

LIBER ALBA

by

The Master Amado 777

First published 1975

Rewritten 1988, 1994

This edition 1999

© 1999 Amado Crowley

Foreword

As an occult Master, I get tons of mail. People write to me from all over the world; some of them are considerate enough to use English. So I am quite used to strange requests. A few people only want an autograph. Some seek advice on a variety of subjects: gardening, teenage sons and the Stock Exchange being the most popular. Then we have those who insist on launching into long and lurid lists of their most intimate personal problems. At first, I was not ready for this, and my chest hair turned quite white.

Magical requests can take one aback too. It is startling enough to be asked to cure warts, give tips for the Grand National, or choose six numbers for the National Lottery – but one positively gasps to be told the date of a driving test or to be sent the full team-list for a football match and those players marked with an ‘x’ whom I should bring down with dysentery dead on 3-0 pm. I have even been asked to cripple unfaithful husbands with an excruciating form of impotence. The most alarming ... and in many ways the most perplexing ... was the demand that I kindly cure a nanny-goat of apparent Lesbian tendencies – or failing that, get her in kid without the aid of a billy-goat!

Interesting topics, you will agree, but most people who write to me wish first and foremost to know more about Occultism. Fair enough, you might think. The snag is, though, that they all begin by asking identical questions. Oh yes! Each one is asking for the first time, of course, and therefore each one imagines that I will be delighted if not actually electrified. He thinks that he is so stimulating and original that I will forthwith embrace him as an equal, offer him instant membership of the Secret Council, and name him as my spiritual successor! And they can become quite difficult when I don't.

Well, rather than repeat myself endlessly, I decided to produce a sheet of answers in advance. Not only would this give the more rabid inquisitors a hint, it would also save wear and tear on my nerves. There were so many questions, though, that the sheet became a pamphlet, and then the pamphlet became a small book. This electronic document is only the latest version, and I'm sure there will be more to come.

I hope you'll feel encouraged to explore further. If you would like to know more, then all you have to do is ... ask. I and my associates are always happy to help in whatever way we can.

With best wishes.

AMADO CROWLEY

Table of Contents

<i>About this publication</i>	<i>Knowledge</i>
<i>Aleister Crowley</i>	<i>Esoterica</i>
<i>Personal Issues</i>	<i>Magic</i>
<i>God</i>	<i>Special powers</i>
<i>The basis of Occultism</i>	<i>Black Magic</i>
<i>Other Paths</i>	<i>A Magician's wrath</i>
<i>Modern Progress</i>	<i>Good and Evil</i>
<i>First steps</i>	<i>Sex</i>
<i>Masters</i>	<i>Homosexuality</i>
<i>Style of teaching</i>	<i>Spirits</i>
<i>Practicalities</i>	<i>Wicca</i>
<i>Students</i>	<i>Feminism</i>
<i>Fate</i>	<i>Politics and religion</i>
<i>Sense of humour</i>	<i>'Causes'</i>
<i>Being an Occultist</i>	<i>'Spreading the word'</i>
<i>Rituals</i>	<i>Becoming a Student</i>
<i>Status</i>	<i>Maybe I'm stupid...</i>
<i>Occult Orders</i>	<i>The next step</i>

Click on the title above to go to the chapter

About this publication

1. Is all this a clever device to trap new students?

No, but if it were, would I be likely to admit it? Would I even have included this question? I'd have done everything possible to avoid rousing your suspicions. Some organisations turn out stuff that is disguised as something else: e.g. guides to meditation, poetry, or science fiction stories, and they use language chosen by specialists in the art of persuasion. They are 'spin doctors' who do everything possible to catch your attention and draw you deeper in.

When someone enquires into spiritual matters, he yearns for rock-solid belief that he can rely on. He wants 'certainty' and is nervous about being disappointed. He has searched a long time and has often been disappointed. He half-expects to be let down again and braces himself. But in preparing himself for lies and being duped once more, he fails to recognise truth when it comes along. He lets the genuine article slip through his fingers.

If I had to trap students as if they were rabbits – I'd resign and take up ten-pin bowling! In any case, I am not writing this book for strangers to Occultism, but for people like yourself who have declared an interest. Nobody is making you read it. If you're afraid, just put it down and go your merry way.

2. What is the purpose of this book then?

Well, it is not a compendium of 'all there is to know about Occultism'. It isn't even a summary. That is the kind of material that committed students would read, but you don't know yet if you want to be a student or not. So this book gives enough information for you to make a choice. There are so many myths and misunderstandings to do with Occultism that most people know either nothing or the wrong things. This book will clear

the air by putting it all in perspective. The last thing I want is students who are reluctant, but I am glad to meet people who are young and keen to learn.

3. How were the questions chosen?

They are the ones most commonly asked by would-be students. Newcomers to Occultism are not always anxious to meet me. Perhaps they fear I have hoofs, horns and a six-foot tail! Besides which, I am a very busy man, always on the go. So they make their first move by writing to me and asking me loads of questions. The trouble is that each individual usually asks the same ones, and I find myself giving the same answers over and over again. So, by bringing the most common ones together in a book, I'm hoping to save time. Then, if and when we meet, we'll be able to deal with more advanced stuff instead of getting bogged down in preliminaries.

4. Is it wrong to be careful?

No, but you'd do better to resolve your anxiety. In spiritual matters, being careful can become an excuse for doing nothing, and for dodging the hard work needed to pick one's way forward. Besides which, some sects are quite notorious for their persistence; they don't take no for an answer but resort to high-powered techniques of persuasion. Once you open the door, you can't get a word in edgeways. As a consequence, many people mistake eloquence for a hard sell and they are suspicious of anyone who can explain himself well.

Matters are not helped by the fact that, by its very nature, a book is one-sided. The author does all the talking and the poor reader cannot answer back. This can be most infuriating. I try to avoid this pitfall by doing everything in my power to make *Liber Alba* sound relaxed and informal. This is why I have adopted a Question and Answer format and write in a chatty tone.

5. Why push Occultism in this book?

Your use of the word ‘push’ is interesting. I am not aiming to overcome your ‘resistance’ – though it may be your aim to offer it. First of all, there is nothing to stop you laughing at my ideas – you are quite free either to reject or accept them. Second, I have written the book with a particular audience in mind, namely, those people who have expressed an interest and who would like to be helped to understand. If you compare my tone with the tactics used by a political party, with the material offered by a religious organisation, or with the sales brochures of motor manufacturers – you will notice a difference. Try reading one of those books that purport to deal with ‘New Age’ stuff: I think you’ll find that one contains more ‘meat’, while the other contains more ‘padding’. I have nothing to sell. I only offer to share.

6. Will this book try to convert me?

Are you deeply religious then? One can only be converted from one thing to another. If you already had a faith then I don’t imagine that you’d be reading a book like this anyway. In any case, I don’t look at souls in terms of sheep whose fleece has been marked with blue crayon by rival shepherds. Neither do I look on religion as a prairie that has to be divided up by barbed-wire fencing. Each person should enjoy the freedom to work out his own conscience. So, the answer to the question is: no, this book is not trying to convert anyone. I don’t hold with conversion. Occultism may be at odds with many other religions, but we are happy whenever someone finds a faith which helps them. We do not try to ‘rescue’ those who are not lost or ‘save’ people against their will.

7. Are you trying to lure me into Occultism?

Excuse me for suggesting this, but don’t you think you’re being a bit big-headed? What kind of pleasure would I derive from

doing a thing like that? What kind of joy would it give me? You might have reason to be suspicious of me if we got paid a reward – so much per head – or if we got commission of some kind. (We don't, by the way. I promise you, there is no inducement or incentive, worse luck!) But let me turn the tables and ask you this: what on earth makes you think that you might even be ready for Occultism?

8. Then what do you want from me?

Again, I don't mean to fence with you, but I was under the impression that you wanted something from me! You did indicate that you had an interest in Occultism, that you would like to know more about it, and that you might even consider becoming a student – if you were satisfied by my credentials, of course. Well, if any of this is true then it might be more appropriate if you adopted a stance that was a little less cocky. Allow me to mention that there is a limit to the number of students that I can accept at any one time. Let me also point out that there is rather a long queue of candidates waiting. I wouldn't want to make you anxious or nervous – but a prudent person would at least try to be polite.

9. Shouldn't you be nice to people?

I am nice – very nice – on condition that they are polite, but alas an interest in Occultism is no indication of good breeding. Just as nervous dogs can bite your hand, so twitchy people can behave quite horribly. There is also another point to be made – that I am only an Occult Master and not a saint. I am a bit of a wanderer who doesn't stay long in any one place. I have no fixed address – no home, no shop, no market stall and no central headquarters. As a consequence, most people contact me by letter or by e-mail, and very rarely by astral projection.

Each individual thinks that his letter is unique, and that no one else has ever written to me in quite so brilliant a way. He sees me as some sort of Egyptian mummy whose lid has not been lifted since the sarcophagus was heaved into the pyramid. And he expects me to be shower him with gratitude – to reward him with either the secret of eternal life or Cleopatra’s mobile phone number. I’m afraid that such people are quite bitter when I fail fully to appreciate the honour that they do me.

10. Should I take the plunge?

I don’t know about that. Why speak of plunges anyway? Occultism isn’t something to which, from the word go, you must either commit yourself or quit. We are not terribly sensitive and we don’t feel dreadfully offended if you want to have a look before you propose marriage.

Why not proceed in at a moderate pace and in a reasonable manner? Go forward one step at a time, always looking where you put your feet, and don’t go beyond a certain point unless you know that you’ll be safe. After all, there is no danger here. Not now. This is only a book and you can chuck it out of the window if you get windy. So what purpose does it serve to behave as if you were a fly and I were a spider offering you sticky toast and honey? Don’t overdo the caution!

When they do pluck up the courage to ask about Occultism, I think that people deserve a reply, provided that they are genuinely interested. Some of them are just having a bit of fun, or filling in the time while they shelter from bouts of boredom or depression. But nobody who reads a book like this is likely to be totally detached or one hundred percent neutral. Are you? Are you eager and impartial, or hostile and biased? Ah, that depends on what fears are lurking in your heart.

Generally speaking, it would be wrong to rush into Occultism with gay abandon. By all means look before you leap, but, on the other hand, try not to be intellectually stubborn. I am quite happy to try and satisfy the reasonable qualms of a normal, average person, but I am most unhappy if someone tries to push me into a silly, no-win situation.

► [BACK TO TABLE OF CONTENTS](#)

Aleister Crowley

1. Are you really the son of Aleister Crowley?

Look: I am almost seventy years old. I have been telling the same story ever since I was only a child of seven. If I am a liar, then I started at a very young age. If it is all a delusion then it has persisted longer than any other in medical history. What is more, I have told the same story consistently throughout my long life, and I continued to do so even when it would have suited me to drop it. There were times when I was living virtually a double-life – yet even at the peak of my professional career, I maintained my role as an Occult Master in spite of the fact that I risked total disaster. Yes, I am exactly who I say I am. I am the biological son of Aleister Crowley.

2. But are you an impostor?

You must be naïve to think that I would ever confess to you. You are quite free either to believe or to disbelieve – but isn't that irrelevant right at this moment? What kind of people become impostors? What kind of personality do they have and what on earth is their motive? To suggest that I would go to such lengths, make such an effort, you would have to demonstrate that I had something to gain.

Now you have read all about Aleister Crowley; you know what kind of a man he was and how he ended up. They called him 'the wickedest man in the world' and 'the most evil man who ever lived'. If I was going to be an impostor, wouldn't I have chosen someone else for my father? .. someone rich? .. someone with an enviable reputation? It has been no great joy being Aleister Crowley's son. It has brought me neither gain nor good fortune, and I have never tried to exploit my name. So the answer is: no, I am not an impostor. I am a proud and independent old age pensioner. Read my books more carefully.

3. But are there cheats in Occultism?

There are cheats in every religion. Nothing is so sacred that someone won't hesitate to practice on the gullible. But it is not my job to pass judgement on such people. I have other things to do. Is that young lady a cheat for charging tourists a high fee for reading the tarot cards? Are those shops dishonest for selling magic potions and amulets to dropouts and university students? What shall we say about training courses that award diplomas in healing? Or those psychic mediums who comfort the bereaved by putting them in touch with the spirits of the dead?

Where do you draw the line? How do you distinguish between piety and sharp practice? Yes, if you want to be very strict, you could put the label 'confidence trickster' on many people's backs - but equally you could call them actors, entertainers, or beggars. It all depends on your own standpoint and how you choose to look at them. In the vast majority of cases, they are not criminals and they are doing no harm.

4. Why do you stress your link with Crowley?

I don't actually emphasise it; I simply treat it as a fact. Why should that strike you as odd? If you read my books, you'll find that I am none too reverential about my father, so I am not claiming that anything special was transmitted to me by my father's blood. Other people who barely even met him, speak as if they were the greatest living experts on the subject, keepers of the sacred flame, and heirs to his mantle ... yet they were never even taught any magic by him!

Please try to be fair with me. My own teachings do not rely on those of my father and I spend a great deal of my time explaining (but not excusing) the more regrettable aspects of his character. I don't boast about my relationship; I just don't go out of my way to deny it. In any case, an imposture would not only

have legal implications, but also magical ones—the spirit of Aleister Crowley would soon sort things out!

5. Is that a threat?

No, it is a timely warning aimed at certain organisations, but I'm not surprised if someone sees it as a threat. I am proud of my father. I owe him respect and I defend his memory. It's bad enough that so many old friends denounce him for a scoundrel, and I'm not going to let them continue making a good living out of their disloyalty. Clearly, it would be all too easy to go along with the popular view of Aleister Crowley, but he was a prolific writer and, if he had still been alive, he would be developing his teachings further. Things would have gone on changing.

I stand where he would have stood if he had still been alive. In fact, Aleister Crowley lives on in me and what I do, I do with his approval, authority and blessing. Sorry if that offends you – sorry for you, I mean. He was not the first and I will not be the last. It's not the name that matters, nor even the title. What really counts is: what the 'Wearer of the Mantle' has to say.

6. Why was Aleister anti-Semitic?

He wasn't, but he did not support the Zionist posture and for this Jewish sources tend to label him anti-Semitic. He did not accept that the Jews were a favoured race with a special spiritual destiny. In any case, an intelligent observer can see that Jewish people are themselves extremely racist, elitist and xenophobic. It was a tragic fact that the Teutonic myth of 'Aryan supremacy' was doomed to clash with the Jewish myth of 'chosen people'. These were two, quite incompatible cultures that made the so-called 'holocaust' inevitable; but the seeds of that monstrous extermination programme had been sown over several preceding centuries.

7. Was Aleister Crowley a paragon of virtue then?

Oh come on! No need for sarcasm. Aleister Crowley displayed few of the traditional Christian virtues, yet both he and my mother were true to their own beliefs. I think that my father displayed honour and integrity. But why do you ask? What provokes your question? The man has been dead for more than half a century, and reasonable people should be able to discuss a topic without getting personal. If you feel an inner urge to resort to offensive innuendo then I doubt if you are ready to embark on the sacred quest.

Aleister Crowley's parents had strict, repressive views. At school, he found an atmosphere of restrained rebellion. So he championed an open-minded search for truth. My mother grew in poverty and a climate of gypsy freedom. Her unusual spirit attracted Aleister's eye and together they may have influenced my own writing. Malicious rumour has it that I imagine myself to be the Son of God. No, not at all! My parents don't even qualify as saints. I award your question ten out of ten for cheek, but zero for tact.

8. Did Aleister favour American Occultism?

Like most people who are actually born in Europe – as opposed to those who just have European blood in their veins – Aleister learned to keep a safe distance from most Americans. They themselves quite proudly agree that they are 'loud, obnoxious and over here!' The USA has developed an advanced, first class economy by dint of sheer belligerence, and by putting Number One first. It is a generalisation, I know, but they are not a terribly spiritual nation; there is a world of difference between sincere, deeply held piety and the kind of well-orchestrated razzmatazz that is a feature of American ritual..

A large part of American Occultism has either a political slant or else it has links with organised crime. Furthermore, without being offensive, the USA is well-known for 'Americanising' things. They imagine that this is an improvement. In the field of esoteric knowledge, Honey, this just ain't so! Americanisation seeks to modernise, but in fact it vulgarises. It reduces things to their lowest, common denominator. The motto seems to be: minimum refinement, quickest turnover, maximum profit.

9. Isn't this hostile?

Yes, it is – and that hostility is quite deeply felt. If you are not American yourself, then you might find it quite hard to come across any citizens of that country who felt wounded by my opinions. They are quite able to laugh at their own short comings and to dismiss outside opinions as totally wrong and suspect.

I am scathing about American Occultists because they attacked me without cause. They were so upset by my presence on this earth that they accused me of trying to enrich myself by using the Crowley name. This was a bit thick considering that they have themselves raked in over \$64 million in this very same way. Apart from that, no, I don't dislike all Americans.

10. Do people's reactions annoy you?

There are many different reactions. Some people drop their jaw and totter out of the room. Others accost me and try to pick a fight. One or two even invite me to read their minds, though I always excuse myself on the grounds that there are too many misprints!

When they learn that I am Amado Crowley, some folk can get boorish. I'm used to it now. On a good day, such behaviour pours off me like water off a duck's back. On bad days, I'm

more easily provoked and then I'm afraid I react. Beyond certain limits, I forget that I'm a gentleman and wade in like an Occult Rambo.

11. Do they vex you deliberately?

Some do it for a dare, a bit like children ringing your doorbell and running away. Others are motivated by malice. There are a few who hope to see a psychic firework display. I'm an Occult Master, when all's said and done. I'm the son of Aleister Crowley. So people challenge me. 'Prove it,' they taunt. 'Go on, do some magic.' This is why I don't drink – to avoid the risk of ever losing control.

So why do I behave like a reluctant bridegroom who is too shy to go upstairs? The answer is that displays of power are forbidden – to a white magician at least. The reasons are: (1) they take away the freedom to disbelieve, (2) they tell the enemy how you would fight a war, and (3) they drain the power that is best kept for other things. I protect myself with humour. Laughter lets you win by just not losing.

12. Does Occultism have saints and sacred relics?

It has its share. Crowley is a famous name, for example. Unkind people say that I must be making stacks of money out of it. When I point out that I am as poor as a holy man should be, they sneer and say I must have stashed it away. – a classic 'Catch 22' situation.

Mediaeval towns were jealous of sacred shrines: holy relics could mean an economic boom and miracles could help recovery. The Church sanctioned cults here and there. To help Spain, Pope Pius IX sent the body of Saint Felix as a birthday present to Queen Isabel II. Does anyone know how Buddha's sacred tooth arrived at Kandy, in Sri Lanka?

As a centre for three world religions, Jerusalem makes a great market for religious baubles – and the place has not known peace since it was founded. On his deathbed, W.C.Fields said, ‘On the whole, I'd rather be in Philadelphia!’ Was it a joke made with his last breath – or a reminder that Philadelphia is Greek for: ‘the city of brotherly love’?

13. People say Aleister Crowley was evil.

No, it is widely assumed. This is due to newspapers which knew that ‘scandal and shock’ boost sales. My father was not a bootlicker and he made many enemies. Not the least of which were the Freemasons. Even so, he worked as a British Secret Agent in both World Wars, and became party to information that could endanger the Royal Family. To be safe, certain patriots thought it best to assassinate his character before the truth came out! Aleister Crowley was the greatest Magus of his age. He was also an incorrigible practical joker, which made him a bad publicist.

