

THE DAO DE JING

A new translation

*Made during his incarnation as
Aleister Crowley
during the Great Magickal Retirement
upon Oesopus¹ Island.
Anno XIV
(August 1918ev)*

by

Ge Yuan

(Aleister Crowley)

*Translated from the Code manifested in the Akasha
by 729 the Wizard Amalantrah
to 666 with a commentary by 666*

THE EQUINOX

(Volume III, No. 8)

Additional notes and introduction

by

Zhuang Zi

(Marcelo Motta)

If any sinologists object to anything in this translation, let him go absorb his Yang in his own Yin, as the Americans say; and give me credit for an original Masterpiece. Whatever Lao Zi said or meant, this is what I say and mean.

666

The above project of frontispiece remains in typescript form at the Warburg Institute in London. It is reproduced as in the typescript; it includes a gross syntactical error totally unlike A.C.'s usual masterful use of English. It is also indirectly apologetic and contradicts its own claims. We have preferred to use the version in the Jane Wolfe typescript in our hands.

Motta

Edited and annotated

by

Paul Joseph Rovelli

¹ PJR Note: The spelling of "Oesopus" is an archaic form of the name of an ancient river god, corrupted or modernized to "Esopus" by American settlers. Stone walls, carvings and other features on the island may have been left by the frequent visitors that the island has seen since before Europeans arrived in the area. The island reportedly was a neutral meeting place for the Native American tribes of the area, and was, much later, a favorite partying place for F. Scott Fitzgerald and others who toured the river by boat.

A. 'A. ' . Publication in Class B

Imprimatur N. Frater A. 'A. ' .

PREFACE

by
Paul Joseph Rovelli

The Dao De Jing has eighty-one chapters; a number of the Yesod,² which of course, is intimately connected with Da'ath. This would seemingly connect the Dao of the Yellow School with the Aethyr in the White School. This is not to suggest that the Dao can now be known, contrary to the teachings of the Yellow School. Even the Aethyr can not really be known. But as per the ingenium of the Western mind, it can be used as a mechanism; a machine.

Noting the work of archaeologists and anthropologists, hominids are said to have made an evolutionary leap of consciousness, corresponding with the discovery and implementation of tools. In light of this, it is reasonable to suggest that the discovery of the machine, the meta-tool, is also an evolutionary leap; fixing the era surrounding 1860ev³ and the onset of the Industrial Revolution as a milestone in human evolution.

Western Magick (or the White School) from Eliphas Levi through Kenneth Grant and including the neo-Platonists along with the Alchemists have a strong Magickal Record of utilizing the Dao or Aethyr in precisely this manner. And perhaps we should note that this is also true of the Chinese Alchemists in the Yellow School and even the Arabic Alchemists of the Brown School. And let's not forget to note the fact that the Black School composed of our African brothers and particularly, the Yoruban and Dogon tribes have also made tremendous use of this mechanism;⁴ especially revealed to us in Liber AL vel Legis:

“Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.” AL I.37

The ideas presented in this Preface, are certainly a radical departure from the ages old contemplation of the Dao; so well fomented in the East. But note that Liber AL vel Legis was transmitted precisely to draw a line with the past and set us up for a new future that is to come when the Aquarian Aeon finally does arrive. We are in a lengthy preparatory period as a race and we've yet to go through the ominous struggle that will ultimately unite humanity as one planet, conscious of itself; rather than the disparate nations that maintain the divisive conflicts that so consistently besiege us.

² PJR Note: The Moon being attributed to Yesod, we have here, Crowley's commentary on the formula of ALIM: *“The word adds up to 81, which is a number of the moon. It is thus the formula of witchcraft, which is under Hecate. It is only the romantic mediaeval perversion of science that represents young women as partaking in witchcraft, which is, properly speaking, restricted to the use of such women as are no longer women in the Magical sense of the word, because they are no longer capable of corresponding to the formula of the male, and are therefore neuter rather than feminine.”* The interesting point here being that 81 is neither male nor female, positive nor negative; as is the nature of the Dao.

