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"ALEISTER EXPLAINS EVERYTHING"

Much gratified was the author of "The Book of Thoth" to have so many letters of appreciation, mostly from women, thanking him for "not putting it in unintelligible language", for "making it all so clear that even I with my limited intelligence can understand it, or think I do."

Nevertheless and notwithstanding! For many years the Master Therion has felt acutely the need of some groundwork-teaching suited to those who have only just begun the study of Magick and its subsidiary sciences, or are merely curious about it, or interested in it with intent to study. Always he has done his utmost to make his meaning clear to the average intelligent educated person; but even those who understand him perfectly and are most sympathetic with his work, agree that in this respect he has often failed.

So much for the diagnosis - now for the remedy!

One genius, inspired of the Gods, suggested recently that the riddle might be solved somewhat on the old and well-tried lines of "Dr. Brewer's Guide to Science"; i.e. by having aspirants write to the Master asking questions, the kind of problem that naturally comes into the mind of any sensible enquirer, and getting his answer in the form of a letter. "What is it?" "Why should I bother my head about it?" "What are its principles?" "What use is it?" "How do I begin", and the like.

This plan has been put into action; the idea has been to cover the subjects from every possible angle. The style has

been colloquial and fluent; technical terms have been either avoided or most carefully explained; and the letter has not been admitted to the series until the querent has expressed satisfaction. Some 70 letters, up to the present, have been written; but still there seem to be certain gaps in the demonstration, like those white patches on the map of the World which looked so tempting fifty years ago!

This memorandum is to ask for your collaboration and support. A list, indicating briefly the subject of each letter, already written, is appended. Should you think that any of those would help you in your own problems, a typed copy will be sent to you at once on receipt of One Guinea. Should you want to know anything outside the scope, send in your question (stated as fully and clearly as possible) with a fee of Two Guineas. The answer should reach you, bar accidents, in less than a month. (A letter contains anything from 1500 words to 5000 or more).

It is proposed ultimately to issue the series in book form; probably two volumes will be required, the second a little more advanced than the first. It is impracticable to announce a date of publication: (a) one cannot say how many letters will have to be written to complete the book; (b) the shortage of paper and labour makes all such computations impossible. Subscribers to the present plan of collaboration will receive a free copy for every guinea now contributed.

This offer is open until the Spring Equinox (March) 1945.

Provisional List of Letters at present ready.
Before publication it will be amplified, and
the letters classed according to subject.

- I. What is magick?
- V. The necessity of Magick for all.
- II-IV. The Three Schools of Magick - History of Magick,
especially in reference to Welt politik.
- VI. Hieroglyphics: Life and language necessarily
symbolic.
- VII. The Qabalah, the best training for memory. Other
use of the Qabalah.
- VIII. Astral Journey. Example: How to do it; how to
verify your experience.
- IX. Death - fear & "Magical Memory".
- X. How to recognise Masters, Angels, etc.,
- XI. Improvising a Temple.
- XII. A.C. and the "Masters"; Why they chose him, etc.,
- XIII. - Thelemic morality.
- XIV. Against "asceticism" and other vices.
- XV. What happens at death. Oath to come back, etc.,
- XVI. What is 'certainty'?
- XVII. "Do Angels ever cut themselves shaving?"
- XVIII. The Secret Chiefs.
- XIX. 'Mental processes - two only are possible.
- XX. On Blah.
- XXI. Woolly pomposities of the pious "teacher".

- XXII. Conscience - Will - Self-discipline.
- XXIII. Family: Public Enemy No.1.
- XXIV. Structure of mind based on that of body (Haeckel and Bertrand Russell).
- XXV. Meaning of Words: Skeat.
- XXVI. Need to define "God", "Self", etc.,
- XXVII. This "Self" Introversion.
- XXVIII. The Left-hand path - "The Black Brothers".
- XXIX. The Holy Guardian Angel is NOT the "Higher Self" but an objective Individual.
- XXX. "Mother-love".
- XXXI. "Serious" style of A.C.
- XXXII. "Unserious" conduct of a pupil.
- XXXIII. The "Act of Truth".
- XXXIV. Quo Stet Olympus: Where the Gods, Angels etc. live.
- XXXV. "On Meanners".
- XXXVI. How can a Yogi ever be worried?
- XXXVII. "Do you believe in God?"
- XXXVIII. Sex morality.
- XXXIX. Money.
- XL. Morals of AL - hard to accept, and why nevertheless we must concur.
- XLI. Marriage - property - war politics.
- XLII. Pain.
- XLIII. Religion - is Thelema a "new religion"?
- XLIV. Beings I have seen with my physical eyes.