14. Are Aleister Crowley's teachings still honoured?

Yes, but not necessarily followed. One has to distinguish between the substance of his teachings, and his way of putting it across. My techniques are different, and this explains a great deal. I have cleared away a lot of his ornament and his tendency to mystify. This was most evident in his love of the Egyptian veneer! In his own day, of course, Egypt was all the rage and Europe was staggered by the intellectual implications of it all. But of itself, this does not mean that the Egyptian religion held or hid anything of great value.

Some of AC's more foolish followers read more into matters than Crowley had ever intended. So they make films, write music, or churn out books which say nothing new - but say it very impressively. I often wonder what it is that these people are really seeking. Is it the money, the prestige, or the revenge?

15. Are you true to Aleister Crowley?

Of course. My technique and emphasis differ but my goals are exactly the same. I'm his son, after all and he did teach me himself. Don't you think that puts me in a better position than most to say what is, and what is not, true to my father's spirit? But Crowley was not the Founder of Occultism; he only served it. What a great mistake it would be if we turned him into a museum exhibit. My father too is dead. I took a peek at the mirror. Lo and behold! I am alive.

► [BACK TO TABLE OF CONTENTS](#)

Personal Issues

1. Are you a cheat or an impostor?

If I were, would I be likely to admit it? Where is my motive? I've been a Magus and a Master for nearly fifty years, and I can honestly say that my main source of income is my Old Age Pension. Most of my life, I have hidden my identity from nasty people. If I were a rogue or a con man you might expect me to be trying to profit from my imposture, e.g., by selling souvenirs, marketing knickknacks, or peddling spells. Since I have never stooped to such practices, since I have always striven to uphold my integrity, and since my story has been consistent for a good many years, then the odds are that I am indeed the man I say I am.

Yes, there remains the remote possibility that I am suffering from some psychological affliction, such as Munchausen's Syndrome, that prompts me to deny my humble origins and drab life by inventing a more important and more colourful set of biographical facts, just to make myself more interesting. In fact, I have spent a lot of my life avoiding this kind of interest and, in any case, there would be other indicators, additional symptoms and glaring gaps in my story.

Old sayings and proverbs often express a profound truth. The common observation that pots have a tendency to accuse kettles of being black is a good example. The very people who go out of their way to impute my motives may be doing so to divert attention away from their own. I have expressed myself quite willing to offer proof, and to demonstrate my magical abilities, but they do not even decline – they pretend not to have heard.

2. Are your motives altruistic?

Nothing as simple as that. I am trying to be true to instructions which I believe to have been sent from the Beyond. This is not the moment to talk of God, Gods, or supernatural power, but that is what I'm involved in. I hesitate to discuss these matters more deeply merely because I don't want to awaken any fears in your mind, and I don't want to 'impress' you. I would much rather explain things, so that then you will be able to choose. I consider that I work in order to help others and I have been provided with all that I need to accomplish that task. I don't just talk or write books. That is to do with communication. I also do practical work and show how magic applies to daily life. But this book is not a polemic nor a party manifesto. My only aim is to soothe your qualms by supplying a sort of 'Guide for Pilgrims'.

3. May I have a photograph?

I'm sorry, no. Firstly, I don't know who you really are, so I do not know what 'else' you might do with my photograph. Secondly, I have kept my civil identity hidden for fifty years and I'm not going to put temptation in your way. However, in order to make my mind up about you as a candidate for occult apprenticeship, I would like to have a good photograph of *you* so that I can 'read' your character. If all goes well then, one day, we shall meet. When that happens, instead of a mere photograph, you will have the man himself, in full, three dimensional reality. You will be able to feel my bumps, read my palm, or form whatever judgement you wished.

4. Why should I trust you?

You know of me. You know my reputation. You may already have looked at one or two of my books, or talked to some of my students. You want something from me or at least you think so, and to reach the correct decisions, the two of us must meet.

Since there have been attempts on my life, I must ask you to go along with the conditions I impose. I apologise for them and trust that you understand. If everything goes well, they shouldn't be necessary again.

5. Do you expect me to trust you on sight?

No. Of course not. But a dog would be able to do that unless someone had been cruel to him.

6. Then you think I should be as simple as a dog?

Do you suggest that I should prefer people because they are more complex, because they can dissemble and lie, or because their fidelity and love is short-lived? A dog will die for the master it loves. Occult students tend to have emotions that are much less reliable. Until I know you better, I would not flatter you by comparing you to a dog.

7. Have you written other things?

Yes. I am also a playwright and a novelist, though I use other names. I'm not sure that any of these other activities would meet with success if they were attributed to Amado Crowley, my real name. But I have produced a book of short stories which mix horror, sex and magic. And a play of mine was produced in 1994 in London. Both of these were designed to capture attention and widen people's horizons. If they appear to work, I will take the experiment further.

8. Do you exaggerate?

I use artistic licence. In order to make a point or to render scenes more vivid, it is permissible to paint them in brighter colours or to formulate one's words better. The intention though is not to describe but simply to aid your memory.

9. Are you a cynic?

I hope not. But like a doctor who works in the Emergency Ward, I am shocked by the damage that people do to themselves. As I look at the ruins and the wrecks, I almost feel like punishing them for behaving so stupidly. Perhaps we should pass a test before we can get a licence to be left in charge of a brain? Still, all that is part of my job. I must do it, but I can't say that I always enjoy doing it. Especially when the victims don't even thank you.

10. Why are you so brutally frank?

Ought I to tiptoe around and watch my step? But I'm an old man, whose days are precious. If you want to make headway then I assume you'd much rather get on with it instead of fiddling about with social niceties. I'm not trying to upset you. I'm addressing the real issues by telling you what is important and what is not.

► [BACK TO TABLE OF CONTENTS](#)

God

1. Does God exist?

All our ancestors thought so, as do most people alive today. In itself, this is no proof, but it is at least a piece of telling evidence. No explorer ever found a tribe that was atheist. Once human beings had evolved, they thought about their condition and wondered about the purpose of their existence.

The concept of God is unique to Man. Dogs don't read scripture, sheep don't hold rituals, and cats don't sing hymns – or not very well. Yet human beings do all these things. Is it due to our biology or having an advanced brain? Well, it's just as likely that we have a supernatural propensity which God planted in our souls. We won't get very far by asking this kind of question.

If you mean: 'Does an Occultist believe in God and the supernatural?', the answer is 'yes and no'. But I am not going to brainwash you or impose my beliefs on you. You don't have to toe a party line. You may sort out your own beliefs, as and when you wish. After all ... there is only the one Truth.

2. What is the origin of Truth?

Ought I to know? Should the answer come out pat? A question may be easy to ask but that doesn't mean that an answer even exists, let alone that it could be expressed in simple words. This kind of attitude is unreasonable. It is typical of man's tendency to think without discipline. This would be ok for everyday purposes but it just won't do at the level of metaphysical enquiry. Most people are out of their depth, which is why rogues and charlatans can lead them a merry dance.

We cannot refer to sources or origins the way that journalists do. It would be convenient but Truth (as an abstract principle) is not issued by better known news agencies, such as Reuters, Tass or Associated Press. There are even grounds for doubting the Holy Bible. Can such a book be reliable? The manuscript no longer exists, translations have passed through several languages and they have been heavily edited. The same criticism can be made of all sacred literature.

3. A God would make it easier to know Him.

And because He hasn't informed you, He must therefore not exist? I'm afraid that even if you write to the Queen, she won't necessarily reply. Have you ever thought that God might just be sulking?

The law states that nobody may assume that a house is unoccupied merely on the grounds that when you knocked on the door, nobody answered. How dreadful if squatters could move in while you were out shopping, or if you visited friends for the weekend and came back to find your home had become a fast food joint. God has a right to do whatever He wishes. He can lock Himself in, or slip out when no one is looking. He may have a black car with no lights that he drives after midnight. To find no evidence does not mean that there is no evidence. It is false to conclude that God doesn't exist on the grounds that He doesn't behave as you expected Him to.

4. Who bestows God status?

For logical, analytical purposes, there are two kinds of gods. First, there are the gods that man invents. Second, there are gods which have independent existence. Now it could be argued that when man invents a god, he is merely attaching his own name or label to a divinity that already exists. From this line of reasoning, it becomes fascinating to look for similarities

between, say the god 'Tiki' of the Polynesian peoples, and the god 'Tiw' of ancient European peoples. But this gathering of subsidiary information does not tell us anything at all about the true nature of God. It only tells us what other people consider to be appropriate god-like characteristics.

Many spiritual paths speak in terms of the individual soul passing through several stages of initiation in order, eventually, to achieve the highest possible status. Although this may be described as 'becoming God', we should not assume that it is a status that is conferred like the Queen bestowing a knighthood or the pope consecrating a bishop. Mystic teaching perceives the process as one of spiritual evolution where the 'self' is absorbed into the entity that we refer to as God, or the gods. It might help if you pondered the difference between polytheism and pantheism. Look them up in an encyclopaedia.

5. Why aren't you more forthright in your answers?

I proceed carefully because there are fanatics about. A fanatic is someone whose emotional conviction outweighs his ability to reason. Ordinarily, the two things ought to achieve a harmonious balance, but a fanatic is so overwhelmed that he is capable of extreme behaviour. If my answers to certain questions are less fulsome – if I seem to reply cautiously – this is a good indication that I am not a fanatic. I'm trying to keep our discussion on an even keel. If this irritates, please excuse me.

6. Why isn't God nice and religion cosy?

Sentimentalism and romanticism are lyrical, childhood yearnings for a past that has gone. They hold back progress. The ultimate reality is to *know* that you are one with all. When that realisation dawns, then individuality and selfishness pale and truth dawns.

7. Is religion dying?

Statistics show that organised religion has declined as sales of soft toilet-paper have risen – but no one has for one moment suggested that there is any causal link. Western culture has succeeded in making life secure, so man doesn't need the emotional comfort that religion used to provide. Traditional religion is losing most members while exotic sects and extreme fundamentalism grow. In spite of the figures, the religious impulse is as strong as ever – a good example is the modern interest in Occultism.

Success and high living-standards are not shared by everyone, so the notion of public complacency is false. Material wealth or poverty have no direct correlation with religious faith. A booming economy will not stop us from dying, neither will it tell us what follows. Yet people do believe in 'something else'. What is actually happening is that more and more people are choosing to embark on a private quest for truth. So they are abandoning the organised 'tours' that used to be provided by established churches.

8. I feel lost. What should I believe?

I dare say you'll get over it. My point is clear. If there is only one Truth, then as long as I guide you well, you bound to find it. From the top of the Sacred Mountain, the view is the same for all. So to be an Occultist, you do not need to believe in everything from the word go. You work. You gather the harvest. The rest will take care of itself.

9. On what is spirituality based?

True spirituality is not based on anything. It is a yearning to know more about the Beyond. It is a need to get closer to it. Instead of imparting guilt, Occultism frees you of it. Aleister Crowley promulgated what has become known as 'The Law of

Thelema'. Many people quote it glibly as: 'Do what thou wilt is the whole of the law', forgetting the second part that continues thus: 'Love is the Law – Love under the Will'. This is a declaration that love is capable of serving the goals of our Will. It is not the sentimental caprice of a randy adolescent. A man who loves truly may never do harm. But one who is repressed tries to avoid punishment.

10. Spirituality sounds very pious.

If that is so, then it is only because modern religion has adopted a strange attitude. It trains you to be like dogs who are gratefully servile to their superiors merely because they have stopped flogging them! This kind of piety is founded on fear. This is the type of spirituality that uses guilt as its diving board. Don't you realise that throughout the whole of childhood you were shaped by means of shame, fear and guilt? No wonder you don't feel 'free'.

► [BACK TO TABLE OF CONTENTS](#)

The basis of Occultism

1. Is yours an ancient message?

We don't need to claim antiquity in order to look good. Others pretend to have secret knowledge which came from ancient Egypt, King Solomon or Tibet. We refuse to pander to this crazy hunger for historic origins and roots. In any case, sentiment and approval would not change a thing. Either it is true or it is not. That is what you should try to measure.

2. Where does Occultism come from?

The truth stretches back to the origins of the human race and possibly further. You don't need crystal balls or degrees in archaeology! Our ancestors could understand truth before they discovered fire or invented the wheel. Are you surprised? God was not such a fool as to reveal things that were beyond the human grasp.

3. Where do knowledge and wisdom come from?

The seeds are born into each of us, and they can be brought into full flower by correct care and training, just as Nature meant them to do. Our parents, our society and our world have lost sight of this priceless deposit of truth. So they do nothing to foster it. Even so, the vast majority of people feel the unease and lack in their soul. We yearn to find our personal fulfilment. This is why we see our Masters as personal guides and not as remote guardians of some mystic knowledge.

4. What are the ultimate aims?

To know Truth which has become a mystery. To be aware of God-matter inside. To change hate into love. To work with the Great Plan. To take the next steps of evolution. To become perfected or fulfilled beings. To become One with the Infinite.

5. Occultism sounds very airy-fairy.

If you're not good with darts, bow and arrows or even footballs then you're nervous of aiming at anything. But it does help to have goals. It can change your whole life and redirect your efforts. Our goals may sound too abstract ... but they do bring down-to-earth results.

► [BACK TO TABLE OF CONTENTS](#)

Other Paths

1. Is there just one, true path?

If I said yes, what would that imply? My views or opinions on this topic do not count. Surely, the aim is to get there, so how does it help to find out how many possible routes there might be?

Paths are not true just because someone says they are. A person can be both sincere and misguided – so don't equate fact and conviction, and never judge truth by a man's fervour. We are on difficult ground here because truth is absolute, not relative. If all paths were equally valid then it wouldn't matter which one you followed. They would all lead to the same place, so they would all join up somewhere along the line. I acknowledge that some paths do indeed run parallel to mine and for that reason they appear to be heading in the same direction. However, remember your school geometry.

No one else teaches exactly what I teach, neither do they teach in the same way. This is not arrogance talking but courage. I would not have wasted my life delivering this message if someone else was already doing so.

2. Are other paths valid or worthwhile?

A path is valid only if it goes where it says it is going. Even then, it is the destination that counts and not the pleasantness of the route! Sorry, but far from being equally valid, many paths come back to where they started, some are blind alleys and a few are lethal..

Don't let sentiment cloud your judgement, or be misled by any appeal to your 'generosity of spirit'. The followers of the three great world religions all believe that only their particular faith is fundamentally true.

In the greater scheme of things, man is subordinate to Truth. He may believe he is right, but it is difficult to know it for certain. Consider the distinction between knowledge and conviction – the one is a matter of intellect, while the other is an act of will. We decide to believe. How then, I ask you, may we decide what is true?

3. Do you permit the mixing of beliefs?

I try to avoid the well-prepared traps that the servants of evil so diligently concoct for us. As human knowledge progresses, and as we learn more and more about our own past, so it becomes a temptation to sift through all the many interim ideas and to re-select them, picking out those bits that hold a particular appeal for our own personality and its weaknesses.

In the 19th Century, the picture was muddied by the fascination that Eliphaz Levi felt for the cabbalah and the Hebrew alphabet. In the early 20th Century, it was heavily influenced by things Egyptian as popular imagination was fired by the discovery of Tutankamun's tomb. But the Jewish religion had not particularly helped the people of Israel, and the Pharaonic religion did not prevent the downfall of Egypt.

An adolescent in Europe is understandably fascinated by novel and exotic ideas coming from Asia. However, to the peoples of Asia, their various religions have not especially led them to any greater happiness. The Westerner finds foreign holidays attractive and the spiritual tourist also finds far-fetched ideas more appealing than the home-grown variety. This explains the interest in American Indians, the pre-Columbian

faiths of the Toltecs, the Maya, the Incas and the Aztecs, or even UFO's – you can't come much further than that!

It is misguided to hark back simply in the hope of finding some great secret that got lost. So the answer to this question is: no, I do not like eclecticism .. taking those bits you fancy and spitting out the bits you don't. The Gods do not invite us to choose from what they have on their market stall.

4. Do you condemn New Age stuff?

Condemn is too strong a word. It would be closer to the truth if I said it irritates me. By and large it is a movement that has been cobbled together. One has chucked in whatever the customers wanted. No one has paused to ask what the Gods want, or what The Beyond might require. I don't particularly mind people having fun or doing their own thing .. but they have no right to offer pleasure or their own satisfaction as proof. The danger is that New Age is imitation truth, yet it may stop people searching for something more needful. I do not regard religion as a case where anything will do. Higher powers have spoken and only dilettantes would burn incense, ring bells, and nibble organic food. How could this please God or contribute to The Great Work?

5. Do schools of magic conflict?

Yes, but no more than Jews and Arabs, Hindus and Muslims, or Catholics and Protestants. On the other hand, a quarrelsome or unforgiving nature does not indicate who is right or wrong. In this country, there are four hundred different kinds of Christianity, all built on the same belief and worshipping the same God.

People need religion because human nature is frail, and Occultism is a religion. What is the difference between a country at peace and one that has been pacified by force? If children are well-behaved, is it because they love their parents or fear them? Disregard the quarrels. They are a distraction that prove nothing.

6. Surely, co-religionists should be friends?

Not necessarily. Harmony and concord are less a sovereign test of truth and more a sign of discipline. Disagreement shows that independent thought is permitted and that individual freedom is respected.

Some Occultists are cocky – but cocks crow to deter rivals, not because they are sure of themselves! Few Occultists are angels. They quarrel about trivia. They argue about how to do a ritual and forget to ask why it might work. I wouldn't try to excuse them. I can speak only for myself. Personally, I respect people's integrity and I offer my goodwill.

7. How may one choose between rivals?

That depends on your criteria. How do you choose a shirt, a newspaper or a partner for life? Most people shop on impulse and cannot explain their likes and dislikes.

Women are supposed to be better shoppers because they visualise an item in use and know what suits them. If this is the case, why do so many of them marry the wrong men? On the other hand, men are supposed to be indecisive about what image they want to project so they are less selective and go for whatever takes their fancy at the moment or plump for things out of exasperation.

A person can cherish attitudes, opinions and goals that he doesn't understand. 'I am what I am,' he chants like a school kid. Then he defends his position without knowing what it is. Spiritual matters may be mystical and complex, so why let your soul be influenced by incompetent fools? Work out what you need before you go window-shopping with relatives or friends.

8. Can't I please myself?

Religion is an area where your fancies are not an issue. The mystic quest is not a consumer product, like choosing a holiday. Preference and taste are ok when buying a new tie, but when God enters the scene, ego should take a back-seat.

You can't afford to take risks with your soul – you've only got one of them and consumer protection laws do not apply. Be calm and be humble. Do not approach God like a tourist asking for an autograph. You need a path that will take you to the right place, and not one that panders to your vanity.

9. Should we agree to disagree?

An attractive compromise solution is fine for day-to-day peace but absolutely useless so far as peace of mind is concerned. It would be futile to cause splits on the basis of differences of opinion and Masters try to avoid this. Students are more careless. There is 'wisdom' and there is 'knowing'. Those who know may, or may not, be wise also, but those who do not know can never be wise. Therefore I urge: let all of us learn.