³ PJR Note: Cf. my article: Gnostic Cycles

⁴ PJR Note: Cf. my article: The Obeah & the Wanga

If the reader will consider my footnoted comments in light of this Preface, it is hoped that my comments will be as inspiring as they may sometimes prove to be provocative or heretical. In this centennial era of the transmission of Liber AL vel Legis, the philosophy of Thelema is in danger of having its canon closed, having never fully comprehended its import. This is not a mistake that we can afford to make!

One final note, on spelling: It has become a literary artifice to spell the word pronounced 'Dao' as 'Tao.' Even the spelling of the word 'Jing' is closer to the actual Chinese pronunciation of the word. Marcello Motta in his usual contrarian way (if you'll excuse the pun), chose the phonetic spelling. Though Motta's spelling has been retained, this is not out of some reverence for Motta's artifice. Rather, it is to distinguish this work as a Thelemic enterprise, separate from those commentaries and translations that belong to the old Aeon.

EDITORIAL

by

Marcelo Motta

We became an A.'A.' candidate in 1953ev. From that time forth our Instructor, the late Frater Saturnus (Karl Johannes Germer), insisted with us constantly that we should pay attention to the Dao De Jing, and particularly to Aleister Crowley's translation of it. In our adolescence we had made a study (perhaps not too profound) of the philosophy of the East. We were acquainted with the writings of Lao Zi, Zhuang Zi, and several other Chinese philosophers (Confucius included) in the able translation of Lin Yu Tang. Chinese thought had an undeniable appeal; but we felt it was at variance with the ethics and the outlook expounded in Liber Legis. We could not understand why our Instructor insisted so much that we pay attention to it.

As we grew older, and hopefully wiser, we began to perceive something of his intention. We remember he wrote us, once: "You think and act as if you thought that Ra-Hoor-Khuit would run pell-mell over any disturbance. That would be a Black Brother attitude."

Slowly, we repeat, we began to perceive. The Dao De Jing is a textbook—perhaps THE textbook—on the Art of Government. Those who learn it well, and who were not born to be kings of men, become kings of their selves. Those who were born to be leaders of men, become true leaders—the kind of leaders Lao Zi described when speaking of "the Age of Gold." Elastic adaptation to environment, combined with tireless maintenance of one's Purpose—one's True Will—that is the mark of the real Master.

We had been flamboyant and jejune; we had had the outlook of masturbators: we had thought that nothing mattered in the Universe except our pleasures and ourselves. But it is written in Liber Legis, Chapter One, verse 52, that whosoever makes this mistake will fall into bondage. The Law is for all.

So, we learned. Slowly indeed, but we learned. Eventually, we came to respect what we had scoffed, and to revere the insistence of our Instructor, who had had us earmarked for responsibilities beyond our childish egocentrism.

Mr. Germer did not allow us to swerve from our newfound admiration for the thought of Lao Zi. Shortly after the publication of Liber Aleph (since then reprinted, we are told, with criminal additions and deturpation, by people without the slightest connection with Thelema⁵) he informed us that it was his intention to print A.C.'s translation of the Daoist classic with our help. To this end, he sent us a typescript copy that had belonged to Jane Wolfe, one of A.C.'s earliest pupils (she went to the Abbey of Thelema in Sicily to work

⁵ PJR Note: Before the infamous lawsuit against the Caliphate O.T.O., Motta sued Weiser Publishing for breach of copyright. No decision was made by the presiding judge, due to lack of sufficient evidence, one way or the other. The Caliphate would later team up with Weiser and hold some success, more than likely due to fraud, admitted on their part, that would lead to a slander conviction against Motta.

under him. We had the privilege of meeting this lady personally; unfortunately she succumbed to a magickal attack soon after our meeting, and ended her days in an insane asylum).