- XLV. Selfishness.
- XLVI. Reincarnation (but see XV).
- XLVII. The importance of our conventional Greetings, periodic rituals, "saying will", etc.,
- XLVIII. The Golden Mean.
- XLIX.

Early Insertions:

- Z1. Qabalah.
- Z2. Noise.
- Z3. ? Gods.
- Z4. The Universe. 'The Q - 2 equation.'
- Z5. Why "Gods" overlap.
- Z6. The God-letters.
- Z7. "Are we reincarnations of the ancient Egyptians?"
- Z8. Woman - her magical formula.
- Z9. On concentration.
- Z10. On "monsters" and "inferior races."
- Z11. The Tao.
- Z12. The Lamen, Talismana, the Pantacle.
- Z13. My system of Astrology.
- Z14. How to learn and practise Astrology.
- Z15. Original Sin.
- Z16. Education.
- Z17. Faith.
- Z18. Prophecy.
- Z19. Coincidence.
- Z20. Mines! Booby-traps! Barbed Wire!
- Z21. Progress.

(Z22. 23. 24. 25. etc., etc.,)



93 Jermyn Street,
London, W.1.

19th March, 1943.

Tel: Whitehall 9331.

Dear Mrs. Macky,

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

I was very glad to gather from your conversation yesterday afternoon that you had a serious intention of taking up the Great Work in the proper spirit. Your criticisms of previous experience in the course of your adventures appeared to be singularly sane and just. As I promised, I am writing this letter to cover a few practical points which we had no time to discuss and which in any case I think it better to arrange by correspondence.

(1) It is of the first importance that you should understand my personal position. It is not actually wrong to regard me as a teacher, but it is certainly liable to mislead; fellow-student or, if you like, fellow-sufferer, seems a more appropriate definition.

The climax of my life was what is known as the Cairo Working, described in the minutest detail in the "Equinox of the Gods". At that

The only thing besides the Book of the Law which is in the forefront of the battle.

As I told you yesterday, the first essential is the dedication of all that one is and all that one has, to the Great Work, without reservation of any sort. This must be kept constantly in mind; and the way to do this is to practise "Liber Resh vel Helios, Sub Figura CC" pp. 425-426 - "Magick". There is another version of these Adorations, slightly fuller; but those in the text are quite all right. The important thing is not to forget. I shall have to teach you the signs and gestures which go with the words.

It is also desirable before beginning a formal meal to go through the following dialogue:
3-5-3 Knock ~~353~~; say, "Do what thou wilt shall be the whole of the Law". The person at the other end of the table replies: "What is thy Will?" You: "It is my Will to eat and drink". He: "To what end?" You: "That my body may be fortified thereby". He: "To what end"? You: "That I may accomplish the Great Work". He: "Love is the law, love under will". You, with a single knock: "Fall to".

When alone, make a monologue of it: thus, Knock 3-5-3. Do what etc It is my Will to etc That my body etc That I may etc. Love is etc Knock 9 and begin to eat.

to read, and you can make up your mind as to whether you wish to affiliate to the Third Degree of the Order. The Affiliation Fee is £3.3.0. and the yearly subscription £1.1.0.

As you have already been through the ceremonies in an irregular way, there would be no point in putting you through them again, even if we had a Lodge working in London, which is not at present the case. I should consequently, in the case of your deciding to affiliate, go with you through the script of the Rituals and explain the meaning of the whole thing; communicating, in addition, the real secret and significant knowledge of which ordinary Masonry is not possessed.