I'm not worried about orthodoxy, heterodoxy or heresy. Life is too short for games. We obey the Truth. We do not bend it to our own convenience. If only I were willing to bend, I would be a lot more popular. If my motives were commercial ones, then this is precisely what I'd do. The fact that I don't should serve to reassure you.

10. Can one also join other groups?

Why would you wish to? You must have confidence in what we are doing. It is not necessary to play safe by being registered with every religion in the world.

11. Are you hostile to other groups?

I have to be on my guard because, to put it simply, some other groups are very hostile to me! On the whole, they have a much more commercial attitude to Occultism and seem interested in making a financial profit. I attract too many of their potential customers.

12. Why do you have so many enemies?

While not for one moment comparing myself to Jesus Christ, He too was a Teacher, He too had enemies, and He too was reviled. This kind of treatment goes with the job, and what it boils down to is: the way that people see us. Furthermore, our enemies are much encouraged by the fact that true teachers seem to be pacifists – or at least, they show themselves to be very reluctant to retaliate.

You must make up your own mind about whether or not you would like to know more about me, but until then I'm quite content to be measured by the hostility that I provoke. If you will give this statement some thought, you will realise that a wicked man would not have made it.

13. Are you hurt by unfair comment?

Soap manufacturers compete for custom by praising their own product and damning rival products. People are none too clever or they would not be so easily gulled. Yet this is precisely why they buy sneakers that are praised by sportsmen and jeans that are endorsed by film stars. Pharmaceutical companies used to

claim that their brand of laxative was favoured by ‘the crowned heads of Europe’ – presumably, the ones who still had thrones.

Publicity is the art of linking one idea with another. Every journalist knows that a well-placed fact, however irrelevant, can ruin a political career or destroy a reputation. Truth is in short supply without such trickery. To get my measure, you’ll have to weigh my words, and forget other people’s opinions. I won’t tell you what to believe, I’ll show you how to find truth for yourself.

► [BACK TO TABLE OF CONTENTS](#)

Modern Progress

1. Should we abandon technological advances?

Not necessarily. Technology is the practical application of knowledge that man has acquired, but there is good technology and bad technology, which are the scientist's parallels to white magic and black magic. No doubt mankind could apply his technology without endangering life and the environment, but the basic problem seems to lie in people's motivation. The costs of development work mean that different countries or different institutions will compete for the legal patent to certain medicines or electronic components. Egoism and altruism still do battle in men's hearts and all too often the innocent suffer because of pride, greed and envy on the part of others.

2. Are you against science?

No more than I'm against oxygen or microwave ovens. Science is knowledge about the physical world. Occultism is to do with abstract or spiritual things. It is part of the scientist's job to doubt what he cannot prove. In spite of this, many scientists are very religious people.

3. Is magic beyond the laws of physics?

There are forms of energy which do not conform to the laws of physics as we know them. Those laws exist. But whoever or whatever instituted them, also has the power to suspend them. Hence, the scientist does research into the causes of things while a Magus uses them. Magic is the applied technology of Truth.

4. To what do you attribute these forces?

Our ancestors lacked the benefit of scientific thought yet they offered explanations for things. Now many of these ideas were temporary. One made do with them until something better

cropped up. But some of their other theories astonish us with their complexity, clarity and genius. What is more, many deeds that are based on these ancient hypotheses do appear to work. Thus we are led to believe that our ancient ancestors received specific guidance from The Beyond.

5. Are you evading the point?

Not that I'm aware of. You are not obliged to accept my beliefs. I count on your integrity, that's all. When I say that I am glad that spiritual or supernatural forces exist ... you may stick to your own theories about the phenomena. But be careful not to invent explanations which make it impossible to discuss them! For example, if you pretend that it is all due to UFO's, then you cannot prove it, I cannot disprove it, and intelligence becomes incompetent. It's the same with fairies!

6. Does Occultism accept the theory of evolution?

Occultism is not so dogmatic as to feel threatened by scientific theory, and I don't feel called upon either to endorse or reject anyone's findings. The only duty that an Occult Master should play is to comment on consequent action. No one is ever going to blame anyone for believing or not believing, provided he always behaves in an ethical manner. I refer again to the Law of Thelema: 'Do what thou wilt ...', with the emphasis on that first imperative: 'Do'.

It is perhaps a mistake to consider biological evolution separate from man's social evolution and the evolution of his personality. These are all on-going and integrated processes that contribute ultimately to both personal fulfilment and to the achievement of whatever is understood by the term, the cosmic plan. A man may stop or even reverse his own individual evolution, and social groups may stop or even reverse the development of a particular society. But unless someone actually destroys the world - i.e., the ability of this planet to

support life - then the steady unfolding of the plan is not interrupted.

7. What do you mean by the Plan ?

Human beings have but limited awareness. Our insights into the possible workings of the divine are severely restricted and we do not try too assiduously to improve them. Nevertheless, some of our profoundest thinkers hold that there is purpose and meaning to the cosmos. Insofar as we are capable of knowing these things, the firmament appeared and life developed in ways that were far too orderly and sequential for them simply to have been the serendipitous outcome of arbitrary events. Spiritual people – Occultists among them – perceive a pattern. They also believe that the purpose behind this pattern is knowable.

All of this could be nothing more than pious, wishful thinking: an intelligent creature's need for reassuring explanation. However, not only does diligent effort lead to mystical insight, but the powers in charge of the cosmos do sometimes vouchsafe the occasional 'revelation'. Thus, like the crew of an ocean-going ship, Occultists believe that someone built the vessel, that the vessel was launched on its particular voyage, that there was a certain destination, and that their own actions could either thwart the objectives or help to expedite them. There may be a lot of heated argument about what those goals might be, but there is no disagreement at all on the fact that goals exist. In short: the gods have their purpose, but who can be sure what that purpose might be?

8. How far is Man off-track then?

Occultism holds that there was an optimum trajectory that mankind ought to have followed, but he was diverted from it. Three important points follow from this: (1) he is a long way from the target that he should have reached today; (2) he is even

further away off the ultimate goals towards which he was meant to strive, and (3) he is better employed at regaining the ground lost under point one, since it would be wasted on point two.

It is fairly futile to fling ourselves at goal whose co-ordinates are unknown and quite unknowable. Of course, there is a certain nostalgic charm to be found in referring to such fanciful things as 'Never-Never Land' or 'Shangri-La'. But, apart from reminding us that an ultimate goal does exist, no great purpose is served. But calling it 'The Holy Grail' is no more helpful than calling it 'Rainbow's End' or 'Where Bluebirds Fly'.

9. How can we regain lost ground?

No motion can be considered 'progress' unless it transports the soul in the right direction. One's first task therefore is accurately to determine one's current position on a reliable map. Let us call this Point A. We then compare this with the hypothetical position that we would have occupied had everything proceeded according to plan. Let us call this Point B. The only progress that matters is that which reduces the distance between A and B.

Simply trekking to Glastonbury because it feels nice, or because there's a pretty legend which suggests that the Holy Grail once passed through a local Antique Shop .. is ridiculous and futile. Don't fall into the trap of thinking that an activity that pleases or satisfies must necessarily contribute to the Great Work. For all we know, the souls of the damned are allowed to sing just like convicts in a chain gang ... do we therefore conclude that the more verses we get through, the nearer we are to paradise?

10. What do you mean by individual evolution?

When events forge directly ahead, without branching, we could refer to that process as 'evolution'. But veering off track is 'involution', while actually drifting backwards is 'devolution'.

Each is designated according to its final ends. If a person is in process of unfolding and discovering then he is evolving and he is aiming still for the original goal. If he is involving then he is heading for an inappropriate or invalid goal, and if he is devolving then he is going back towards his origins and exhibiting characteristics that betray his primordial origins.

We should not surrender our birthright for trivial reasons or give up our heritage to gamble for transitory pleasures. It is notoriously difficult for any individual to keep his eyes fixed on lofty principles but it is part of a Master's role to provide the necessary support and assistance.

11. And what happens when Man isn't evolving?

He risks 'reverting to type': brute force rises in the personality, rage dominates the mind, and base animal appetites take precedence over other aspects of existence. Little by little we are brutalised, and it doesn't make much difference whether this process is inflicted on us, by a heedless society say, or we let ourselves go by sheer self-disregard or loss of self-esteem. The results are the same: our mind is toppled, our spirit is debased, and we lose our hope.

It means that millions of years of evolutionary progress is being abandoned and that the finest xenotypes of life are sliding backwards. Either they are abandoning their own vantage point, or else they are being overwhelmed by some negative tide.

12. How does Modern Life affect this?

One big change is our increasing separation from the larger group and the community. Changes in our ideas of the family have not helped at all, nor have the growing value of privacy. So many leisure activities are non-participatory: such as watching television, going to concerts, attending football matches. We seem to have stepped to one side of life. We don't have the

stamina or the nous to fight stress when it arrives. One by one, we succumb.

To a very great extent we have also abandoned religion and forgotten to replace it with anything that could perform the same functions. Where once we strove just to stay alive, now we are too impressed by pleasures and we over-indulge ourselves. Before the twentieth century there were no slimming diets. The majority of the population were half-starved ... and the average expectation of life was around twenty-five years! Under those harsh conditions, religion was clearly essential. Under modern conditions, it is not quite so clear.

13. Has our object of worship changed?

Yes indeed. Now we are so impressed by our own technological achievements, that we forget that they all occurred within the given universe and that Man is not the Supreme Master. We have improved our lot, but we have not really changed the world. Nevertheless, our weak and enfeebled spirit allows our mind to imagine that we have got it all sorted out. In short: for quite some time already, man has been worshipping himself! Or to put it another way: he has remade God in his own image.

14. Where is the harm?

Man has put the Cosmic Plan on 'hold'. He is now in the process of destroying his own world. He would do better to try to work with Nature and not against her. How great the triumph if he helped to realise the plan. This is how we reach a clear statement of our Occult intentions. We work with natural and supernatural forces in order to bring about the next stage in the Cosmic Plan. To do that properly, we first work on our 'self' because we wish to become the person we were always meant to be. We must crown the original self.

► [BACK TO TABLE OF CONTENTS](#)

First steps

1. How do we go about making spiritual progress?

The way is like a path up the sides of a Sacred Mountain. We know that the same truth will become obvious to anyone who reaches the summit. By exploring our own self, we get closer to the top. The less we know about self, the more we have to assume, and so - the greater the chance we are wrong.

2. What is this process called?

At different times, the work has been called by different names. Once it was known as 'The Dance Through the Labyrinth'. Later on it was called 'The Quest of the Holy Grail'. Then at a time of great confusion it got mixed up with the search for 'The Philosopher's Stone'. But what does it matter? The crux is to become a unique individual ... and to be that person well!

3. What is the crucial factor of the soul?

The will and it is seldom pure or healthy. Most folk have accepted the will of others as their own, but the soul is not at ease. This is why The Law of Thelema states: 'Do what you will is the whole of the Law'. It is fair enough to repeat it parrot fashion, but there is more to it than you dare imagine. With your Master's help you must discover your authentic will as soon as possible.

4. What is my authentic will?

It is the will you would have had today if no one had ever tried to run your life. In most cases, we have been tampered with, and the effects have led to nasty problems like phobias, obsessions, conflicts and neuroses. There is more on this in my book 'The Sacred Mountain', available to students.

► [BACK TO TABLE OF CONTENTS](#)

Masters

1. What is a Master?

A Master possesses these credentials: (1) he has the knowledge, (2) he has the gifts to teach, and (3) he has authority from Beyond. He is not just a widely-read collector of books or a musing personality who entertains beautiful day-dreamers. He is a worker of magic and he utilises powers that he has been refining all the years of his life. The world in which he finds himself is by no means as congenial as he would like it to be, and so he strives to make it a better place for all of us.

There are other kinds of Magician who are more self-serving and more careless of the general interest, but a Master is a magician of excellence, and he is supported in his work by the spirit world.

2. Madame Blavatsky spoke of hidden Masters?

Madame Blavatsky is dead. I am sorry if this comes as a shock. Perhaps I should have broken the news more gently. But it was a long time again and the world has moved on since then. In any case, since her death, very few of her statements have been shown to be true, whereas quite a few have been shown to be untrue. To make things even worse, there were quarrels among her entourage after her death with the result that several contradictory readings were put on her words. This greatly confused the issues. With respect, the lady did not do much actually to advance mysticism; in fact, she served to put many people off and, because they have a certain reputation, her books are still read and they still hold people back. My advice to you is: do not swallow her views too readily. Be more choosy and cautious.

3. Are Masters super-human beings?

Those who are mentally ill might have such delusions, but are they Masters in the first place? I have examined myself from every angle by means of a couple of mirrors and I am glad to say that, so far as I can tell, I am normal in every known respect. Except, perhaps, for a stronger whiff of presence. But that could be my after-shave.

4. Are Masters really of this world?

We use the toilet at regular intervals! But I do see what you're getting at, and the answer is tricky. You see we have a foot in either world: this one, here and now, and that one, there and then. Dead Masters stay there, and have ex-directory telephone numbers so as not to be disturbed. Living Masters resemble that Buddhist notion of Bodhisattva - a being who could move to higher planes, but who chooses to stay here and help others.

5. In what way are Masters special?

Living Masters, i.e., Masters who are still on the hoof, may have passed through several reincarnations. But then again, they are not terribly common. Slightly less rare than dinosaurs, in fact. But this is quite enough to meet the current demand! No, we do hide ourselves exactly; we just refuse to court publicity. We shun the life-style of the modern pop-star. The problem is that Seekers set out with a set of expectations not too unlike the absurd shopping-list of Knights of the Holy Grail, and the result is that they fail to recognise a true Master even when they light on one. Perhaps this is a test or a kind of entrance examination: recognising the smile on the face of a holy man?

6. Where should I look to find a Master?

When you realise you need one, he will certainly be within reach. It's a cosmic law that every man's footsteps shall cross those of his ideal Master at least once in his life. So in theory at least, there is no need to seek. When the light dawns, or the penny drops, you'll be aware of his after-shave and you will be free to grab your chance or let it float away.

7. They say Masters never show themselves?

People who say it may well wish they were right. But they are wrong. As a Master myself, I hardly ever wear my cloak of invisibility. I meet people all the time but they do not recognise me. If it seems right, I introduce myself. If that was a good guess, their eyes shine like circus lights. But if was a bad guess, they suddenly remember that they have several trains to catch or dash off to attend to some gas-tap that they left turned on. It can be very disheartening to meet with so many weak reasons for quitting the scene.

8. Why do people speak rubbish about Masters?

Because they've never met one and don't wish to do so. As I said earlier, there are not many of us. But there are a lot of experts who spout opinions without ever having done any magic. By pontificating about Masters, they hide their own incompetence. Perhaps I should throw down the gauntlet? Challenge them to the kind of magic vendetta that Aleister Crowley used to enjoy? But would it be worth the trouble?

9. How much does a Master cost?

Please, I'm not an escort agency and my services are free. You get them for nothing! Clearly, I can't speak for 'Masters' whose only authority comes from a three-week course on aromatherapy. Or one who screws crystals into your belly-button. They can be quite expensive. There are swindlers who'll

take you for every penny they can get. If you want to dabble then consult a Gypsy at a fairground. But if you want Truth then approach the door that opens on the Beyond.

10. Why doesn't a real Master cash-in?

Because ancient lore forbids a Master to seek fees for his help. He trusts a man to give what he can. If you are poor, he gets but a smile and a hug. If you can afford it, give him some cash or some food. He offers something beyond price but just like you, he needs the wherewithal to live.

11. Do students have a special duty?

You'd think so, wouldn't you? But they let it slip their mind. In the past, a student would have left everything to go and live with the Master. He would have been his apprentice. This still applies if one who wishes to consign oneself to the Gods or the Beyond. But plain members of the flock gave the Master a chicken, a loaf of bread, or a day's work in his garden. These days you do what you can. At your own discretion. Just to make it quite clear: Truth may not be bought and sold.

12. Are there other Masters, besides Amado?

Common sense says there must be. One man, even with gifts like mine, couldn't teach the whole world! But Masters aren't any too thick on the ground. No need, you see: there are not all that many Seekers either. If there were a sudden flood of pilgrims, there would be a parallel increase in the number of Masters. I can tell you: each would dearly love to have an apprentice!

13. How do the Masters relate to one another?

With fraternal respect. They do meet, but not frequently. I have the honour of being regarded as their Elder because of my being: the son of Aleister Crowley and his hand-trained apprentice; the

zenith of a line of reincarnation; able to use a wide range of powers; endorsed by authority; greatly feared by Evil; used to manifest the Beyond.

14. If this sounds rubbish, should I withdraw?

I don't see why. No one has asked you to believe any of it yet. That is what the Brotherhood of Masters thinks. Since you are not a Master, you don't have a thing to worry about. Only one question counts: can I do the job for you?

15. How can I tell if a Master is right for me?

Go by instinct or feel. If he is the right one, he'll know it better than you. You might just as well put the ball in his court as soon as you feel the 'twinge'. Leave it to him then. He's not going to accept you unless he is sure it's the right thing to do. If you sense a Master's power or magnetism then think: how many chaps like him can you expect to meet in life? Make him work for his breakfast by popping the question.

► [BACK TO TABLE OF CONTENTS](#)

Style of teaching

1. Does a Master stick to a syllabus?

No. Students don't always study the same things. Each of you is a unique individual, and you follow your own particular path. Your steps may often cross those of your fellows. You may even walk parts of the way together. But at each and every cross-road, you may change direction and separate. This is why I do not like it when students 'compare notes'.

2. Is there a core of fact common to all?

Yes. This is why students can meet in groups and receive lessons together, listen to cassettes, or discuss topics taken from a book. When a Master visits, he gives general talks but also offers the opportunity for private chats. Group leaders try to sustain this individual touch by giving help when you need it. In any case, all important points will be repeated many times, if only to make sure that you have taken them in.

3. Does a Master teach in an academic style?

He uses any style that seems appropriate. He can be formal or casual, correct or jocular. He will also try to shock you, shake you, or make you jump out of your shoes. He wants to crack your complacency and wreck your assumptions. He will play both clown and Caligula, according to your needs. If you react badly to criticism, he will probably pull your leg! If your courage goes, he will patch it up. If you need a breather, he will make you pause. He'll do all in his power to ensure that you climb higher. Rather like the medieval master of a craft guild who takes on an apprentice, he undertakes to see things through.

4. Can I be sure that he will do the job?

He would not accept you as his student unless he felt reasonably confident about being able to guarantee the outcome. A great deal depends on you and on your willingness to co-operate, and this is why he requires you to promise that you will obey his instructions. He will also weigh the chances of you and he achieving the necessary 'harmonisation of spirit' – or magical complicity – in order to forge the necessary team spirit. But by and large, if he takes you on then it is because he is more or less sure of ultimate success.

5. What is the guiding principle?

Masters vary too, but all of them wish to lead you toward the discovery of your original self. They then assist you to transform yourself into that original self. The final step is to learn 'self-mastery'. The process is far less complex than it sounds. Taken as a whole it is called 'self-fulfilment'.