Unhappily, Mr. Germer died soon after sending us the typescript and urging us to provide an Introduction and supervise the edition. It is not necessary to go deeply into the complications that followed: suffice it to say that the publication of Liber Aleph had alarmed the “Black Brothers” to no end: they had thought Thelema dead(!) or dying. A concerted attack was made against all existing Thelemites; Mr. Germer was forced to follow the injunction in Liber Legis, and to withdraw. We, unbeknownst to us, had been ordered to lur, and we did. Eventually we were ordered to attack; hence Equinox, Vol. V, Nos. 1,2 and now 3. Late, but not too late, and as soon as we were allowed by the Play of the Waters, we are fulfilling the injunctions of our Master.

The Dao De Jins is usually referred to as The Book of Dao. This is the kind of chauvinist pig (the male—so called!) trick one can expect from the slaves of Sin. Actually, the title should be The book of Dao-De. Thelemites will be able to understand our meaning; and even Jewish scholars, male chauvinist pigs that they are in their majority, may be able to perceive it from A.C.’s brilliant translation of Daoist symbology in qabalistic terms (See Diagram I⁶).

The book was written approximately five hundred years before the beginning of the so-called Christian era, by a man known as Lao Zi, Lao Dan, or Lao Gun. Very little is known historically about this man; the consensus seems to be that he shunned publicity, loved silence and isolation, was Royal Librarian for many years; in his eighties he became so disgusted with the antics of his King that he resigned his position and decided to leave China. We repeat: this man was more than eighty years old at the time, and had never left China. But he decided that he would rather live among the barbarians of the Mongol steppes than under a corrupt and corrupting government, and so he went to the Great Wall and requested passage from the Guardian of the Border.⁷

⁶ PJR Note: This is the Hexagram Selector for the Yi Jing and found in our edition published on our website.

⁷ It must not be thought that the Chinese government was then corrupt in the sense which we usually apply to this word: official venality was not greater at the time than at any previous time. But the doctrines of Kung Chiu, or Confucius, were beginning to be widely applied by administrators, and Lao Zi opposed them vehemently, for reasons which are better understood by reference to the text of the Dao De Jing itself. It is rather difficult for the average mind to understand why Lao Zi should abhor a doctrine of benevolence and guidance; that is probably the reason why men like John F. Kennedy and Franklin Delano Roosevelt are still considered heroes in America, despite the great harm they did to their country.

PJR Note: Motta wrote in a footnote to his commentary on the Yi Jing: “John F. Kennedy was much loved in America, and nowadays is revered by many idiots as a second Lincoln (!!!). Yet, he bears the entire responsibility for the national disaster of the Vietnam War. Franklin D. Roosevelt is almost universally respected and admired; yet, he bears the entire responsibility for the decadence of the American economy, and his manipulations at the end of the Second World War will probably result in the start of the Third.”

The idea Motta presents is based on what was known in the early 1980s ev. However, in 2004ev, it has been speculated by some that Viet Nam was a springboard in a series of events that would lead to the fall of the Berlin Wall. Roosevelt’s actions need to be seen in light of his being persuaded to support the Zionist cause, originating out of the Balfour Agreement (named after Lord Balfour of the British House of Lords)

Lao Gun, Lao Dan, or Lao Zi⁸ had never written anything; yet, he was considered one of the deepest thinkers in China. The Guardian of the Border told him, with characteristically Chinese subtlety, that he could not permit a man of the philosopher's quality to cross the frontier unless he would leave behind something that would resume his thought and wisdom, and perpetuate them for perusal by future generations. Indeed, he added, there was an old law to the effect that no scholar who should have held an official position in the ruling hierarchy could be allowed to leave the country before drafting, for the benefit of the Royal Library, a political and intellectual testament. This initiative of the Guardian of the Border was subtle because Lao Gun was a Master of the Dao, which has silence as its peculiar characteristic, and under normal circumstances, would not have written anything. But there were three fundamental reasons in the condition imposed by the Guardian of the Border that could make a Daoist speak. First, the Guardian was quoting a law, and an ancient one at that; second, the Guardian was reminding Lao Gun of the fact that the philosopher had, until recently, been Royal Librarian, and therefore it was, so to speak, a consequence of his previous activities that he should now be required to write something for the Library; and third, Lao Gun wanted to leave China and go live in Mongolia, and the easiest, most efficient, most silent way to fulfill his will was—at this particular time—to speak! So, Lao Gun “spoke”—that is, wrote the Dao De Jing. The Guardian received the book undoubtedly with multiple mutual kowtowings; eighty-year-old Lao Gun entered savage, inhospitable Mongolia, and no one ever heard from him or of him henceforth. But his little book (only five thousand words, more or less, in Chinese) lasted two thousand and five hundred years, and continues to last.