(4) The horoscope: I do not like doing these at all, but it is part of my agreement with the Grand Treasurer General of the O.T.O. that I should undertake them in worthy cases, if pressed. You get about six or eight pages of typescript for £3.3.0. and for £10.10.0. you get a good deal more; the extent and fullness of the reading depends very largely on the horoscope itself. You are also advised spontaneously from time to time during the following twelve months when any conformation of the planets appears to require special attention. This is a particularly valuable asset when there happens to be some critical business in progress; but, as I said before, I don't like doing these at all. I prefer to keep the figure to myself for reference, in case any significant event makes consultation desirable.

Now, here is one really important matter.

2.
time most of the Book of the Law was completely unintelligible to me, and a good deal of it—especially the third chapter—extremely anti-pathetic. I fought against this book for years; but it proved irresistible.

I do not think I am boasting unfairly when I say that my personal researches have been of the greatest value and importance to the study of the subject of Magick and mysticism in general, especially my integration of the various thought-systems of the world, notably the identification of the system of the Viking with that of the Qabalah. But I do assure you that the whole of my life's work, were it multiplied a thousandfold, would not be worth one tithe of the value of a single verse of the Book of the Law.

I think you should have a copy of the "Equinox of the Gods" and make the Book of the Law your constant study. Such value as my own work may possess for you should amount to no more than an aid to the interpretation of this book.

(2) It may be that later on you will want a copy of "Eight Lectures on Yoga"; so I am putting a copy aside for you in case you should want it, as after the Spring Equinox the price will be doubled to £1.1.0. there being only five copies left.

(3) With regard to the O.T.O., I believe I can find you a typescript of all the official documents. If so, I will let you have them

It is impossible to exaggerate the importance of performing these small ceremonies regularly, and being as nearly accurate as possible with regard to the times. You must not mind stopping in the middle of a crowded thoroughfare - lorries or no lorries - and saying the Adorations; and you must not mind snubbing your guest - or your host! - if he or she should prove ignorant of his or her share of the dialogue. It is perhaps because these matters are so petty and trivial in appearance that they afford so excellent a training. They teach you concentration, mindfulness, moral and social courage, punctuality, and a host of other virtues.

Like a perfect lady, I have kept the tit-bit to the last. It is absolutely essential to begin a magical diary, and keep it up daily. You begin by an account of your life, going back even before your birth to your ancestry. In conformity with the practice which you may perhaps choose to adopt later, given in Liber Thisar, Sub Figura CMXIII, paragraphs 27 - 38, "Magick" pp. 420-422, you must find an answer to the question: "How did I come to be in this place at this time, engaged in this particular work?" As you will see from the book, this will start you on the discovery of who you really are, and eventually lead to your recovering the memory of previous incarnations.

As it is difficult for you to come to Town except at rare and irregular intervals, may I suggest a plan which has previously proved very

useful, and that is a weekly letter.* You ask such questions as you wish to have answered, and I answer them to the best of my ability. I, of course, add spontaneous remarks which may be elicited by my observations on your progress and the perusal of your magical diary). This, of course, should be written on one side of the paper only, so that the opposite page is free for comments, and an arrangement should be made for it to be inspected at regular intervals.

Love is the law, love under will.

Yours sincerely,

Albertus Crowley.

Mrs. Macky,
14 Coniston Road,
Kings Langley,
Herts.

* The financial side of this is that you pay £2.2.0 weekly; the copyright is yours, so that on my death, or by agreement, you can publish it, and get your money back. Eliphas Levi did this with the *Book of Sacred Magic*, and the correspondence is one of the most interesting of his works.

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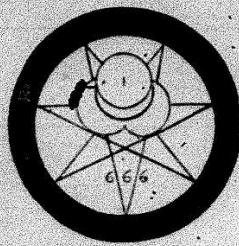
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Tel: WHI.9331

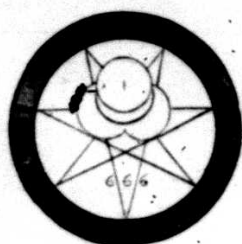
20th April, 1943.

Dear Mrs. Macky,

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

I was very glad to have your letter,
and am very sorry to hear that you have been
in affliction. About the delay, however, I
think I ought to tell you that the original
rule of the Order of A.A.A. was that the intro-
ducer read over a short *lection* to the applicant,
then left him alone for a quarter of an hour, and
on coming back received a 'yes' or 'no'. If
there were any hesitation about it, the applicant
was barred for life.