6. It sounds like a course of psychotherapy?

And up to a point, it is! It is also cheaper and quicker. But any psychology a Master uses will be unorthodox because it comes from a framework of Occultism and magic. But what was it that triggered your question? Are you surprised to learn that a modern science uses ancient techniques also found in magic? Oh don't be so naive. In the Stone Age, men drilled holes in sick people's skulls. We call it trepanning and we still do it to relieve pressure on the brain. They did it to release evil spirits. But as Romeo said: what does it matter what you call it as long as it does you good?

7. Do we learn practical magic and rituals?

Not as much as you'd wish. We don't let kiddies play with nuclear bombs either! If Magic and Ritual are your main aims then you'll be disappointed. You are not ready for it yet. I would

not let a sick person have a key to the medicine cupboard either. I discourage you from doing things you can't handle. A Master gives what you need, not always what you want. There is usually a big difference.

8. But the whole object is to practice magic?

It might be your object, but it is not the be-all and end-all of a Magus. Magic has its reasons. There are times when it is right to invoke your powers but there are times when to do so would be dangerous. Why worry about things that don't concern you? The Master trains you and gets you ready. When the time is ripe, he will raise the subject. Then there'll be no limit on how high you go or how far. The only obstacle will be your will and your commitment.

9. Is it enough to teach truth verbally?

As you put the question, the answer is yes. My methods do seem to work. No offence, but since you haven't tasted them, it's a bit early to criticise. It is not feasible to write a guide to magic which would be equally useful to all students. Each individual has particular needs. Yes, men have a lot in common, which is why we teach General Principles in the big classroom. But you need tutorials or private lessons tailored to personal needs. One must give personal contact.

10. Is Truth accessible to everyone?

If it is Truth then it ought to be! You notice that I do not just accept students with university degrees. I insist on open minds, clear thinking and a modicum of common sense. I've no intention of making sheep and shepherds, or dumb peasants ruled by a priest class. Knowledge is for all, not an elite.

11. Shall I like what you teach?

Do please forgive me, but that kind of question is irrelevant. In terms of law, yes, you are free to choose anything according to your own, personal criteria. But in terms of the eternal truth, such a choice is not a matter of individual taste. God, the Beyond, and the Path ... these are matters which will not be changed by anything you may do or say.

12. Why aren't you nicer to customers?

I don't have customers. Since I have nothing to sell, it follows that there is nothing that you could buy. If you see everything on a commercial basis then you demonstrate how unready you really are. If you are really as cynical as all that, I could not guarantee success and so I would not take you on.

▶ [BACK TO TABLE OF CONTENTS](#)

Practicalities

1. Are there fees or subscriptions?

No. Neither is there any written contract, in fine print, which obliges you to give me a cut of your income! As I have explained elsewhere, a genuine Master does not sell the Truth.

2. Does any money change hands?

Good heavens! You really are suspicious, aren't you? Let me put it this way: you might write to me in Tibet. But if you want a reply, I need: stationery, a stamp, the strength to hold a pen, a good meal now and then, warmth and, last but not least - shelter from the Yeti. Being a Master is a full-time job. Students should think about that and offer some contribution. A spiritual family has the duty to support its patriarch. Since I am still in this world, and not the next, I do have needs that must be met.

3. Are there fixed levels of donations ?

No. It is left to you whether to give or not. It is also up to you to choose what sum to give. I shall not abandon you if you are stingy. I shall not regard you as my blue-eyed boy if you are generous. Just keep your gifts regular so that I can make plans for visits and live efficiently.

4. Will a Master visit me or my group?

As often as he can, if you invite him and if you help with expenses. Sadly, his 'Magic Carpet' is frayed and the elastic band needs to be rewound. His bed of nails is rusty too and he is too old to sleep in cowsheds or ditches. Students know where their Master is when they need help, but they tend to forget about him when all is going well. Yet in the interim, he must live! Cosmic law says: a Master is worth his keep.

5. Do I have to buy any of his products ?

The only things he ‘produces’ are books and cassettes. He has toyed with the idea of video too. These things are teaching aids designed because he lives far away, and you need help on your Quest. But you can do without them. They are not very important except for helping individuals and groups to feel in touch, and to keep abreast of things. They are available, if you want to buy them. But you can manage without them.

6. How much do these study aids cost?

As you might expect, they vary. The cost is worked out by a formula that takes into account the following items:- cost of technical equipment; price of raw materials; man-hours spent on product; the cost of postage; the potential ‘sales’ in one year. If you ask an actuary, as we did, this is an honest way of conducting our affairs. There is no mark-up for profit.

7. Is their use restricted?

Fresh copies are made from the originals to meet orders. You are forbidden to make further copies yourself, and you may not loan them out without permission. You must recognise that in most cases, students do not buy one copy each, but one copy per group! Clearly, I am no threat to the music industry and my recordings will not feature in the charts. In fact, our prices compare quite well with similar products on the market, e.g., Talking Books, language courses, correspondence courses and so on. But there is no rip off, and you are not obliged to buy.

► [BACK TO TABLE OF CONTENTS](#)

Students

1. What are students obliged to do then?

Clearly, in order for a Master to be able to carry out his functions on behalf of the student, that student must agree to do certain things. If financial recompense were on offer should the lawn mower fail to cut your lawn, you could not claim that money simply by keeping the lawn mower in its box or never taking it out of the garden shed! Similarly, the success of the master-student relationship depends on each of the parties fulfilling his side of the agreement. A mystical contract exists between them and they agree to be bound by its terms.

The two most important clauses are (a) that the Master undertakes to guide the Student to the summit of the Sacred Mountain, i.e., to lead him to full perception of the truth, while at the same time, (b), the Student promises to obey the Master and to do his best to care for him in return. This does not mean that he becomes the master's slave, but insofar as the Master will probably neglect his own interests and welfare in order to further his student's interests and welfare, then the student is honour-bound to take a close, personal interest in the master's welfare and to co-operate with, not resist, his teaching. This relationship is sometimes likened to their becoming 'father and son'.

2. I don't like being told what to do.

Don't be a child. If you had to dismantle a bomb, or fly an aeroplane, or deliver someone's baby ... you'd be very glad of some training and some help. When people pretend not to take kindly to guidance, they mean that they had a bad time during adolescence, they did not like school, or that they hate any kind of authority. This can nearly always be translated as: 'I don't know what to do. I do not trust myself. So I'm not going to trust

anybody else.' The people who say that usually end up in the local psychiatric hospital. But it isn't a pity to decide your own destiny when you can't even stop yourself sweating?

3. Shouldn't each man be his own Master?

Thank you for reminding me of yet another corny cliché. I've heard them all before. But whereas you might be impressed by such parrot-like profundities, I would not bother to argue with slogans that I could not understand. Occultism would like you to re-become an original. So you see: I agree with your sentiments but I disagree with your practical plans ... if you have any.

4. Do students change their minds?

Indeed they do. But then, they are always quite free to do so. I do not rule them with an iron fist. One hears of sects where quitters are threatened and terrorised. But if a student even hints that he might wish to think about his position, I suspend all contact until he has reached a decision.

5. Why do they change their minds?

The reasons appear to be many and varied but they all boil down to the same thing: something else is competing for their time and interest. Often this is a member of the opposite sex. While males can be sexually jealous for their partners, women tend to resent anyone else who has an influence over theirs.

6. Are you against marriage?

Good heavens, no! I am all for it. When I have a student who is alone, I do my best to introduce him or her to likely partners. Those students who are married seem to be much happier and far more stable.

7. Do you use magic for your students?

If I did so openly, or if I promised to do so, then I would never be certain of someone's motives for asking to become a student. All I can say is that I promise to do all in my power to help a student find true happiness.

8. Do students ask you for help?

It is very strange, but no. Oh I have students who insist on bending my ear with their troubles whenever they meet me. I have others who try herbs, acupuncture and every kind of alternative medicine to heal their ills. But very few actually ask me to use magic. To tell you the truth, I think they forget about that aspect of my job.

9. Do you do things against their will?

No. But I may do things without their knowing. On the whole, a true magician does not like to attract public attention. He is not in show business and he would not want to be pestered. Again, most students are quite content to leave things to me and I do usually help them to sort out their lives.

10. Do you rely on students?

Since I am a Teacher, then students are my reason for being. This is what I am here for. As far as I am honestly aware, I have no other ambitions. Anything else that I may do is either an irrelevant detail, or else one more way of reaching the right ears. I rely on students making progress and becoming magicians themselves because then, being family, we can all make a large contribution to a common pool of shared energy. With that energy, we can achieve still greater good.

► [BACK TO TABLE OF CONTENTS](#)

Fate

1. Do you believe in Destiny?

Yes, but not in predestination. I don't think that everything is all planned beforehand, as if God were a playwright and we were just characters with no freedom to make changes. But I do think we possess talents, qualities and characteristics which make one course through life much more satisfactory than another.

2. Then we are free to choose?

Yes, but only within certain limits. Since you were born a man, you are not allowed to be a goose. But if you were born to be a writer, you will not feel happy being an assistant in a bookshop. Moreover, as you go through life you will come forks, cross-roads or the equivalent of roundabouts. It may not always seem clear which of the roads to choose - but if you choose any but the right one, you will be less fulfilled or even totally frustrated.

3. Is it possible to be more fortunate?

Yes, but you must always remember that there is a price to pay, for nothing is given for nothing. But in wider terms, one can improve one's general standard of good fortune simply by banishing all the forces that might repel positive energies or neutralise the astral guardians you have won. Remember, it is possible to have 'bad luck' just because one has attracted negative energy.

4. Do you believe in The Day of Doom?

Not in the sense that a frustrated God will abandon the whole plan of creation and wreck what He has wrought, no! But if one stands far enough back, it becomes possible to see a pattern in the history of the world which strongly suggests a slow decline towards what one supposes must be an 'end'. But I also believe

that it is possible for us, the human species, to forestall that end by combining our energies and unifying our disparate 'will'. I therefore see a slight grammatical error in the famous Law of Thelema. When it says 'Do what THOU wilt', it ought really to read: 'Do what YOU will' in the plural.

5. Do you have a pessimistic view of mankind?

One is tempted. And I would be less than honest if I didn't say that I sometimes get dispirited. But I fight this kind of reflex by turning to humour. I think that pure, honest laughter is a great thing for cleansing the soul ... and even for exorcising the occasional bit of evil that hovers round certain people. But have you noticed how very sensitive some people are to fun? They take themselves so seriously that one must not even smile in their presence. They would prefer your eyes to light up with worship - or if not worship, then terror.

► [BACK TO TABLE OF CONTENTS](#)

Sense of humour

1. You seem to like absurd humour.

This is a good reason for this. The disordered mind is also absurd, and I find that the one can help to 'untangle' the other or to shake out the emotional 'knots'. If you had been alert and very perceptive, you might have noticed that I also like laughing at myself or even making jokes about myself. Since I do work with people who have sometimes 'gone under', I try to administer the occasional self-massage. I would never wish to become a dull sanctimonious bore. There is little I can do if people are offended by either humour or truth. Should I stop telling jokes and start lying instead?

2. Instead of wit, why not explain?

Aleister Crowley once described the toilets in his Cairo hotel as pithy and witty. He had a slight lisp. Exhaustive explanations are not to everyone's liking. Most of them want to know what is, and not how it came about. This book is meant to be more of a helpful commentary on points that other would-be students found difficult. I am not giving lessons but the taste of things so that you can decide if you want to take it further. At your present state of knowledge, I could say too much. You might welcome that, but you'd get Occult stomach-ache or magical diarrhoea. In addition, the book must be reasonably brief or it would be too costly to produce. Pithy and witty will do.

3. Is a sense of humour important?

It's crucial! Why wear the stern outlook of the Puritans? We do not meditate on hell-fire or the wrath of God. We do not grovel to avoid any debts that are due. We live life. We love life. We think we are Gods' handiwork and not laboratory animals being used to prove which religion is correct.

4. How does humour help?

Mutual joy can unite people. Take the power of love as an example, and compare it with the brittle gaiety of people at a fairground who are afraid when the lights go out. A Magus can live with laughter. It marks off man from every other animal. 'Beware the man who laughs not in his belly,' says a Japanese proverb. The Pope doesn't. Few spiritual leaders do. But isn't it fascinating that Demons also hate laughter? They have even been exorcised by jokes.

5. But shouldn't Occultism be reverent?

It is, but in its own way. Do we have to whisper, walk on tiptoes, cover our heads, and wear Sunday clothes? Is our God asleep and must we tread carefully in order not to waken Him? May we not stand at our lover's bedside and gaze in wonder at his or her beauty? Why not hold the hand of a dying man, or take a new-born babe into your arms? Maybe you should change your opinions on reverence.

6. Isn't the holy life one of self-denial?

So says the Christian church. I believe it is a skein of holiness plaited with happiness. If you are unable to handle the two, then by all means join a religion which teaches you to waste your life in getting ready to die! There is a touch of divinity in our being which allows us to laugh at the sheer absurdity of it all. There's a mystery that is worth thinking about! When you fathom that secret, you'll be ready to climb.

7. What is the magical life?

It is a life that is lived in harmony with Nature, one that is disciplined rather than casual, and informed by the light of truth rather than simple whim or impulse. It is not overly solemn or po-faced, yet both serious and full of humour. It is graceful without licking boots and full of joy in place of stress. The

person who lives 'the Magical Life' strives to realise his original self, and to install his true will. He is neither lonely nor alone because he lives as one soul in relationship with a group or community of other souls. He identifies 'self' as being an integral part of the larger, organic whole and through this expanded mutuality, he becomes aware of the different levels of being. He moves the focus of his attention and tries to assume his proper position on the nexus of a network of spiritual relationships that mesh with both his own world and with the beyond.

► [BACK TO TABLE OF CONTENTS](#)

Being an Occultist

1. Do we try to get closer to God?

No need! When the walls are down, the supernatural comes closer to you. You are always aware of a divine essence. You can sense God in all types of life and people. Life for you is a journey that leads toward home. You avoid any situation which might slow you down. Led by your conscience, you strive not to harm other beings, but rather to help them.

2. Does an Occultist follow a special diet?

Only if he's diabetic or has some other medical reason to do so. We have no special fads, and we don't rule our lives by irrational sentiment. We are not vegetarian, for instance. But if you are, I am not going to stop you unless your health is affected. I am not so arrogant as to turn my back on all scientific discovery; but I hold that man is something more than a thinking brain. Whatever your current beliefs may be, you must bow to the Beyond, if it makes itself manifest.

3. Is there any fasting or abstinence?

Much less that you might imagine. Before a grand ritual, the participants may adhere to a reduced diet or fast. If one is using magic to bring about changes in oneself, a person may abstain from sexual thoughts. But at other times, he may add things to his diet - for instance, the use of sun-water for somebody who is run-down and lacking in vitality.

4. Should we withdraw from the world?

What makes you ask? Are they giving away holidays on the Moon again? To be frank: you cannot withdraw from the world. You can only remove yourself from human contact. If you choose to do that you will suffer the same effects as many of the

old Hermits (such as Saint Antony) or prisoners who have been held in solitary confinement. You will go wrong in the head!

5. Why would that happen?

The human species is a 'herd animal' and it does not exist in any real sense unless it is a social entity. If we cut it off from contact with other human beings, then it starts quite quickly to degenerate. This has been shown to be true in such cases as: prisoners, torture victims, inmates of lunatic asylums, shipwreck survivors and neglected old-folk. If you truly welcome the idea of living like Prospero in 'The Tempest', by Shakespeare, then you are not quite right in the head.

6. But what if I want to get away from it all?

Then you abandon your fellows, you refuse to stay and help them, and when you come back - they will shun you. You may not escape your duty toward Nature. Will you may run back if you are sick or if a great wind strikes? You must help to repair human society. A holiday is all right but run away and you'll 'devolve' into a primitive beast again.

7. What about Communes?

An occult commune is simply a household, like any other, but instead of being based on the accident of biological birth (i.e., blood ties), it is built on informed choice and spiritual aims. Each commune is self-governing and owes no loyalty to any external, larger body. Neither it is a cult since the members themselves decide which spiritual tenets apply and how far they wish to follow them.

The economic advantages of a commune are huge, but the spiritual and magical benefits are even greater. If a commune happens to shelter an occult Master (and this is not a *sine qua non*), then it is likely to become a powerhouse and a generator that can supply magical energy for several undertakings.

A commune permits ordinary sufficiently to withdraw from the distractions of everyday living without becoming religious recluses. It is modelled rather on a natural way of life that our own ancestors lived in more spiritual times before society became quite so materialistic and urbanised. We do not try to cut ourselves off from harsh reality but merely to protect our souls, to seek spiritual respite and to find fulfilment.

8. Does an Occultist have a daily routine?

We are not monks or nuns, and we do not need to have daily reminders of our guilt and worthlessness. If the Master gives us advice, we follow it. But we have no Angelus or any daily prayers. We live our religion and know our part in the Plan.

9. What about regular rituals?

There are none that concern a student. To make rituals obligatory would result in the 'Our Father' phenomenon. You'd rattle them off like a high-speed train. I'm amazed by the slickness of priest's tongues. When an Occultist performs his ritual acts and recites the formulae, he does so with solemn deliberation. One must not treat them like school recitations or historic dates. The words and gestures are not enough. It needs our spirits. There's no benefit, only risk, in doing things by rote. Magic must not be as casual as brushing your teeth.

10. What do you say about meditation?

I consider it exceedingly dangerous. Far from inducing a supreme state of mind by means of alpha rhythms, as some exponents claim, it can just as readily produce destructive rhythms and encourage depression or suicide. I don't want to see Occultists adopting the Lotus posture, or for that matter the Kiss-Me-Quick position. If you want to indulge your taste for a bit of eastern spice, I shall want to know why. No blank faces! Real meditation is a tool ... and not an act of piety itself.

11. Do Magicians take drugs?

No. A Magician does not take drugs, except those that are prescribed by a doctor. If I wanted to make money or just be popular, I would tell people what they wanted to hear. I wouldn't make such unpopular statements unless I were sincere.

12. What have you got against drugs?

My view has nothing whatever to do with the laws of any country. Neither do I wish to be a kill-joy. But drugs (and alcohol) tend to weaken a person's will. As you know, will is of paramount importance in magic. Why should I teach weak people? I want to be sure that when they speak to me it is their soul talking and not the effect of drugs.

13. Does an Occultist give everything up?

You are thinking of monks who take vows of chastity, obedience and poverty. Well, I'm sorry, but that does not apply to us. If you want a path with overtones of masochism, go to church. I ask you to abandon only the things that impede your progress. But the same divine law, given by the three world religions, which states that we should never knowingly cause harm to others, also states that a man should never willingly do harm to himself.

14. Then there is no sacrifice involved?

A Master will ask you to give up anything that is harmful. If such things were 'obvious' - like banging your head against a brick wall, you'd be eager to obey him. But if these things are too subtle, you'll be reluctant to conform. Which is why you promise to obey. If it is necessary, a Master will order you to do so. There'd be no point in striving for your soul, if you were quietly strangling it.

15. Is the Occult life different?

Yes, mostly in the field of self-control and the development of one's 'will'. You should not over-indulge yourself in any way. Your body is made of meat, and this meat has its own needs and appetites. You must never let that 'meat' rule you like a slave. Your own will must be the Master of your destiny. If you reflect on this matter: a life passed in the pursuit of pleasure is a life wasted on stuffing one's appetites.