What is the Dao De Jing about? It is about the Art of Government—the simplest and most neglected of arts: the art, which, while it was practiced in China, kept united and alive a seven-thousand-year-old culture. This is more time than any other nation in known history, with the possible exception of Egypt, has ever lasted.

Lao Gun obviously wrote the book having in mind his King (whose behavior, we repeat, had disgusted him so much that he had decided to leave China) and the future kings of China; we shall not say with the “hope” that they would follow his advice, but to grant them the opportunity of doing this, should they wish. But the rulers of China did not follow Lao Gun's advice, and within a hundred years a nation that had lasted five thousand years was conquered by the Tatars, and transformed into part of the Empire of the Khans. It is perhaps a mere coincidence, the fact that Lao Gun left China and went to live in the land of the Tatar Khans.

of the very early twentieth century ev. It would probably be more accurate to see Roosevelt as a pawn in a game that was and is much larger than the American presidency.

⁸ The man's true name is not known; one Chinese source gives it as Li Erh; but this Li was a Daoist philosopher of Lao Zi's period, and there is really no evidence that he was the author of the Dao De Jing, or that he ever left China. Lao Zi merely means “Old Master,” or “Venerable Master,” since the Chinese usually associated old age with veneration and respect. To a certain extent, they still do so, although the cultural conditions in which the experience of old people is useful to the young have mostly vanished with the advent of technology.

The present moment of time is perhaps the most crucial in the history of mankind: never as now has it been so pressing that rulers should learn to practice the rule of the Dao. Surely the only way to avoid planetary disaster is some such, for rather than striving after simplicity and common sense⁹ we yearn ever more to be “just,” “good,” “moral” and to force our neighbors into our own molds—the result being (in the words of another sage) that the blind are leading the blind, and they are all falling into pit after pit. As a last—but not least!—remark, we should warn our readers that in what follows we keep our usual policy: A.C.’s translation of the Dao De Jing is in boldface; his note in common type; the editorial notes are ours, and go in italics; neither Lao Zi nor Ge Yuan should be help responsible for them.

⁹ PJR Note: Machiavelli has written the only treatise on governance without moral consideration and being ruthlessly rational. It proves to be a perfect guide for brutal dictators more than for any humane attempt at governance. It seems that Motta never considered this. Nor does it seem that he’s even considered Plato’s Republic, which rules out the possibility of any form of Utopia or humane and moral governance without the ‘Philosopher King.’ This stands on the opposite side of the spectrum to Machiavelli. As per ‘common sense,’ Ralph Waldo Emerson said that such a capacity is only available to those of genius.

INTRODUCTION TO DAO DE JING¹⁰

I bound myself to devote my life to Magick at Easter 1898, and received my first initiation on November 18 of that year.¹¹

My friend and climbing companion, Oscar Eckenstein¹², gave me my first instructions in learning the control of the mind early in 1901 in Mexico City. Shri Parananda, Solicitor General of Ceylon and an eminent writer upon and teacher of Yoga from the orthodox Shaivite standpoint, and Bhikkhu Ananda Metteya, the great English Adept, who was one of my earliest instructors in Magick and joined the Sangha in Burma in 1902, gave me my first groundings in mystical theory and practice. I spent some months of 1901 in Kandy, Ceylon, with the latter until success crowned my work.¹³

