f)** *Beware lest any force another³...* (AL II 24)
- g)** *...if thou love, exceed by delicacy...* (AL II 70)
- h)** *There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.* (AL II 52, also see: AL III 55-59!)
- i)** *There is no law beyond Do what thou wilt.* (AL III 60)

This is the second clarified statement of the Ritual of the Law.

Behold! the rituals of the old time are black.⁴ Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright. (AL I 5)

Every individual, who had in any way been involved in the old/black ritual of marriage by law and was thus »married«, that is »bound«, or who still lives in such a »marriage« due to general habits/laws of the society, that are based on the old/black ritual, should be aware that their marriage/bond is **unlawful, illegitimate** and **invalid**⁵ insofar as it is not fulfilled by the principles given in the statements above.

It has also now become evident, that there is no such thing as »illegitimate« Love (except love that is not under Will), since the Law has revealed to us that **»Love is the law, love under will.«** (AL I 57)

The exposure of innocence has come to an end, since we are now aware that it is a mere lie, as well as all other so called »sins«, which are hereby shown as their opposite: **»The word of Sin is Restriction.«** (AL I 41)

We proclaim that **»the evil rituals of the old time are cast away«** and that the »Ritual« has been rendered clear and evident in the Light of this new Law.

Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty. (Liber XV/v/Marriage)

»Love is the law, love under will.« (AL I 57)

¹ "But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all." (AL I 34)
You could also say The Ritual of the Law is: "Marriage Ritual", "Divorce Ritual" or "Mediation Ritual".

² To say: **»Do what thou wilt«** is not a mere personal whim or a display of personal Ego. It also denotes such conduct as is directed along the highest, most holy and most noble principles of Humanity; to act in accordance with one's internal insight into one's true, divine Being!

³ Every compulsion in Love, especially paedophilia, where the child is not yet aware of abuse, is prohibited by the Law!

⁴ All such rituals as were created before the writing of the Book of the Law (1904 e.v.) and/or are not in accordance with the Law, are outdated, harmful, unadjusted times of the age of civilisation.

⁵ Of course from the perspective of the new Law, the Law of Theléma!

COMMENTARY TO THE RITUAL OF THE LAW

We consider Making Love to be one of the holiest pursuits of any human being. It is nowadays conditioned by human customs, culture or any religious community or ideology to which one belongs. In the society we live in, every act of Making Love is conditioned by a number of social norms and in nearly all known cultures, it is conditioned by a “rite of marriage”. What the Rite of the Law represents is a Lawful principle by which lovers, man and woman, are to be joined in Love under will. Its purpose is to prevent the general faults in human thought and habits; to imprint into the matrix of our unconscious minds that liberating formula.

USE OF THE RITUAL:⁶ (*The Ritual has many uses.*)

1.) It is foremost a protection against misunderstanding the physiology of our bonds in love and partnership. It would be best if one carried it out every time before/during/after every love-sexual relationship.

2.) It is also intended and empowered to neutralize the black “rite of marriage” as it has so far existed, that is based on the false understanding of the Law of Love, as well as “sin” in general, and that can direct a relationship along the right guidelines.

3.) It can entirely replace the act of so called “divorce”, that is, it has the power to devalue completely the old black “rite of marriage” because, we repeat, there is no bond that can unite the divided but Love!

We should be aware that virtually the entire human race to this day remains under a “spell”, an erroneous conviction and misunderstanding of Love, whether or not involved in actual act of a traditional “marriage”. It would be wrong to assume that our intention with this ritual is to propagate promiscuity, or attempt to convince anyone that there is anything wrong with a life-long love affair – to the contrary, we consider such a bond **Noble**, entirely possible, wholly legitimate, most desirable to some and ultimately most welcome, especially when it adheres to the principles of the Law. “Animal jealousy”, a human need to possess, “false security”, bonding and general belief in the cause of various institutions of love and partnership is so deeply incorporated in human Being that we are rarely able to rid ourselves of such layers of medley, especially when our Love is driven by strong passion. Insofar as we are unable to share or leave our “Beloved” with others when their true will is such, we have already failed the trial of “sin”, that is restriction.