16. Can I rely on the Master to guide me?

To guide you, yes; but accept responsibility for you, no! Each Occultist must strive to become master of his own Self and exert total control of his energy flows. Only then will he be able to focus power where he wishes. If he insists of remaining a child, then so be it. One must leave him in the play-school. But I cannot emphasise enough that we do not seek to fight our Nature. First we enthrone it, then we protect it, and then we crown it with a pure and shining Will.

17. What is the ultimate aim of a student?

The goals change throughout one's life. As a child you want sweets, but when you are old enough to buy sweets, you want sex. When you reach the age where sex is obtainable, you want a racing car. If you get your racing car, you'll be too old to drive it. So you buy sweets for your grandchildren. But underlying all these silly aims there is one grand desire. You want to fulfil your own destiny. To do this though, you must first find and re-install your Original Self. Which is why a student's immediate goal is to 'become perfect', i.e., become the real you. Until then it is useless to discuss the goals which might, or might not follow.

18. Does perception deepen?

Do we improve? Certainly! Even if you put in no effort, you will gain a lot just by being one Occultist among others. But your actual progress depends on your will. There is no limit apart from the one you impose. Self-mastery, Crowning the Will, Opening the Eyes all these expressions are attempts to describe the same phenomenon. Aleister Crowley put it very neatly: ‘You possess the power to obtain greater power!’ Since this is so, start the process by shedding fear and sadness.

19. Is Occultism a form of therapy?

If you examined the type of people who profess to be Occultists, you would think not. But yes, in actual fact, Occultism is certainly therapeutic - in that it seeks to improve the state of being in all its members. Indeed, no one may go on to higher studies unless he has achieved an optimum level of well-being. How silly and irresponsible to teach magic to a psychopath!

20. Do Occultists believe in sin?

No. But Evil does exist and people can be wicked. There is no need to make a list of sins and appropriate punishments. One's soul just gets darker, and darker, like one of the tell-tale signs that are used to detect radiation. If you expose yourself to too much Evil then you'll suffer the effects until you are cleansed. Nobody wants to hurt you; you have suffered enough already. But they need to guard themselves and others from possible contagion. For that reason, you are either excluded, like a leper, or you ask for ‘The Cleaning’.

21. What is a Cleaning?

A ceremony at which a Magus attempts to clear out the rubbish in your body and soul. They are very rarely held because people do not think that they need them. So far as my students are concerned, I am not likely to remind them either. I could do it,

of course, but I'm not bound to parade my talents as if I were selling ice-cream in a cinema.

22. Are there different degrees of studentship?

Do you mean like full-time, part-time and day-release? You are confusing me with a technical college or a college of further education. All other factors have to be ignored, I'm afraid. Either one becomes a student or else one doesn't.

23. But private circumstances must count?

Yes, but they count afterwards, not before. And they do not count for everything, but only for the rate or intensity of learning. All this kind of thing is mere detail and there are ways that we can take care of it. You should not even think about possible problems - only about whether you feel a call and if you should answer.

24. To what extent will it occupy my time?

As much as you decide that it deserves. Far from over-loading you with lessons and materials, I try always to follow your own expression of needs. You ask questions and I respond. You tell me the direction that interests you, and I react to your words. I'm not saying that I let myself be dominated by your will - but I 'feed' you according to the needs that you evince.

► [BACK TO TABLE OF CONTENTS](#)

Rituals

1. What is ritual?

They are formal operations, usually requiring the presence of several people. They achieve several ends:

- they provide visible lessons on abstract points
- they reinforce the strength of positive emotions
- they banish fear and renew one's hope
- they remind us all of our mutual commitments
- they celebrate publicly our shared beliefs
- they draw down blessings and protection
- they lend supernatural force to our will.

2. Do magic rituals work?

If not, why would we go on doing them? They work even when they are not well done! They ought to achieve the first five results listed above. As for the other two, one needs a mystic key that is provided either a Master's presence or by a written 'Let' by which he authorises a single enactment of a ritual at a certain time and place. No ritual will achieve its ends unless those ends are worthy. If you try to pull the wool over a Master's eyes or cheat the Beyond, you will be unable to cope with the outcome, which may be fatal.

3. How much of ritual is psychological?

Since the flourishing of new sciences, such as psychology, we have many possible explanations at our fingertips about the way the human mind works. But why it works is different from how does it works. Rituals do have a psychological aspect, if only because the participants often have brains. Since there is no physical reason why magic ritual should work, we have to use

the term supernatural too. In other words, we don't have much choice but to believe in a force superior to man.

4. Can one do magic rituals by oneself?

No! Or to be precise, what you did would not really be a ritual. There is a wide range of magic you can perform alone. But before a Master teaches you any of this, he has to be sure that you are 'safe', i.e., that you are unlikely to panic, but able to stay calm and controlled. There are also many acts of lesser magic which might be shared with a non-Occultist: e.g., helping someone who is sick. In 'Excalibur', a set of recorded tapes designed for men with sex problems, there are some magic recipes. Even these are not rituals as such. They are minor, ceremonial acts.

5. Why can't I perform my own rituals?

For the very same reason that you cannot play Beethoven's 9th on a mouth-organ, or hold a boxing match against yourself. The deed calls for concerted effort from several people at the same time. It takes two to make love. It takes twenty-two to play football. A ritual by definition, is a 'communal act'. No individual is a community, even if he has head-lice.

6. Can I practice?

Of course, each instrumentalist in an orchestra will work on his own skills, and every sportsman does some training. By the same token, every student of magic may practice for higher things. But I do sometimes wonder why every beginner wants to summon up demons or strike his neighbour's house with thunder? In terms of magic, he is just a school-boy whom one forbids to touch the plutonium.

7. You don't talk about rituals in your books.

Volume 7 of 'Liber Lucis', printed in the early seventies, gave a full set of rituals for Occult groups. I also gave The Amethystine Cycle, Waece, Lytlum and the Wyrn Tyht which were solo training techniques. Many others are available to student groups. These are not mentioned in the books of mine that you may have found in general bookshops, but then they are not intended for the casual general reader.

8. Don't you trust students?

They are extremely hasty. If they were studying medicine, they'd whip out every one's appendix. If they were preparing to work on ships, they'd block the Panama canal. When it comes to magic, no one can restrain himself. They saw Mickey Mouse as the Sorcerer's Apprentice in the film Fantasia and they can't wait to have a go. I get bored, changing frogs back into students. To teach them a lesson, I make them wait a day or two. Which is why so many stutter when they go to France.

► [BACK TO TABLE OF CONTENTS](#)

Status

1. Can a student rise to a higher grade?

There are cheats and frauds in the market-place. One type tries to put zip into an auction by offering a few stupendous bargains. These are always bought by stooges in the crowd. True Occultists have much the same contempt for ranks, grades, degrees and titles which would turn Pooh-Bah (The Lord High Everything Else) green with envy. These things are more lucid is you ask what purpose they serve. There are no nasty distinctions in Occultism.

2. Are these distinctions evil then?

They are based on the hierarchy that one finds in an army, or in the Roman Catholic church. The use of such ranks means a distribution of power and authority - things which belong to all and not a special few. Once you carve up power, you also create a monopoly in the market. A few have something to sell and the majority need to buy. That is servility. Some Occult orders are quite well-off, in spite of their declared devotion to spirituality and truth.

3. How is a seeker's progress marked?

There are only three divisions:

- Students, or learners
- Initiates, or fully skilled practitioners
- Masters, or teachers.

No one has special privileges or prestige. Other titles have to do with jobs, e.g., Healer, Spirit Caller, Diviner or Seer. One spends a long time in developing the appropriate skills. Before anyone can claim a certain right or privilege, this must be conferred on him in front of his home community. They must

witness his change of status and acknowledge it. If this were omitted, there would be no support from The Beyond. When magic is used to work a change, folk have to be told, or else there'd be confusion. It is the bond between this world, here and now and that world, there and then, which establishes the transfer of new knowledge and additional powers.

4. Do different grades mean secrets and power?

Not in any disagreeable manner. Most doctors are better qualified than nurses, and most nurses are more qualified than Ward Assistants, etc. If I were you, I would not worry about that. When you're nothing, your fantasies are vivid; but once you start climbing the Mountain, your hopes and ambitions will be lowered. Should you ever become an Initiate, you may even want to refuse the powers that are your due.

5. How can I become an Initiate?

By showing the proper merit. You must make progress in every aspect of your studies: physical, mental, emotional, spiritual and magical. Your level of commitment must be high. You should have no wrong motive for wanting to be an Initiate, but seek merely the licence to use your powers for the help of others. Therefore, you should have attracted the notice both of spirits and your Master.

6. How is an Initiate installed?

At a ritual. You can ask for the ritual to be held if you have found Three Candles. These are male candidates that you have nursed to the point that they want to be students of the Master, without having met him. You have given them courage, confidence and instruction. You must also be certain that the Master will accept them! This shows the depth of your understanding. How sad it would be if the Master refused to go on with the ritual, or rejected one of your Candles. An Initiate is a qualified Occultist, and the Ritual is his final examination.

7. Can an Initiate lose his status?

Celtic and Teutonic myths provide examples of this. Evil can enter into a person. He can abuse his power. He may fail his duties. There are many reasons why an individual can fall from favour and lose his powers, of course. Imagine how awful it would be if ex-students set themselves up as Masters! Now we're not the Mafia. Our authority doesn't come from tyranny.

8. Can I be certain of getting there?

If you have kept your promise to obey your Master and your Master is genuine, then it is guaranteed that you'll get there. There are many metaphors to describe this success: reaching Jerusalem, finding Xanadu, or getting to the top of the Sacred Mountain. Between now and then, don't forget to jettison all problems and fears, especially those you have possibly grown quite fond of!

9. Will long service make me an Initiate then?

No more than someone learning to drive who has had a hundred lessons and is still refused a licence. The question is not about effort, but appropriate effort and flair. This is why you ought to be led by a Master. Your obedience should lead to Initiation in the end, but how long that takes will vary from man to man.

10. Can you give an estimate?

That's difficult. But let us say: the same time it would take for you to recognise and install your true self. But this is just another way of saying that it depends on you and your level of personal commitment.

11. Is a Master needed to become an Initiate?

Well, you wouldn't expect a Lorry Driver to do it, would you? Only a Master can summon the Beyond and conjure them to recognise you. Only a Master can endow you with new powers.

Only a Master can present you to the community and ask them to witness your new status. Only a Master can waive the matter of three candles and initiate you by his own mandate. But no one has become a student one day, and been initiated the next. The time lapse seems to vary between four and fourteen years, with a norm at nine years. (N.B. If he deems it appropriate, a Master may initiate someone and withhold higher powers.)

12. In some groups you climb quickly.

That's because they have so many ranks that everyone can have two or three per year. It ought to put you on your guard and make you suspicious. If there is also a sliding tariff of fees or other hidden payments, then you might well wonder why. It does seem to be is a handy way of milking the credulous for every penny they've got. But what possible value could there be as regards 'the Gods' or 'that world, there and then'?

► [BACK TO TABLE OF CONTENTS](#)

Occult Orders

1. What are Occult orders and secret societies?

Both are shy about their doings and their members. Since most things are legal today, one wonders what they are getting up to. Why do they hide themselves in mazes of cuckoo-spit at such times of tolerance? It brings to mind the dubious shennannigans of certain shadowy figures in the criminal underworld, as illustrated in Hollywood gangster films. Most orders, but not all, say they have Occult goals. Most societies are pursuing more earthly goals of a political type. Now any normal group of people ought to share goals and beliefs in common, and harbour a sense of fellowship. As if they were Chinese Triads or the New York Mafia, many Orders are keen to wipe out opposition.

2. Do Orders have occult value?

According to them, yes. According to me, no. They are so weak, shallow and unreasonable. Often they are dedicated to a single cause and have about as much chance of a mystic meeting with God as I have of marrying Princess Margaret (an old flame of mine). This is an absurd proposition for genuine seekers who need sincere help in finding their Path.

3. What about secret societies?

These are often founded by schoolboys, to add colour to a boring life. Grown-up versions were frequently set up for the same reason. They are little more than social clubs. A few of them tried to copy the Freemasons' style. The nicest thing one can say is that either they failed - or they are hidden in the Freemasons' back-pocket.

4. Do I need a Master to enter an Occult order?

It's like asking if you must be a Conservative in order to buy the 'Daily Telegraph'. It rather depends on what you are going to use the 'Daily Telegraph' for, wouldn't you say? Most Occult Orders like to have exclusive influence over you. They take it amiss when Masters contradict them. Also there's the fact that in some Orders you sign a document, which gives them a percentage of your gross income for life. I'm sorry but it reminds me of gangsters living in luxury - at your expense!

5. How many orders are there?

Not as many as you probably imagine. I discount the weird ones, formed by neurotic souls in their own bed-sitting rooms. I discount too the Orders started by immature youth as acts of social defiance. They have very grand titles and are just an extension of role-playing games. They are part of a fantasy. The more serious orders are often of 18th or 19th Century origin. Peel away their Imperialistic overtones and there isn't a lot left. Many of them sank when their founders died.

6. Why do orders love exotic atmosphere?

For the same reason that little boys love 'Indiana Jones', and older men like a strip-tease dance with a snake! It lends meaning to their lives. Now that dancer could teach them that frills and feathers annex interest even where there was none. In a group, some members will force it to be exotic and mysterious. You can often get the flavour from the name that it goes by. Oh, by the way, many Orders are 'overseen' by the Freemasons - so don't say I didn't warn you.

7. Can I stay a member of an Order?

If that is what you want then you are not ready to be my student. I agree that some orders are worthy of respect. But it is very doubtful that they and I will teach the same things. If you had a

foot in both camps, you would have frequent conflicts of faith. Ask them the same question. I think they will give you the same type of answer.

8. Why do you debunk others?

It took the law quite a long time to get round to banning quack doctors and phoney remedies. But when it dawned on them that these people cost money to the health system - they clamped down with a great show of piety. The government has not passed any laws yet as regards religion. For them, this is a delicate area. But the Cosmic Law says that no man may take advantage of the credulity or the innocence of others for his own advantage. I don't mind people forming groups for free sex, for making gold, or for making clothes for orphan fairies. I don't mind deeply sincere people who have honest motives. What I detest is the 'Occult Mafia'.

9. But you recommend group activities?

Yes, because social or group situations are much more natural, whereas solitary study can set up morbid fears and nasty ideas. But there is a big difference between being with friends, and spending your life with cloistered brothers. No one will press you to become a Master or an Initiate. You can stay a layman for ever, if you prefer. No one can tell you to become a priest. That kind of life-decision can only be made by you and all we can do is offer neutral counsel and support.

10. Must I join an order to see rituals?

This is true of most orders. But just as some abbeys welcome the public to join their worship, so I invite my students to take part in certain rituals. As with the theatre, most of you like to attend but few of you would like to be actors. Do you want to join in or just observe? The decision is yours. In either case, you should see it as an opportunity to explore your own true nature and, possibly, to learn something meaningful about your original self.

11. Do you belong to an Order?

I am the Head of an Order. But I don't expect students to enrol for membership. As a matter of fact, I stop them from thinking about it until they are wiser in the ways of the world. This has no effect at all, and most of my students believe that they have been members for years! You will find that you are totally free. And when you have consummated your goals, you will still be free. Being my student has no connection with joining an order.

12. What is the Order you belong to?

Well, it isn't so much an Order as a religion, and it's as old as mankind. So, when speaking casually, we call ourselves The Elder Kind, or The Friends of the Beyond. This makes it nice and ambiguous for those who are trying to launch inter-continental curses at us. The name is meant to remind us of the close links that exist between us, which we try to re-weld by our magic.

13. Are people allowed to join your Order?

Well, we're not going to increase by natural reproduction! Yes, there is a way for people to join us. But as we are not yet threatened with extinction, would-be members won't find it easy to get in. We don't trap the young and honest, neither do we court those who are desperate for help. We accept only those who are meant to be members.

14. Is there any literature about it?

No. None that is available to the public. We don't have any glossy brochures or colourful leaflets either. If someone wants to be a member, we see to it that he gets the necessary information at the proper time. If he wants more and earlier he's not likely to get it. Anything else had better wait for the day you become a student. Even then, it isn't guaranteed. To say more

than you can cope with would be silly. To say any less would be rude. The time is not ripe, so let's drop it.

15. Why not say more?

Only a sex-starved buffoon will propose marriage before he has met someone! It takes time to know someone else's heart. It takes more time still to know whether you can love them for ever. Now as regards Occultism: if you insist on pushing your luck, you will get stuck in a blind alley. I may consider you are both impetuous and deaf. There's a right time and a right place for everything. That is hardly ever now!

► [BACK TO TABLE OF CONTENTS](#)

Knowledge

1. What is this cosmic law you refer to?

It was the Ancient Greeks who first conceived the notion of ‘primal chaos’ onto which the gods imposed order to create the ‘cosmos’. But in so doing, they also brought about a certain ‘balance’ between the two states. From elementary physics we know that merely lifting an object, i.e., raising it against the force of gravity, transfers kinetic energy to that object and, as a consequence of having been lifted, it now contains the capacity to fall. So there resides in the very order of the cosmos the forces that would pull it down.

There are similar parallels in almost every aspect of physical, mental, emotional and spiritual reality. Thus, to give but a few examples of this principle at work: (a) the extent to which a human being may choose to be wicked is related to the extent to which he could choose to be good, (b) the extent to which a soul may be attacked is related to the extent to which it is capable of defending itself, and (c) the power that the human will could generate is related to the power to which it is subject.

It is one thing piously to marvel at the wonderful structure of the universe, but it is another to realise that our very use of that implies the existence of principles according to which that structure was established. An appreciation of these abstruse points may not concern everyone, but for the person who is interested they constitute a kind of ‘inner knowledge’ – one that is not necessarily forbidden so much as ‘beyond the mind’s capacity to conceive’.

2. Is inner knowledge kept for a chosen few?

There is a proper place and time for humility, and there is another time and place for assuming your powers with dignity.

You don't go to bed in Occult Robes, neither do you confront The Beyond dressed in your pyjamas. Come to that, you should not go into battle wearing a fig leaf! If there is any inner knowledge, then it is being kept from you (or rather: you are unable to reach it) simply because you are not ready. It has nothing to do with being Teacher's pet or having blue eyes. I am not allowed to expose such matters to your untutored gaze. Curiosity killed the cat!

3. Does a Master reveal his secret knowledge?

It is not in the contract and you can't shove new clauses in after you both signed. The Master's goal is to 'actualise' your full, natural potential and so make you happy. If you are a future Initiate, then you would not be happy unless he led you toward full knowledge. In that case, certain things can be taken as understood, even if they were not spelled out. But you don't get 'the lot' as a matter of course.

4. Then access to knowledge is denied?

I didn't say that. You're being petulant. All I said was: you don't get 'the lot' as a matter of course. That was not the job your Master took on. But there is nothing to stop you looking for Knowledge if you know how. Remember though: you have no right to intrude on the Beyond. The Path is esoteric. That is to say, you need to speak before you learn the alphabet, and you need to read before you decide to write books. Knowledge comes in steps, much like the pyramids in Guatemala.