¹⁰ The actual period of Crowley's life when his translation was written is not exactly known, since sufficiently reliable records are unavailable at present. According to this introduction, he wrote it during his retirement in Oesopus Island, so-called, but if so, it is difficult to understand why it should be listed in the *Syllabus* published in 1919ev in *Equinox*, Vol. III, No. 1. We know, nevertheless, that the translation was extant some time after Jane Wolfe went to Sicily, since the lady had a copy of it, and Crowley himself mentioned it in his "Autohagiography." The first edition of John Symonds' *The Great Beast* carried a bibliography that Symonds had been given by Gerald York, but subsequent editions no longer include this bibliography; undoubtedly because Mr. Yorke objected to Symonds' alliance with Kenneth Grant. We will have to wait upon documentation provided by honest Crowley students, before a reliable chronology of the man's life can be provided—if ever.

(Publishers' note: We think that the Author is here confusing the Syllabus of the Official instructions of the A.'A.' in EQUINOX VOL. I, No. 10, with the A.'A.' Praemonstrance in EQUINOX VOL. III, No. 1. We refer the reader to page 15 of the latter, where it does indeed list the DAO DE JING).

(Author's note to Publisher's note: Publishers should be exterminated, especially when they are right.)

PJR Note: What sort of game is Motta playing here? He's playing publisher and author, talking to himself and replying as well as per above, referring to himself in the third person. This does not bode well as a sign of his emotional state at the time of this writing. The Introduction was written circa 1979ev, though the Commentaries may have been written much earlier.

¹¹ Crowley never mentioned details of this initiation. What actually happened was that invoked the "Devil," since he was absolutely revolted with the results of so-called Christianity; and was flabbergasted when he was visited by the "Christ" as effect of his "satanic" invocations. This being was, of course, Aiwass himself, though it was years before Crowley understood this. Cf. Liber VII VII.15, and Liber VII IV.34-48.

¹² A very high initiate, and a Jew by human birth.

¹³ This success was absolute in Hatha Yoga, but only relative in Raja Yoga at the time. He conquered Asana, Pranayama and Dharana; but upon experiencing Dhyana abandoned mystical progress until much later.

We marvel at the insouciance of the average occultist. We knew a lady once who considered herself to have attained the Grade of Adeptus Minor, and who calmly lent us Jung's annotated edition of The Secret of the Golden Flower, insinuating that it would do for us what Book Four Part I and Eight Lectures on Yoga would not or could not. Yet, this creature was incapable of sitting her fat ass still through asana for more than five minutes—if this much.

I also studied all varieties of Asiatic philosophy, especially with regard to the practical question of spiritual development, the Sufi doctrines¹⁴, the Upanishads, the Sankhya, Vedanta, the Bagavad Gita and Purana, the Dhammapada, and many other classics, together with numerous writings on the Tantra and Yoga of such men as Patanjali, Vivekananda, etc. etc. Not a few of these teachings are as yet wholly unknown to scholars. I made the scope of my studies as comprehensive as possible, omitting no school of thought however unimportant or repugnant.¹⁵

I made a critical examination of all these teachers in the light of my practical experiences. The physiological and psychological uniformity of mankind guaranteed that the diversity of expression concealed a unity of significance. This discovery, furthermore, was confirmed by reference to Jewish, Greek and Celtic traditions. One quintessential truth was common to all cults, from the Hebrides to the Yellow Sea, and even the main branches proved essentially identical. It was only the foliage that exhibited incompatibility.¹⁶

When I walked across China in 1905-6, I was fully armed and accoutered by the above qualifications to attack the till-then-insoluble problem of the Chinese conception of religious truth. Practical studies of the psychology of such Mongolians as I had met in my travels, had already suggested to me that their a centric conception of the universe might represent the correspondence in consciousness of their actual psychological characteristics.¹⁷

I was therefore prepared to examine the doctrines of their religious and philosophical Masters without prejudice such as had always rendered nugatory the efforts of missionary

¹⁴ His study of the Sufi doctrines is reflected in that subtle work, the Bagh-I-Muattar, which was so shocking to John Symonds' prurient mind that this incompetent biographer could not believe it had a serious intention behind its ribald depiction of Arab homosexuality.