The reason for the relaxation of the rule
was that it was thought better to help people
along in the early stages of the work, even if
there were no hope of their turning out first-
class. But I should like you to realise that
sooner or later, whether in this incarnation or
another, it is put up to you to show perfect
courage in face of the completely unknown, and
the power of rapid and irrevocable decision with-
out counting the cost.



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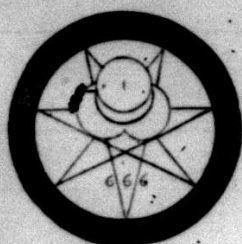
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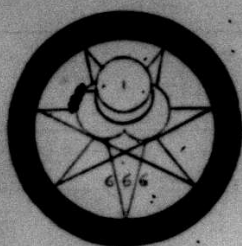
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I think that it is altogether wrong to allow yourself to be worried by "psychological, moral and artistic problems".) It is no good your starting anything of any kind unless you can see clearly into the simplicity of truth. All this humming and hawing about things is world poison. What is the use of being a woman if you have not got an intuition, an instinct enabling you to distinguish between the genuine and the sham?

Your state of mind suggests to me that you must have been, in the past, under the influence of people who were always talking about things, and never doing any real work. They keep on arguing all sorts of obscure philosophical points; ~~and~~ that is all very well, but when you have succeeded in analysing your reactions you will understand that all this talk is just an excuse for not doing any serious work.

I am confirmed in this judgment by your saying: "I don't know if I want to enter into a great conflict. I need peace". Fortunately you save yourself by adding: "real peace that is living and not stagnant". All life is conflict. Every breath that you draw represents a victory in the struggle of the whole of the infinite forces of the whole Universe. You can't have peace without perfect mastery of circumstances; and I take it that this is what you mean by "living, not stagnant".

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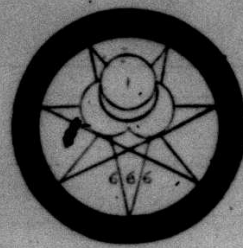
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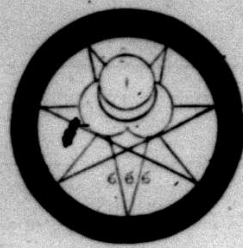
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- 2 -

But it is of the first consequence to you to summon up the resolution to stamp on this sea of swirling thoughts by an act of will; you must say 'Peace, be still'. . . The moment you have understood these thoughts for what they are, tools of the enemy, invented by him with the idea of preventing you from undertaking the **Great Work** - the moment that you dismiss all such considerations firmly and decisively and say: "What must I do?"; and, having discovered that, set to work to do it, allowing of no interruption, you will find that living peace, which (as you seem to see) is a dynamic and not a static condition. (There is quite a lot about this point in "Little Essays Towards Truth", and also in the "Vision and the Voice").

Your postscript made me smile. It is not a very good advertisement for the kind of people with whom you have been associated in these matters in the past. My own position is a very simple one. I obeyed the injunction to "buy the egg of a perfectly black hen, without haggling". I have spent over £100,000 of my own inherited money on this work; and if I had a hundred thousand times that amount today it would all go in the same direction. It is only when one is built in this way, to stand entirely aloof from all considerations of twopence halfpenny more or fourpence halfpenny less, that one obtains perfect freedom on this Plane of Disks.



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Our own Order is the only exception of importance; and the reason for this is that it is much more difficult to retain one's purity if one is living in the world than if one simply cuts oneself off from it. It is far easier to achieve the technical attainments if one is unhampered by any such considerations. These regulations operate as restrictions to one's usefulness in helping the world. There are terrible dangers, the worst dangers of all, associated with complete retirement. In my own personal judgment, moreover, I think that our own ideal of a natural life is much more wholesome.

When you have found out a little about your past incarnations, you should be able to understand this very clearly and simply.

Love is the Law, love under will.

Yours fraternally,

TO M. C. A. B. H. P. I. O. N. 646

70-2

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