5. Why the need for secrecy?

Society is hostile to Occultism. The Church saw to that. We are evil, something to be attacked and, if possible, burned at the stake! The Dominican monks would dismantle your body to root out any odd ideas. Although the law forbids such things now, it still pays to be discreet. That, and the fact that many other people already serve the Devil, whether they realise it or not. If

they could, they'd turn the powers of magic into a destructive force. The Master plays safe. He waits. He watches. He studies the way you use your present knowledge before he gives you more.

► [BACK TO TABLE OF CONTENTS](#)

Esoterica

1. Someone in a book said that ...

Hold it right there! It's not my job to explain what others may have said, neither do I feel called upon to justify my teachings using their terms. Nobody is asking you to accept or believe everything that has been written or said by all people who proclaim themselves to be Occultists. I do not see myself as competing for your attention or trying to participate in some sort of global contest for the most popular magician of the year.

2. Why are Occult books difficult?

If a book is difficult to grasp, this doesn't mean that it explains things badly. Perhaps the brain is unable to take it in. In any case, an expert's idea of a good explanation might not work for the man-in-the-street, but is it therefore at fault?

On a television programme, a comedian faces a professor from Oxford and says: 'All right, Professor, if you're so clever, explain nuclear physics to me.' It's an unfair joke. When you try to understand Occultism, are your demands any fairer? It will be hard work so seeing the light will not be a triumph and not understanding will not be failure.

Of course, it has to be said that there is another kind of occult book which seeks to impress one with its serious intent by being deliberately obscure. 'Ooo, I can't say more about that,' it seems to warn, or 'Dearie, dearie me, wash your mouth out with salt and holy water!' An air of mystery is built up, with an atmosphere of dread or a tone of trespassing on forbidden ground. It's almost as if a salesman were whispering: 'I'm not really supposed to let you see this but ... I've just got one copy left. Now just slip me fifty pounds and I'll slide it into your pocket. We'll say no more about it. All right?'

There is a difference between a Master teaching you the truth, and a confidence trickster who makes a masterly use of suggestion and innuendo. Please be on your guard. Don't let your soul be raped or allow your reason to be too deeply impressed by a show of well-chosen words or phrases.

3. Are people too easily impressed by occult jargon?

Understandably so. It is part and parcel of any pleasurable pursuit or pastime, to know the 'in' terms, the secret language, or the jargon of the fraternity. Using it demonstrates to other members that you too belong. In my contact with some very famous people, I've noticed that they enjoy playing with the vocabularies of various branches of Occultism. They are almost like computer buffs, except that there's nothing in it. Jargon is pretentious nonsense which hides the futility of a branch of studies. It leads you up a blind alley!

4. What are your views on Cabbala?

Why would you prefer a system of magic that is simply foreign and exotic? Cabbala had its origins in the Middle Ages. It was a neat cover for Occultists when the Inquisition walked the streets. One was only studying the Bible, after all! So far as I can tell no one has yet found a single secret of any practical value! In spite of this, scores of books are available, most of them quite expensive.

5. What is Enochian?

It is an artificial language first invented by Dr John Dee, the famous courtier during the reign of Queen Elizabeth I. Since he was also a spy, he was quite used to codes and ciphers. The objections against this language being 'genuine' are: the Beyond does not need any language; this one has complex letters; no spirits appear to use it; Dr Dee needed to curry favour. It is probably a confidence trick.

6. Is there any mystic language?

Why would the gods need the same kind of security as the American secret service? If the gods can hear and respond to any individual, then they can also understand any tongue that mankind has invented. When we speak, we form concepts in our minds. The Gods can hear our minds. If we make an utterance it is more to have a psychological impact on others. This is the theatrical aspect of magic.

7. What about Crowley's Magick Voice ?

He was not suggesting that the Gods were deaf! Once again he was telling us that speech, like the rest of our ritual behaviour, ought to be special. This was in order to separate the sacred from the profane. In other words, when we have dealings with the Beyond, we ought not to do so in a manner that is reminiscent of our weary, ordinary, day-to-day life.

8. What does one see in somebody's aura?

First of all, a person's aura isn't always visible and even when it is visible, there can be confusion and loss of clarity. Most things reflect the internal condition of the individual - his health, his worries, and (strangely enough) his recent sexual experiences. So I see whether or not he's in a bad state and I can usually discern wounds and scars from the past. However it is never my place to judge; the gift is only there in order to help.

9. Do you write-off Astrology?

As it is popularly thought of, yes. This does not mean that there are no stars out there or no other life in the universe. Aleister was not deluded by the notions of astrology. He was like other celebrities of his time in that he dressed his 'shop window' one way, and kept his private thoughts to himself, and those he really trusted.

10. What about Atlantis, or UFOs, or ... ?

Sorry, there was no Atlantis! I'm afraid that the tectonic plate theory of geology and exploration of the ocean floor by satellite more or less proves this. Neither were there seven root races. We have to start with the species, *Homo sapiens*; other rival species, e.g., Neanderthal man, died out. Madame Blavatsky was wrong. Just as theories about alien life-forms are a form of collective 'wish projection' that can lead from self-delusion to eventual madness.

A similar thing has been happening as regards archaeological remains, e.g., the Incas, Stonehenge and cave paintings in Morocco. The *cause célèbre* that has been made of UFOs is perhaps the most striking example of all, while thousands of people have found great significance in the so-called 'crop circles' – in spite of the fact that the perpetrators of the hoaxes have actually confessed.

These things allow a person to gather in a little hope. Although there may be very little basis for such hope, no one can prove that it is entirely false. So it is that a person can convince himself that his 'belief' is a much more positive response than simply allowing himself to wallow in despair. Too often their 'theories' are symptoms of rejection and inadequacy. 'Enthusiasts' often show themselves willing to defect or to change their loyalties. In doing this they seek to find a welcome among the enemy and also to revenge themselves for what they see as 'neglect' of their true worth.

11. Are tarot cards of fundamental importance?

No. I have a tarot set myself that is unique. My friends are more intrigued by it than I am. To me, there are many aspects of Occultism that have been added on like accessories to a car or a computer. Far too many people are attracted by the

‘accidentals’. They allow their minds to be seduced by ‘epiphenomena’ that have no bearing on the central issues.

Once you have decided what a kitchen is for, you can prepare better food and enjoy more delightful meals without cluttering the working-space up with unnecessary gadgets.

► [BACK TO TABLE OF CONTENTS](#)

Magic

1. Are you a stage magician or an illusionist?

I've had students who did that sort of thing, but I prefer to sit in the audience and be puzzled. I am not in the field of entertainment myself. I am a Magus, or a Master. Instead of putting illusions on stage, I clear them out of your minds. My students get cross when I refuse to give displays. But if you follow my path, you will be stirred by the wonder of it.

2. Do you have special powers?

Yes, I do, but at this stage of your own pilgrimage you should not let your attention be diverted from the way ahead. All you need be worry about is: can I do the job that you need doing? Well I shall not accept you as a student unless I'm sure. People do ask for bits of magic, from time to time: the winner in a big race, six numbers to scoop a prize Lottery, even the telephone number of someone who'll shoot their mother-in-law. They get quite ratty when I refuse. 'If I did what you ask, I would be a Black Magician,' I say. Does that answer your question?

3. Can you use magic on your own behalf?

Yes, to protect myself against an enemy, for example. Of course, I make sure he really is an enemy before I press the button. I'm only a Master, not the Ruler of the Universe. I would even be a poor stand-in for James Bond – let alone James Bond's master, known as 'M'. If any person wishes me ill, then I turn their wish back against them. It's very rare that I have to do more than that. The powers of this universe know their own, and each of us receives the aid that he needs. Ordinarily, we use our magic for the benefit of others.

4. How pure and noble!

Don't be sarcastic. Just in case you did not realise it, Occultism is a serious religion. Naturally, if someone is faithful, it may strike you as over-pious and virtuous. In my previous answer, I was trying to explain is that too many people use magic for amusement, cheating, or profit. Now you may prefer to dabble rather than get deeply involved, but we don't have Open Days when you can browse around and try things out. You have to make a commitment. Instead of being afraid, why not be glad that someone is willing to take care of your soul? It's better than Tarot cards, and I can beat copper bracelets for curing rheumatism!

5. Does your magic work?

It is difficult not to sound as if I were crowing, but yes, it does. The point is, though, that in order to prove this, I would have to exert 'undue influence' on your own mind. Instead of weighing my words or examining the arguments, you would be wrestling with your stunned emotional reactions to my deeds. My magic works, but it is not appropriate that I bring it to your attention just now. Please, let us leave this kind of question till later. Once you have some knowledge of the subject under your belt, I will be in a much better position to satisfy your interest.

Of course, I shall try to avoid exerting any subtle or unfair influence on your mind while you are in a naïve or susceptible state. Cosmetics manufacturers have found to their great joy that when women buy perfume, they favour those brands that are the most expensive. They try to avoid products that are low-priced and affordable. The logic behind this strange attitude is really quite simple. A woman does not care to be niggardly or penny-pinching about her own appearance. At the same time, if a product is expensive then, by implication, it ought to do the job better.

In France, doctors are perfectly well aware that sick patients are more likely to get well if their ego is flattered by being given an armful of exotic medicines to carry down the street. It has even been found that if antibiotics are put into brightly coloured capsules, they work much better than plain white tablets.

So when you ask me your searching questions, I do know what kind of answers you would like to hear. I do not wish in any way to disappoint you, and I am concerned to meet your needs, but I am duty-bound to resist the temptation. Bear with me. Let me use magic that is not mere mumbo-jumbo.

6. What has this to do with magic?

It illustrates the power of belief and should lead you on to a consideration of the energy that resides in the Will. Studies have been done on most products - soap, shoes, cigarettes, or beer - you name it, work has been done. Professions too. For instance, we know what clients expect from plastic surgeons, priests and prostitutes. I'm not suggesting there's any connection!

A person builds opinions on the basis of what other people think, but not just *any* other people, but a special pool of persons whose views he respects. Normally, he uses different set for each area of opinion - one for film, a second for politics, a third for sport and so on.

Most of these 'significant others' feature in only one set. A few will feature in several, and perhaps just one person will count in all of them. Think about this and look again at your views on Occultism and magic - they are not as personal as you imagined. So where did they come from? Who gave them to you? Why?

Surely, we must distinguish between ‘cod magic’ that works through the inherent weaknesses or system faults of the human being, and ‘real magic’ that relies on some alignment, or even some controlled tension, between a person’s in-dwelling powers and those external powers that exist in the natural and supernatural worlds around him. It might be appropriate to measure the former by your degree of stupefaction, but the latter rises above such considerations as emotional reaction or intellectual understanding. A stage performer may strive to obtain applause – he is entertaining – but the true magician is rendering a necessary service and looking after the universe.

► [BACK TO TABLE OF CONTENTS](#)

Special powers

1. How do I develop my inner powers?

Run a diagnostic check on your equipment, and on yourself. How is your Will? Have you read the handbook? Do you know how to use your resources? Have you mistaken excitement for an electric current? Are you looking for kicks? A Master (the swine!) will cover the boring bits first. After that, he he'll study your physical abilities and your mental faculties, long before he gets as far as your 'inner powers'. You could always try to bribe him, of course. He would then show you how high you can jump with your green, back legs.

2. Things don't work as they should.

What use is a radio if you can't hear anything? But don't chuck it away, until you've checked several things: - Are the batteries flat, or has a fuse blown? - Has it been properly switched on? - Did the radio station get hit by bombs? - Have you tuned to the correct wave-length? - Is someone using a washing machine? - Have the Unions declared a lightning strike? - Have you got wax in your ears? ... and so on, and so forth! Do you get the idea?

3. Do you teach healing?

I will explain the various theories and techniques and I'll show you our own special methods. If you show any potential, someone may offer to teach you, but not necessarily myself.

4. Can you help people to success?

Of course, but only if that success will help them make progress on the spiritual path. It has to be said that many people do not look for the kind of success that you probably mean. As a Master, remember, I guarantee to lead my students to fulfilment

and happiness. That may or may not imply material success. But if it does, then I will keep my promises.

5. Do you also make people fail?

No. I would only introduce a 'change' in someone's life if I found that success was a danger for them, or for anyone else. As I have said before: a good parent would not give atomic weapons to a child. Besides, it would not be very healthy for me if I got a kick out of ruining people.

6. Would you perform magic for a fee?

To be utterly truthful: that would depend on the type of magic being sought. I would not allocate an unfair advantage. I would not cause rivals to be sick. I would not help someone to avoid some event that was needed to their eventual well-being. But I would gladly do such things as: help a young man master his shyness, relax the tongue of someone who stutters, heal the eczema of a child that is grieving because of a divorce, and so on. There is a line that I would not cross, and each request has to be judged on its merits. One accepts a fee because one must also eat. But these are not fixed. I adjust the fee according to an individual's ability to pay. This means that I often go hungry.

► [BACK TO TABLE OF CONTENTS](#)

Black Magic

1. What about black magic ?

Black Magic is more the style of Hitler, Caligula or some Kings of France. It is used to seek power over others, and is then a kind of psychic slavery. Just as with the Mafia Dons, the personal ambitions of a Black Magician are very much those of a normal person: nice car, nice house, swimming-pool, good food and the best sex. Instead of working for it though, they steal it by foul means. The Mafia Dons are mostly in Sicily while the power behind Black Magic arises from forces that are similarly antithetical to 'the order in the cosmos'.

2. How does black magic differ from white?

The main thing is the 'intention' and the 'will' which are behind the deeds. A Black Magician has already surrendered himself to the Lords of Chaos and is serving their goals. A White Magician is dedicated to Nature and Divine Order, and is usually working for the benefit of the people in his community.

3. Can one get embroiled in black magic by chance?

Oh yes! You certainly can. By trying a little ill-judged magic, by tasting a little carefree sex, by saying too much at the wrong moment, and many other things which bring you close to evil. This is why self-mastery is so vital. If you know yourself, you can protect yourself. But don't ever consider yourself to be stronger than the powers of evil or proof against all temptation. And certainly not on the grounds that you now have a Master! Every Occultist is a potential target.

4. How can one recognise black magic?

Be suspicious of any system, and chary of any teacher, who promises everything, and says there is no danger. Be on your

guard against flattery. When someone starts buttering you up with a trowel, keep one hand on your sword. Do not fall into the trap of easy riches, massive power, or ready sex. Spiders don't just make their webs sticky, they also make them sweet! Watch out for slight menace mixed with much promise. If they try coaxing you to defy Nature, put on your running-shoes.

5. What about the Black Mass?

The Black Mass is no more dangerous than the mockery of any other religious act. Be wary of anything which distorts the words or rituals of some other religion. An Occultist has no interest in offending anyone, so why recite the Lord's Prayer backward or invert the crucifix? The point about Black Magic is that it doesn't just do evil, it turns your good acts to evil, if it can. What people hallow, Evil seeks to desecrate.

6. Are you a Black Magician?

If I were, I wouldn't tell you. I would not be allowed to give a direct, bare-faced lie, but I could do everything else apart from that. I would certainly make sure that my answer gave you the wrong impression entirely. To pin me down, you'd need to be both alert and astute. The last thing that a Black Magician wants is: to identify himself. That's why I'm quite happy to tell you: No! I am not a Black Magician. I work for Truth and the Great Light.

7. Can I trust your word?

Look! If I were a Black Magician, I would never have raised the topic. I would not have roused your suspicions or put you on your guard. To be quite honest, far from rolling out a red carpet and inviting you into my parlour, I'd have been putting hurdles in your path! These are not the tactics of a fox who is out to nab a rabbit. Moreover, when we meet, you can test me with garlic or Holy Water!

8. Do you believe in False Occultists ?

I have already said that there are hoaxers, cheats, con-men and rogues. But there are also quite sincere people who happen to believe in false doctrines. I do not despise them as people. I do not ask that they be punished. But in the meantime they quite often try to do things which I regard as evil. In all sincerity, I can not stand by and just let that happen. I would be guilty of inaction in face of evil.

9. Who the hell are you to interfere?

Would you expect a doctor to ignore an accident in the street? Would you expect the police not to help an old lady across the road? I would not interfere with their free will, but one has a duty to thwart their actions. Let me put it this way: I don't sting bees; I just stop them stinging me.

10. How do you thwart evil people?

As regards people with wicked intentions, the best and simplest defence is to turn their deeds back against their own heads. If they resort to evil powers or evil entities, then I just have a word with such agents and authorise them to rebel. As regards naive people who do not appreciate how evil their thoughts and actions are, I just deny their access to supernatural power, and give them an object lesson. You could call the method: close encounters of the purgative kind.

11. How and why are you able to do this?

I have a perfect right to do it. I am a Magician and I have been given authority by The Beyond. Now I accept that this may strike your ears as absurd, and you might feel inclined to scoff. But others have scoffed, and they have stopped!

If I were a fraud, mentally ill or just suffering from delusions of grandeur then why has not one Occult group ever succeeded in using magic against me? I suggest that you ask them.

► [BACK TO TABLE OF CONTENTS](#)

A Magician s wrath

1. I am nervous of you!

No. You can't be, because you have not met me yet. But you might me nervous of your own fears and the creations of your own imagination. But even though I am a fairly big man - very much like my father, in fact - I am also very gentle with it. It is small people, and small-minded people you should be afraid of. History shows that they are far more likely to get violent.

2. How do you react to personal offence?

I have to be cautious. My father, Aleister Crowley, provided me with astral guardians. It will help you understand better if you think of them as mystic Rottweilers, but not as intelligent! Just like their earthly counterparts, they have an inclination to attack first, and drag the bodies out after. If only they would not trot up and drop those bits of people's psyche at my feet! It ruffles my visitors so.

3. This seems an unfair advantage.

Yes, it does, doesn't it? But you have to face facts and bear in mind that when one is a Master, there are far too many idiots who want to play 'Billy the Kid'! They leap from dark doorways and challenge me to a fight. Now I have done nothing to deserve these tiresome attacks. Which is where the flaming Rottweilers come in. One growl would pacify a race-riot.

4. Is there any danger of an accident ?

That's the snag! How clever of you to notice. There is a danger that my dogs will see a threat where none exists. The last time it happened was when a friend was telling me about a film by Sylvester Stallone. He got excited, or carried away and made too many gesticulations. Then, as I just said, he got carried away!

So, I spend much time calming them. I beam at folk inanely as I quietly stroke the invisible Rottweilers. But as my father himself advised: 'For Christ's sake, keep them off the bloody boil'. For Christ's sake, I try.

5. Are you tempted to use them in anger?

Oh yes. When someone goes on playing silly buggers long after I've warned them. I just lift my finger and, in a split second, half their psychic trousers disappear - often the leg goes with it. Or if I let slip an inch of leash, the fool opposite has his ego raked by a nasty set of astral claws. I notice that they are much nicer afterwards. Apart from that, I walk away from quarrelsome situations in order to save any embarrassment. A spoiled child is most hurt by being ignored.

6. Why make light of this?

Any other tone, and I bet you would not take me seriously! The facts are grave enough. There is no need for atmospheric music too. Let me put it this way: these things protect me, whether or not I think I'm in danger. To a large extent, they are outside my personal control. I am not one to suffer fools gladly. I have a tendency to be irritable. Now either I let passers-by get diced by intergalactic canines or ... I try to control my reactions. Hence my sense of humour.