In many respects, no doubt, the Law of Thelema is revolutionary. It insists on the absolute sovereignty of the individual within the limits of his proper function. And this principle will be resented by all those who like to interfere with other people's business. The battle will rage most fiercely around the question of sex. Hardly any one is willing to allow others their freedom on this point. Sometimes it is a personal matter; false vanity makes men try to enslave those whom they desire. They cannot understand "There is no bond that can unite the divided but love: ... ", and they outrage others in every way in order to obtain the outward show of affection. It is the most hideous error conceivable, yet nearly all men make it, and nine tenths of the misery caused by wrong sexual relations is due to this determination to enslave the soul of another. It seems impossible to make men see what to me is obvious; that the only love worth having or indeed worthy of the name is the spontaneous sympathy of a free soul. Social conventions which trammel love are either extensions of this stupid selfishness, or expressions of the almost universal shame which results from false ideas on the subject. Mankind must learn that the sexual instinct is in its true nature ennobling. The shocking evils which we all deplore are principally due to the perversion produced by suppressions. The feeling that it is shameful and the sense of sin cause concealment, which is ignoble, and internal conflict which creates distortion, neurosis, and ends in explosion. We deliberately produce an abscess, and wonder why it is full of pus, why it hurts, why it bursts in stench and corruption. When other physical appetites are treated in this way, we find the same phenomenon. Persuade a man that hunger is wicked, prevent him satisfying it by eating whatever food suits him best, and he soon become a crazy and dangerous brute. Murder, robbery, sedition and many meaner crimes come of the suppression of the bodily need for nourishment. The Book of the Law solves the sexual problem completely. Each individual has an absolute right to satisfy his sexual instinct as is physiologically proper for him. The one injunction is to treat all such acts as sacraments. One should not eat as the brutes, but in order to enable one to do one's will. The same applies to sex. We must use every faculty to further the one object of our existence. The sexual instinct thus freed from its bonds will no more be liable to assume monstrous shapes. Perversion will become as rare as the freaks in a dime museum." (The Confessions, A.C., 87.)

Such erroneous human conviction, which has been following us for centuries (nearly entire human history as we know it), has by some of us (most of us) been entirely appropriated and comes naturally. We are unable to imagine a “free Love”, that is not restricted and are not even aware of the fact that this is the main source of a “Black Plague” threatening humanity. It would be wise to nail (pin or post) this Ritual at the door of one's Laboratory of Love. We should be aware that in a restricted love affair, slavery pertains to both sides. Just as in old times a slave owner would simply be unable to conceive the idea of any right or duty his slave might have to pursue an individual True Will – after all, he “bought” the slave with his own money, people nowadays, when they are caught in such a relationship of mutual “enslavement” simply cannot imagine that every human being (for example, one's “lawful” partner) should have a right and duty to take their *“fill and will of love as ye will, when, where and with whom ye will,”* with none other and in no other way! Human laws, behavior and convictions change continuously in our consciousness and there will not be long before people begin to be aware of their enslavement in restricted love; just as homosexuality was persecuted by law until not so long ago, it is now discrimination that is punishable and frowned upon (unfortunately still only in the modern world). We can expect a similar development in partnerships in the future, when a bond between us, that is not Love, will be as despised as are nowadays acts of pedophilia, that mainly product of the said restrictions in Love! (See the quote from *Confessions, A.C.*, as well as *AL III 55!*) Separation, changing lovers, various forms of joining in Love will be as normal and spontaneous as it now seems “normal” for us to spend our lives with a single person of opposite sex, without the need for any “traumatic drama” over the matter.

We should not be under an impression that this Ritual defends extremism, obscenity, sensuality, debauchery, injustice or perfidiousness. It is the opposite: we wish to resolve the “wrong of the beginning”, to grant Love its proper place in the Law in general in the spiritual, social and in legal⁷ aspect! We wish Love to be understood and not to be confused with its opposite; we demand that you “choose well”; that you understand and accept the pain it brings, rather than enclose yourselves in fortresses, convert and pervert or deny yourself Love, for any reason (especially not due to erroneous social norms), for there is nothing in the universe more important to a Human Being!

To understand this ritual further, one should study the Law in "Liber AL vel Legis" as well as Commentaries to the Book of the Law, especially the verses here quoted!

Finis

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⁶ *The rite is most recommended to all who have accepted the law of Thelema*, especially before they had begun with any other »practice«, since the consequences of such practice, given the erroneous understanding of Love and profaning Love with its restricted counterpart will in any case be traumatic-dramatic, especially when children are involved in such »drama«.

⁷ *This Ritual is also intended toward institutional authorities, who would see to it that they adjust the legislation in a way that will »legitimize« Love!*

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