7. Don't you feel pity for such people?

It is hard to feel pity for evil, arrogance and stupidity. If they admit their error, I do what I can to repair the worst effects. If they become students (and for this, stupidity is not necessarily an obstacle) I will endeavour to change their behaviour. In the meantime, it is best to ignore such people. Misplaced sympathy is a danger because one must not compromise with evil. By the way, would anyone like a Rottweiler pup?

8. Can I walk away without coming to harm?

Absolutely! But on condition that you are courteous and that you do not try to do me harm either. But if you come along just to amuse yourself or to collect an autograph, then I will probably get cross with you.

9. Do you blast people with magic?

Only if I give them due warning first, because everyone has the right to back down or say sorry. But if I am badly wronged, I would normally resort to a magic ritual in which I draw the attention of The Beyond to a certain person's name. Thus, I would almost always leave things to judgement in a higher court.

10. You mean you never hit people?

Well, no, I'm afraid I can't say that. In spite of trying to keep to some very high standards, I have never claimed to be anything else but a human being. So I can occasionally lose my temper and be particularly furious. But before I myself can actually do something, my astral guardians have usually taken action anyway.

11. Do you ever destroy people?

This is rather like asking a soldier if he has ever shot anyone. None of us has the right to bury his head in the sand and ignore the rest of humanity. We have a duty, by virtue of simply being alive, of protecting and helping others. I do not kill or hunt animals. But I would use force to rescue someone who was attacked by an animal, just as I would go to almost any lengths to defend my child against another human being.

12. Are you a vengeful man?

The tone of your question implies that this would be wrong. But even the Christians, Jews and Muslims worship a God who is

tremendously vengeful. When we do wrong, either we apologise and try to put things right - or else we pay. Now I overlook those who do me wrong by chance, without intending to do so, or merely by naiveté or immaturity. But neither I nor anyone else is allowed to interfere when human beings offend against cosmic law. It is they who bring down retribution on their own heads.

13. Would you help such a person?

My powers come from the Cosmos and so I am not more powerful than the Cosmos. It is unthinkable that anyone should try to turn that power against its own source. If it were possible to intercede, then I would try. But this is most unlikely. The only times when I may be able to help is when someone gets in trouble either with evil, or with mundane matters on this plane.

► [BACK TO TABLE OF CONTENTS](#)

Good and Evil

1. What is the biggest evil?

While I am appalled by many things - e.g., cruelty to children, neglect of old-folk, and religious massacres - I see that behind them is a type of mental or spiritual derangement. I see the collapse of human reason, or its devolution, as a type of insidious evil that is ever-present. By being the creature that we are, our consciousness teeters on the brink of failure. It is why we dare. It is how we risk all in order to win all. This is why I am so opposed to the use of alcohol or any other kind of drug: I abhor the recreational flirtation with ultimate catastrophe.

2. Where else do you see evil?

Modern sexual attitudes, the breakdown of the family, the consequent harm to children, homelessness and total mental disorientation! Without arguing about the rights and wrongs of this or that new 'freedom', I can see how many of them have contributed to a larger change which seems to lead to disintegration on both the personal and social levels.

3. Do you have enemies?

Yes. But when you know their names, you will see this as an endorsement. By the same token, if these same people had been friends, you would have had good grounds for doubting my sincerity. Another interesting point: the people who dislike me most have never even met me. I leave you to guess what their motives might be.

4. Do you fight wicked people?

Not unless I have to. Every man is free to injure his own soul. We may interfere only if someone does harm to others. After all, we have no right to dole out punishment. They will gather that

for themselves as life goes on. But if one of them tries to harm an Occultist, then the Master may intervene. If they are daft enough to attack a Master, he may turn their evil against them.

5. Does a Master have authority over Evil?

Insofar as he is equivalent to an army General, he may do what he thinks fit. He can search, arrest, confiscate or even destroy. Did you know, for example, that he has the power and the right to restrain spirits? Surely you've heard about the genie in the bottle? Well, in a manner of speaking, that can be done, and they don't like it. A Master can order a being to appear before him and bind their conduct under pain of a certain peril. The Master is a Legate for the Beyond, and when he talks in that capacity, God help those who show no respect.

6. Are there lesser punishments?

Often, it's enough to denounce someone, or to draw him to the attention of supernatural agents. One can leave him to their charge. The magical theory behind this ancient deed is called: The Dreadful Naming of Names. A Master has only to point at someone and either pronounce their name, or say 'This one', and the old power swings into action. To guard against accident and anger, he has to use a special tone of voice.

7. Do you believe in the Devil?

What difference would that make? Whatever I may or may not believe, it is not my object to make you believe the same. You may keep your opinions on condition that you first examine them more critically. The one thing I do not tolerate is the stance of an ostrich! I won't allow you to bury your head in the sand and pretend that everything is nice and cosy. Whatever the real enemies may be, when you eventually uncover them, a Master will ask you to face up to reality and he will help you to face them.

Until you achieve that ground, it is wise to adopt the stance that a Devil probably exists and to take appropriate precautions. You may well wish me to explain further and in greater detail, but I have to balance this against the human (and often fatal) fascination with forbidden dangers. I have to strike a happy medium between being evasive and saying too much – and the question of what might be ‘too much’ for beginners like yourself is a very tricky subject!

8. Is it dangerous to be an Occult student?

Yes, but more dangerous still not to be. There is risk in daily life, but you take it in your stride. Driving a car is one example. Eating fast food is another! An Occultist puts a glint in the eye of evil but, naturally, a Master is like a four-star General: a much better target than a common soldier. Let's put it this way: you may get shot at by a sniper but I'm more likely to get shelled! Why are you in the firing-line at all? Well, when you take a Master, you identify with his cause. You are no longer a neutral peasant whom nobody gives a damn about. You have signed up with the Whites. It is quite logical that the Blacks don't like you.

9. I think I'll stay a coward.

There is no need to run away. A cosmic law states that no one is exposed to greater danger than he can resist. So there you are, you see. You are not up the creek without a paddle! When you become an Occultist you are given sufficient power to fight off any likely attack. The higher you climb, the more attractive a target you become, but the greater the power of your defences too. So instead of being terrified of manifestations of evil, you should be proud, because they prove your spiritual value. In any case, running will not save you: a moving target is easier to see!

10. And if I am afraid?

That would suggest that you are at least normal. I'm afraid too. I am afraid of what would happen if I were a coward and hesitated to pick up my destiny. In any case, Nature makes us afraid for a positive purpose. She wants to put us on guard, to take precautions against some threatening danger. The object of such fear is not to paralyse us or induce a state of inaction. What I am suggesting is: it may not be good to stop, but neither is it wise to run. Fear is meant to provoke or invoke *other* responses than 'oh dear' or 'Oh my God'. If one allows fear itself to dominate, then one might as well jump overboard and abandon ship. Far better to exert your will.

11. How can I resist Evil?

Apart from any Occult or magical acts, you can bolster your will by getting rid of jealousy, throwing away any thirst for power, and letting go of any wish for revenge. You'd also do very well if could be sure that your sexuality grew out of pure love, not just lust, violence or fear.

► [BACK TO TABLE OF CONTENTS](#)

Sex

1. Should sex be enjoyed?

Nature, and therefore God, made it enjoyable. So much so that many creative artists have described it as the closest thing to spiritual ecstasy that human beings can achieve of their own volition. But some religions make it cause shame, guilt and mental conflict. It would help a person enormously if he could break these chains on his morality. But we don't demand that you do that. You are free to make your own decisions.

2. Do you disapprove of morals?

They are essential to group life. But I would look again at ones which inhibit freedom or cause ill-health. People are what they are, and they feel as they happen to feel. It is not for me or anyone else to lay down rules ... except to protect the individual liberty of others. So Occultism never forces anything on its students. They are always perfectly free to pack it in and leave whenever they wish. So if this kind of thing brings you out in a cold sweat, let us change the subject and talk about, er, white rabbits. Or does that have sexual connotations too?

3. Does Occultism focus on sex?

No, I wouldn't say that. Of course, unlike the Christian Church we don't frown upon sexuality. We think it is a perfectly proper subject, just like anything else that is important to life. But any amount of sex might seem 'a lot' in the eyes of a committed Christian. As a matter of fact, it is interesting to ask why one religion is so nervous on the subject, when most other religions are quite calm and impartial. It is not just believed - it is *known* that certain cosmic energies are generated or transferred by means of sexuality, as well as in other ways too. Tantrism is a

form of esoteric study in which the power behind sexuality is the focus of attention.

4. This must attract some base people?

It does not seem to. In any case, if anyone were just looking for titillation or fun, there are quicker and simpler ways of finding it. Even those few people who are drawn to Occultism primarily by their interest in sex soon identify an inner evil which they may then change for the better. Occultists do not believe that sex is inherently bad, but 'bad sex' does exist. In spite of the church's point of view, the Devil has no great interest in any of this. He is said to be a fallen angel with lots of feathers. But as an angel, upright or fallen, he has no sexual organs. It is the churches which fix the Satanic mask on any aspect of sexuality, and perhaps this is done just to disguise a certain 'secret knowledge'. At the end of the day, sex is but one manifestation of a great and awesome power. They don't want you to find out about its other uses.

5. What's all this about energy?

Electricity is one type of energy, and yet it can perform several functions, e.g., give light, cause heat, emit x-rays, move things, make long-distance communication possible and so on. At the same time it can prove fatal if it is handled wrongly. The same sort of thing can be said about sex. It can do a great deal of good, or a great deal of harm. It can heal and it can damage. It can strengthen your mind or destroy sanity. It can open the door to a secret power in magic or it can slam that door in your face.

6. What good does good sex do?

The first aim of self-mastery is to gain access to heightened states of consciousness. When your senses are energised and your perception is raised, your soul is liberated from the flesh. It is capable of seeing much of the truth for itself. This facilitates great progress. Many of our questions become quite

unnecessary. This is why priestly religions have tried to make sex taboo, to lock the doors and keep the energies in their own hands. If all and any sexual activity could be improved, made more fulfilling, or raised to the level of 'a communion with the gods' ... then that would have an immense value to us as human beings. It would liberate new powers. It would enable us to think of some derring-do!

7. So what is sex magic?

It is a way of harnessing the creative forces of the cosmos in order to focus them on your magical work and your spiritual training. We must not be afraid that sex is nice. Cosmic law doesn't forbid it for such a simple reason. It is a lie to say that nasty things are good for the soul. That is Puritanism and totally unnatural. The main act of Christian worship is based on food and drink: that which sustains life. Is it so very different to regard the creation of life as something sacred too? It all depends on will.

8. Is there a second type of sex magic?

Yes. It has a practical aim of helping men to find sexual happiness. This it does by helping to wipe out fears and any problems. It is a man's natural duty to make his woman happy so that the pair of them may be propelled toward the state of mutual ecstasy. By Magic, one can boost the pleasure of orgasm twice, thrice or even a hundredfold. Far from being evil, one becomes proof against many nervous ills and madness.

9. I hear there are magical sex acts?

Which is a coy way of approaching a delicate subject. Fasting can whet the appetite. Mortification can subdue the flesh. Magical masturbation can teach one to stop being a slave and become Master of one's self. It is a logical concept but that naughty word masturbation has a shock effect, doesn't it? Must

we assume that you never masturbate, or are you just being a hypocrite .. like most other people?

10. This is going to be my big obstacle.

Oh don't be silly. We are talking about saving your life, and helping Nature to achieve her cosmic goals! Are you willing to put all that in jeopardy just because of your hang-ups? When it dawns on you that Mastery of Self is possible, I think you will find the courage to cope. In 'Excalibur', a series of talks available on tape, I explain that we encourage less frequent, but better quality sex. What is there to be afraid of? Are you a man or a clockwork mouse?

11. It sounds distasteful.

Hence the saying: one man's meat is another man's poison! It's not my fault if you have unusual attitudes toward sex. Perhaps you should take control of your life instead of playing at Peter Pan? Shyness, timidity and nervousness do not give one a very good start in life. But if you prefer to stick to your opinions, you risk obstructing your own career in magic.

12. Do you have a love life?

Oh, but of course. I adore nosy folk like yourself, in which case I have very pronounced sadistic tendencies.

13. Can one use magic to get sex?

Do you mean to say that nature did not supply you with any? I'm afraid that I'm not qualified to do transplants. I will never forget the last two wretches that I tried it on. One became an officer in a hermetic order, the other became an usher in an Occult bookshop

14. Will I become a better lover?

If you mean: will you become a full-time rapist as opposed to being a part-time nightmare ... the answer is no. But if you mean: can I improve my allure, my technique, and the amount of energy that becomes available for other workings ... the answer is yes. Always assuming, of course, that you are a normal human being.

► [BACK TO TABLE OF CONTENTS](#)

Homosexuality

1. Do you see homosexuality as natural?

Nature simply did not intend man to prefer his own sex. It wanted him to get on with the business of reproduction. But there is nothing wrong with two people of the same sex loving each other and finding happiness together. From a scientific point of view, a homosexual is probably someone whose emotional development was halted in early adolescence. Whether or not it could be resumed depends on individual circumstances and personal wishes, but there is no need for anyone to suffer socially or spiritually. Occultists are not afraid of the subject, or embarrassed by its implications.

2. What is your view of homosexuality?

I have sympathy and I do not feel horrified. But I also recognise a certain level of frenzy that is close to panic. I am reminded of the decadence of pre-war Berlin. As a Master, I regard homosexuality as an unnatural deviation from the way we are meant to be. It is not so much homosexual acts which worry me, as the inability to choose. And we must not offend the Gods by pretending that it is all part of the divine will.

3. What about Gay Lib?

I agree that no form of sexual expression should be classified as crime. But not all forms of sexuality should be held up as exemplars to children. Homosexuality cannot really count as a full and valid replacement for heterosexuality. For certain people it has to be their way of expressing their sexuality, but I wish they would do it with dignity and self-respect. I notice that some gays entertain special fantasies about seducing a straight person. I notice too that they tend to be promiscuous and hyperactive. As long as their physiology can live with this, there

is no danger, but it does not help them to form stable relationships and lack of stable relationships is a spiritual problem. Whenever sex is life's main priority, negative energies come into play.

4. This sounds narrow-minded.

Folk will interpret my words as best suits their own prejudices. But nobody is more narrow-minded than a homosexual when he makes excessive demands for social equality. He accuses others of being 'homophobic', while he himself risks standing at the opposite extreme, of being 'hetero-phobic'. This would be fine if he showed any social responsibility! But he's willing to force changes which would threaten society. He should deal with his distress in a more meaningful way.

5. Can Occultism cure gay people?

It is wrong to think of being gay as something that needs to be cured, as if it were a disease. This is a very sensitive issue because (a) it affects a significant number of people, and (b) some of those people have become militant and turned the subject into a political issue. As with questions to do with racism, feminism or religion, to speak at all is to risk outraging someone. The best position to adopt is that we might be able to help some of the people who are gay contrary to their own deeper wishes.

A separate question concerns the magical energies that are liberated by all sexual activities. While those that originate in gay activity could be positive, they are more likely to be diverted to dangerous or self-destructive character. This is probably because gay people justify their sexual behaviour on different grounds to the majority of non-gay people.

A good viewpoint to adopt with a person of any tendency is not to criticise but to consider the beneficial goals: 'Hey, would you like to boost your sex-life by a factor of up to twenty? Would you be interested in turning orgasms into intergalactic supernovas of ecstasy?'

6. What if it didn't work?

Well, the aim is not to 'cure' the person. The aim is to make him happier. So as long as his sex-life is not actually worse, then he has not failed. The odds are that any regime directed at self-fulfilment will bring improvement of some sort. If the guy does not become straight, that is no problem as long as he becomes a 'sorted-out' gay and ditches his spiritual sadness.

7. Was Aleister Crowley homosexual?

He had enough children in and out of wedlock to prove otherwise. In any case, the phenomenon is not hereditary! As far as I know, Aleister Crowley was not even bisexual. What the reports really fail to remark is that Crowley never hesitated to use sexual energy in working magic.

8. Wasn't Aleister a close friend of Rasputin?

But Rasputin was his magical twin! Remember too that Rasputin also had a reputation for being a lady-killer. As a matter of fact, he was married, and fathered several children. One of his daughters wrote a biography of him! In any case, he and my father met only a few times: twice in St. Petersburg, and once at Mount Athos, in Greece.

9. What is the doctrine of a Magical Twin?

There is a special kind of mystic fellowship which can exist between two people for non-sexual reasons. The emotions are so deep and strong that they may subjectively be perceived as 'love'. But there is no carnal desire and no lust. The motivation seems

to be that each twin feels a need to merge his personality with the other and so achieve a high level of psychic power.

10. Is there any link with homosexuality?

Only in the sense that many gays are not homosexual at all. They are mystic twins who have been misled by their emotions. They're confused by the strange nature of the event. Few people realise that mystic twins exist, so it is easy to draw the wrong conclusion. Occult students needn't be nervous. Twins are uncommon. But when they do occur, there is often a surge in psychic skills and magical powers.

11. It all sounds a bit far-fetched.

Then forget it. It is not a required belief and it makes no difference to Occult status. Of course, it may well be that some people are 'sensitive' about anything to do with sex. One might ask why alarm-bells are always ringing. It is none of my business though - unless it interferes with your happiness or your freedom to make progress.

► [BACK TO TABLE OF CONTENTS](#)

Spirits

1. Can we contact the Beyond?

So it appears. This is usually done with a medium but one has to be sure that the medium is honest, and that the spirits are exactly what they claim. Student experiments can be catastrophic! Entities at various levels of development seem to come through - anything from senseless poltergeists to unknown Masters. The exact nature of the phenomena and which entities arrive, depends on the composition of the group and the state of people's minds.

2. Do you recommend spiritualist seances?

If there are spirits – and by this I mean, if there is such a thing as non-corporeal or abiotic existence – then this is strong evidence in favour of the existence of a God, or Gods. Once we realise that there is something more than mere matter then other possibilities really do open up. For that reason alone, seances can be very helpful. Alas, one has to be aware of trickery! And if spirits do manifest, what do you do if they are evil ones? On the whole, I'd say: keep good company. This is one of those eye-catching topics that are best explored later.

3. How should we think of the dead?

Like unborn babies, we look on the dead as full members of our community. If we neglect or overlook them, we must expect them to be peevish. When something 'goes wrong' in your life, it pays to recall whether you have observed your duties toward the full community. Someone recently dead can also get lost. He may need our help before the 'Sweepers' find him.

4. What happens to spirits between reincarnations?

It is tempting to think that they apply for unemployment pay! But the root of the problem that you are trying to address lies in a glaring statistic: the number of dead who have ever lived outnumber the present population by only 5 to 1 and the figures are changing. This can only be explained if 'new' souls are created from time to time. Of course, it is possible that souls may split in two, or that individual souls are divided from a central core like tufts of cotton wool being pulled off a huge roll.

In any event, as Occultists, we believe that souls can exist outside of a human shell. This is evidenced by the phenomenon of astral travel by humans and by the transmigration of souls. So there is no difficulty in imagining (some of) them as 'astral nomads'.

5. Can beings from Beyond possess us?

Yes, but to accomplish this, either our own soul has left the body vacant, or it has been so weakened by something that an entity can more or less force its way in. It is not always obvious when one is possessed. Certain states which pass for mental illness could very well be examples of possession.

6. What makes possession more likely?

A very weak will is the most enticing thing - that plus a powerful charge of negative energy. This negative energy can come from such things as: jealousy, anguish, bad sex, need for revenge and similar emotional states, past or present.

7. Can the squatter be expelled?

He may be, but it doesn't follow that he will be. When an entity has been in place without detection for a long time his hold on the soul is that much more persistent. Old traditions from folklore - Vampires, Werewolves and such - may have risen

from notorious cases of prolonged possession. Notice the remedies, as they are remembered: stakes in the heart, silver bullets, garlic, sunlight and so on. All of them are sexual symbols which suggest negative forces due to bad sex.

► [BACK TO TABLE OF CONTENTS](#)

Wicca

1. How do you regard witchcraft?

It is little more than peasant magic. It became organised when Aleister Crowley was paid to design a structure and write its rituals. It has since become a naughty pastime for those who daren't be more open. In olden times, sorcerers were the lay-preachers, or the district nurses of Occultism. They stood in when for an absent Master. They were taught by him, and he topped up their power from time to time. Now they are naughty.

2. Do you condemn Wicca or Witchcraft?

I condemn all spiritual hypocrites and impostors. But that said, I have a certain spiritual fondness for those who are sincere in their Wiccan or Witchcraft beliefs. For reasons we that won't go into, it was common for them to attack Aleister Crowley, or to pour scorn on him. But very recently, they have stopped doing so. Given that Crowley helped Gerald Gardner to found modern witchcraft, I maintain that there is part of witchcraft which is quite valid. But the larger part of it had much more to do with personal taste and I have nothing to say about it.

3. Is Wicca valid as a preliminary step?

That depends on the character of the person who leads the group. Without now wishing to offend them, I see Wicca and Witchcraft as Protestants Priests might see 'Lay Preachers'. What they do is certainly evidence of religiosity, but it doesn't go far enough and it is a bit weak on theology and doctrine. All that said, I would be happy to take on a student who was a Wiccan - all other things being equal. And I would be comfortable to meet Wiccans. In general they are not wicked people, even though they do have the occasional black sheep. But then, who doesn't!

► [BACK TO TABLE OF CONTENTS](#)

Feminism

1. Do Occultists support women's lib?

Men and women are different and we exaggerates such differences for social purposes. Neither sex is superior and there is no natural dominance. Any impulse to change sex, or swap sex roles, arises from damage to the psyche and can often be caused by bad sex, or negative energy. Both of which can be dealt with. Vis-à-vis the political movement for equality, I find women are pawns being used by evil. The hand that rocks the cradle is the hand that rules the world! So who, or what, has told women to be aggrieved? They've been aggrieved a long time before ever they became 'Women's Libbers'!

2. Do women have equal opportunities?

That depends. I would not let a man be Queen, or put a woman in The Hairy Legs Competition. But I have students of several sexes and I do my best for them all. But a woman can not be a father, any more than a man could be a mother, so it surprises me that we can overlook our natural roles so easily. Sex is the only important difference and it plays an important role in magic. Is the Women's Lib movement a way of sabotaging the rule of Nature? As for individuals who have problems - magic can deal with them. Our aim, remember, is individual happiness first.

► [BACK TO TABLE OF CONTENTS](#)

Politics and religion

1. What is the origin of kingship?

In times of great calamity, ancient people offered the gods their most precious possession: their own eldest son. To ensure that every family suffered equally, they selected the best from among all eldest sons. Since he was now the chosen one, his brow was marked with gold to signify the divine light. And until the call came for him to die, this King would live in luxury. At this time, the title was not hereditary and no political power was attached to the role. That came later when kings themselves plotted to be elevated to the status of gods.

2. Are religion and politics linked?

They have been, ever since power-seekers realised how people can be subdued by priests. It was when cities first appeared, and slavery along with them, that religion was nationalised. They even changed the Gods to give more oomph to the politics. It was King Henry VIII made The Church of England. Mussolini, Franco, Hitler and South American dictators came to an understanding with the Vatican. Islamic Fundamentalists are behind the upheavals in the Middle East.

3. Why are some religions persecuted?

They are seen as a threat to the status quo. This is why Christians were martyred in ancient Rome. It is why Jews were persecuted in Europe. It's why Jews don't think much of the Arabs! It even explains why Occultism first went occult! It had to hide from other religions in order to survive. Each religion suits a different kind of society. Occult societies would give power to an elite. This is why most modern society is against Occultism. It's not so much that they're religious, but they use Christian-based law to stop us. One student was interrogated by

the police for three days, because he hired a room at a community centre for a talk on Occultism!

4. What is wrong with modern politics?

I believe that the science of politics, like the minds of men, has become exclusively attached to goods and their production. Yes, the human lot, for many countries, has been vastly improved. But that will not avail much if we go on to remove the whole point of living. If we consider only creature comforts .. food, house, cars, leisure and sex .. then we are no different from animals. They have precisely those same aims. I prefer that we should continue to pursue the unique qualities in man and infer their purpose.

5. Why does nationalism explode?

During the historical process, larger and more powerful states gobble up smaller ones. After the passage of time, certain geographical areas become economically deprived or stagnant. Having little to hope for, some people try to revive a romantic image of the past.

They cause a crisis to do with roots, origins and national identity. It happens even in advanced democracies such as Australia or the United States of America. In both these cases, there's a sense of social guilt to do with native people or ex-slaves. The dominant race finds it hard to forgive itself, while the down-trodden or underprivileged respond with irrational hatred.

From an Occultist's point of view, extreme nationalism or racism simply don't look back far enough. They stop at a specific historical period convenient to their ideology. In fact, all humans share a common ancestry. This is proved by genetic studies. Our remote ancestors lacked writing so the only 'records' we have are myths, dreams and the unconscious mind.

6. Is it wrong to be proud of one's nationality?

No. Not at all. But do please remember the extent to which politicians make use of patriotism (a) to fight wars, and (b) to distract a population from problems within the country's own borders.

Feel proud of your homeland but people are people wherever they happen to live. Culture is only a coat of paint on top of that nature. There seem to be some 'pockets' of people, certain groups, which develop within the human race in much the same that malignant cells develop within the human body, i.e., like cancers. They become a threat that could endanger the survival of the whole.

► [BACK TO TABLE OF CONTENTS](#)

'Causes'

1. Are you against Animal Testing, or Ecology or ..?

I am against people who have to ask irrelevant questions. Does it make any significant difference to what I teach? Do you ask that question of car-park attendants, hair-dressers, doctors or murderers? If your willingness to accept truth is conditional - if you will only accept truth which your current opinions may endorse - then you are either blind or you are a dangerous fool.

2. Are you saying these issues aren't important?

I am saying that you must work out your eternal priorities a bit more sensibly! If you reject truth because it isn't convenient, then no one can ever teach you. All we can do is lick your boots and flatter your ego. Do not summon God, the Gods, or even some Devils to tell him or them what they ought to be like. Truth is whatever it is, and your duty is to find out what that may be. It is not your place to manipulate the truth, nor to search only for facts and evidence which would prop up your own prejudices. To be a Seeker you must be ready for some shocks.

3. Are you against all causes?

There are many, many causes that are worthy and noble. It is not my place to tell people what they do with their lives and how they spend their free time. But no cause can replace a religion. It cannot act as a substitute for a spiritual faith. In that sense therefore, it is my duty to point out what is reasonable and what is unreasonable. I would also point out that some militant supporters of a cause are every bit as fanatic and as emotionally embroiled as extremists in the religious realm.

The evidence shows that people with causes tend to misuse them. I must ask then if there is not a power abroad that finds such causes very handy?

4. Aren't most people are looking for a cause?

True! That is why I 'test' students before I ever accept them. I have nothing against causes except that they act like blinkers and render one partially blind. I think my brand of Occultism can stand in place of a cause and help you to become a hero. There aren't many folk who want a cause of that type. They are seeking a reason to live, something to lend meaning to their lives. They need a dose of self-confidence. Well I can supply all that. But before I do, I take the trouble of trying to see what you'll be like afterward.

► [BACK TO TABLE OF CONTENTS](#)

'Spreading the word'

1. Do you go along with secrecy?

No. I go along with discretion, care, and proper consideration of other people. Beside: many a 'secret' is quite able to reveal itself. There's no need for anyone to start raving or ripping off veils in a frenzy. Why must you think in terms of children's books or Boys' Own stories? That's pure childish fantasy and will never get you anywhere. Instead, think about some of your most precious souvenirs: a certain photograph, a lock of hair, or a letter from that special somebody. That is more what Occult Truth is like. It bears such spiritual value that we daren't just let others trample on it.

2. May I share Occultism with friends and family?

You can make the offer but if they don't blaze with interest, don't push your luck. The danger is you'll try to share your own enthusiasm and delight, and that won't do at all. We are not out to convert the world. We just want to try to make it safe and happy for everyone.

3. How can I interest other people?

Take my word for it: the seed is already in them, and many of them may have started looking for answers already. If you put a lighted candle in your window, so to speak, you will be surprised how many passing pilgrims will drop by for a chat.

Show respect and Truth is most likely to reveal itself. Let others see how much the Occult has changed your life for the better. Explain that there are no strings attached. *Be* an Occultist, they will ask questions about it. They already know they need something more.

4. How many students have you got?

Does it matter? Enough for one man to teach. Time and resources are limited, so I am not going to waste my time in touting for custom. If you would like to become a student, it is up to *you* to make the first move. The truth is not a product of mass membership. One may elect Presidents and Prime Ministers, but the democratic vote has nothing to do with Truth.

5. Should a priest preach the word?

The people appoint a priest to minister to their needs. This is his primary concern. If he's good at this, it doesn't mean that he'd also be good at arguing the case with strangers. It's not his function to be a missionary – indeed, only a few religions feel any urge to spread the word.

However, if someone expresses interest, then it would be churlish if a minister refused to speak to them. He can try to help out of simple courtesy, but not out of any sense of duty. It is important to understand this. If you hope to build any kind of relationship, then it's as well to start off on the right foot.

► [BACK TO TABLE OF CONTENTS](#)

Becoming a Student

1. When should I lodge my request?

Well, you should not wait until you are all but certain. As with marriage, you must make your decision on the basis of the available facts and take a risk. If you dither too long, the Master will shut up shop - he can not teach cowards how to be brave! If you ask too quickly, he can show fools how to curb any haste. All things being equal, it's best to get in early.

2. Shouldn't I shop around a bit?

Certainly. It is always a good idea to look for a bargain or wait until the Summer Sales start. Of course, you will only find what you are looking for *if* you first work out how you are going to make your choice. Most Masters do not resemble oranges, so you shouldn't squeeze them to see if they are ripe. Neither do you sit on them to see whether they are comfy. Hey – how much do you know about Masters anyway? Could you recognise one if you saw him? If I were you, I wouldn't ~~wouldn't~~ be too choosy, mate. Don't make it any harder than it already is. Whatever you need, all Masters have got it! For heaven's sake, they don't become Masters if they lack anything.

3. But isn't choosing a Master important?

Maybe, but you've got to find one first! But since none of them cost a penny, you won't be shopping for the cheapest. What's more, they all have access to the same knowledge, you won't be looking for the cleverest. Or maybe you are someone who goes along with the crowd and buys only what everyone else does? If that's the case then let me inform you the world's most popular philosophy is Confucianism. It began about the year 500 BC by a Chinese gentleman called K'ung-Fu-Tse. (No. He had nothing to do with the martial arts.)

4. Who should I look for?

A Master who is willing to take you on. Now I'm not betraying any professional secret when I say that, in general, Masters prefer candidates who have no shopping-list. When a would-be student is wavering between me and a small-ad in 'Time Out' ... I am not flattered. He will get what he deserves - an appointment for the next millenium perhaps! A Master is a good person. If you can't recognise a good person - give up now!

5. What if I want to be my own master?

Cheers! I hope you'll be accepted. No other Master will risk it when you have such mighty arrogance! I presume you've done the job yourself up to now? How did it go? No offence but you probably didn't get too far. One more point: since the Gods thought it wise to provide Masters, they'll find it odd that you decide to ignore them. That is one step short of spitting in a Masters' face! Remind me to tell you about my Rottweilers later. That said, by all means go ahead!

6. Do you accept former Criminals?

Yes, but on condition that their criminal days are over. Firstly, they must cause no scandal. Secondly, they must have changed their stance and adopted a more altruistic point of view.

7. Do you select students for their potential?

An individual's potential to achieve his own destiny is all that counts for me. You might just as well ask if I accept students because they are physically attractive. You just have to look at them and the answer is clear! Unless, of course, I've got dust in my third eye.

8. Will I lose my soul?

That implies that just at present you know where it is kept! But no, the only thing we ever seek to do with your soul is enthrone

it, along with your own Will. It is very important that you become your own man.

9. Does one make a Pact?

The only kind of link that exists, is the one between you and your Teacher - and this is like the one which used to exist between an apprentice and his Master. Even this has no legal status and exists only to strengthen your efforts.

10. I am still hesitant.

And you would go on being hesitant, no matter what I said. But you should have much more faith in your own ability to weigh a person up. That is why I always propose a face-to-face meeting before you make a decision. As a matter of fact, I do not accept a student unless I have met him. Couldn't we draw the correspondence to a close now and arrange a rendezvous?

11. Can I take too long?

It may not be too long as far as you are concerned, but I don't have the same amount of time available. With the best will in the world - I must get on with my work and so I allow only a certain amount of time for these 'preliminaries'.

12. And if I am nervous of meeting you?

I understand that. So we can meet in a public place, and you can post some friends or body-guards where they can keep an eye on us. If that is not enough to calm your fears, then those fears must be rather more important than you imagine. It is always possible that, before you are ready to take a spiritual step, you might do better to take a healing one. I would not encourage you to undertake something that you are not yet ready to handle. But if you do find the courage to go ahead in spite of your qualms, then one of the first things I would do is to try and help you resolve your problems.

13. If I dawdle too long, will you cancel?

That is putting it bluntly, but yes. If you see me as someone potentially dangerous, then I would rather not meet you. In my entire life, I have never deliberately hurt anyone and even those students who have moved on have also been helped by me. While you have a perfect right to inspect what you'd be getting, there is a queue behind you, and my own time is limited - by age, if nothing else. I do not run a shop though some of my students do. Everyone is welcome to look at what I offer, but they cannot expect to hog my attention if all they are is curious.

14. Couldn't we just be casual acquaintances?

That would be OK. except for the fact that I am getting old, and in the time at hand I can only teach a certain number of people. I don't wish to sound all lofty and superior but ... I cannot really afford the luxury of interesting acquaintances.

15. But ...?

But what? Are you nervous and unsure of yourself? Do you want a guarantee that I'll accept you if you should deign to ask? My only reason for rejecting a candidate is that I doubt my own ability to meet his needs. I shall not tell lies. I cannot give any undertaking that you will get favoured treatment. But isn't it rather futile to be paralysed by the fear that you might look foolish?

By putting this book before you, I am giving you a chance to reject me. That is good! That is helpful. If you can 'de-select' yourself then we have both saved a lot of time. It doesn't offend me, and I have no wish to offend you. The trouble is that the longer you hum and ha, the more you give me the willies. If you daren't even open the door, am I supposed to feel reassured? I'll tell you something. I'll give you a tip. I swear I won't be hurt or disappointed if I do not meet you. Shall we call it off?

16. We have met. Is that a hint?

I don't know. Since I am an official Teacher with full authority .. and since I can only Teach people I have met .. the odds are that our meeting is significant. But that is not certain. Unlike Lady Godiva, the streets are not empty as I approach. When I get off a bus or an aeroplane, the towns are not vacant. I have to accept that many people I meet have not been put in my path by the Gods. On the other hand, I did have to meet every student I have ever taken on. Do what I do, and look more closely.

17. Can I have a second go?

I strongly suggest that you do not ask that question.

18. Do you mean that I can't?

I mean exactly what I say: it is a question you ought not to ask!

19. What are you trying to tell me?

Am I using words that are foreign to you? Is your vocabulary as restricted as all that? Are you a fur-trapper from Siberia? Is there anything else we can talk about please?

20. I wrote some months ago.

Then I replied to your letter because I am normally polite to strangers. Therefore this suggests that you let the correspondence drop. Did we, by any chance, meet and get to know one another? I am fairly sure that I would have remembered. So why are you being so pushy?

21. What on earth do you mean?

Hamlet, Act V, scene ii: 'Good-night, sweet prince, and flights of angels sing thee to thy rest.'

22. I've changed my mind.

That is not correct. You never made your mind up. And the fact that you were not able to reach a decision within a suitable time is all that is of interest. We do not need to know much else.

23. Well I have now.

Message scribbled on envelope by a postman: 'Please return to Sender. The Address is not Known.'

24. Please accept me as a student.

Ah! That's different! I thought you'd never ask! I do visit various countries at regular intervals of a few weeks. If it would interest you, we could always arrange to meet somewhere that is convenient to both of us.

► [BACK TO TABLE OF CONTENTS](#)

Maybe I m stupid...

1. I don't understand all that you say.

Well I have checked my writing for clarity and ease of comprehension so the fault may just be in you. I do believe it's true that a person's ability to perceive and comprehend narrows as he takes stronger and stronger opinions on board. There are some people who will read this book, snort, and toss it away. The gesture makes them feel better, but they will regret it if they are struck with lightning enteritis. You should not buy a book just to confirm your prejudices. But if you are open and willing to receive new information, then you ought to find it.

2. I think Occultism is beyond me.

Then you are wrong! Truth has got to be available to all people. It is no good at all if you need a university education in order to understand it. The most common problem, among those who despair, is that they have undisciplined minds. They haven't trained them, so they don't know how to make them obey. But the mind is a tool and not the pilot! If you did become an Occultist, you would be taught how to get a firm grip on your own faculties. And no, we wouldn't try to do any brain-washing.

3. But I'm not very intellectual.

Nobody wants you to be. A happy individual is one whose various aspects are in a state of harmony and balance, and who is on the way to realising his full potential. I would urge you not to take your own measure or to estimate your own value. It is very probable that you will use the wrong standards or compare yourself with quite inappropriate models. Don't you think you should try to do what you wish to do, and stop telling yourself that 'they' won't let you?

► [BACK TO TABLE OF CONTENTS](#)

Next steps

1. Have I been too impertinent?

I learned long ago not to make hasty judgements. I'm quite content to wait until we meet before I form an opinion. I will ignore the things that other people say and I suggest that you do the same. But it wouldn't be fair to decide everything by letter. Even if one of us is a genius, it is better to have a nice, head-to-head chat.

2. Do I know enough to take the first step?

If you read this book carefully, the answer is obvious. Masters are eager to teach. It's one of their main activities. Occult Orders are too concerned with growth and numbers. But a Master is never carried away by pure zeal. He stays calm and judicious and selective. I hope I've whetted your appetite. Whenever you want more, you know what to do.

3. So what do I do next?

Either destroy this document - and the matter goes no further. Or, if you wish to meet me with a view to becoming a student, say so and I will arrange a date when I am next in your country.

► [BACK TO TABLE OF CONTENTS](#)