¹⁵ This quality of intellectual courage was perhaps the most outstanding aspect of Crowley as a scholar. Very few people at this end of the Twentieth Century ev can even begin to fathom what it took to publish Equinox Vol. I in England, and the wave of malignant hatred that fell on the Magus.

¹⁶ Cf. Liber LXI vs. 1-5, 7, 17-18, 22-24

¹⁷ Here, Crowley commits his first inexactitude, but due more to the scant knowledge available about the "yellow" races at his time than to personal prejudice. The psychology of the Mongolian was vastly different from the Chinese prior to Lao Zi's emigration (we are not trying to suggest a chain of cause and effect) to the Mongol steppes. The Mongols practiced shamanism of the simplest sort, and could safely be called fetishists. The Chinese had an extremely sophisticated corpus of mysticism, which unfortunately continue to be misunderstood by most western scholars. The equation of "heaven" with the Judeo-Christian vulgar concept of the after-life, for instance, is ridiculous. What the Chinese meant by "Heaven" was roughly the same as the Thelemic qabalist means when he or she speaks of the Supernals, at least in terms of level of discourse. No single deity or location is meant or could be meant by the term that we translate as "heaven."

The simple shamanism of the Mongols is best exemplified by Genghis Khan, who tolerated all religions, and enforced the toleration of all religions, as long as he lived, and received not only Jewish scholars but Christian priests in his tent. He allowed and even encouraged his children and his chieftains to hear their discourses yet, kept faithful to the religion of his forefathers to the day of his death, and above all venerated the totem of his tribe, which happened to be the hawk.

The infusion of Chinese sophistication in Mongolian psychology came only Kublai Khan, Genghis' grandson, abandoned the life of the steppes and became even more Chinese than the Chinese themselves. This marked the end of the rule of the Hordes.

sinologists and indeed all oriental scholars with the single exception of Rhys Davids. Until his time translators had invariably assumed, with absurd naiveté, or more often arrogant bigotry, that a Chinese writer must either be putting forth a more or less distorted and degraded variation of some Christian conception, or utterly puerile absurdities. Even so great a man as Max Muller in his introduction to the Upanishads seems only half inclined to admit that the apparent triviality and folly of many passages in these so-called sacred writings might owe their appearance to our ignorance of the historical and religious circumstances, a knowledge of which would render them intelligible.

During my solitary wanderings among the mountainous wastes of Yun Nan, the spiritual atmosphere of China penetrated my consciousness, thanks to the absence of any intellectual impertinences from the organ of knowledge.¹⁸ The Dao De Jing revealed its simplicity and sublimity to my soul¹⁹, little by little, as the conditions of my physical life, no less than of my spiritual, penetrated the sanctuaries of my spirit. The philosophy of Lao Tze communicated itself to me, in despite of the persistent efforts of my mind to compel it to conform with my preconceived notions of what the text must mean. This process, having thus taken root in my innermost intuition during those tremendous months of wandering across Yun Nan, grew continually throughout succeeding years. Whenever I found myself able once more to withdraw myself from the dissipations and distractions which contact with civilization forces upon one, no matter how vigorously he may struggle against their insolence, to the sacred solitude of the desert, whether among the sierras of Spain, or the sands of the Sahara, I found that the philosophy of Lao Tze resumed its sway upon my soul, subtler and stronger on each successive occasion.

But neither Europe nor Africa can show such desolation as America. The proudest, stubbornest, bitterest peasant of deserted Spain; the most primitive and superstitious Arab of the remotest oases, these are a little more than kin and never less than kind at their worst; whereas in the United States one is almost always conscious of an instinctive lack of sympathy and understanding with even the most charming and cultured people.²⁰ It

¹⁸ It is perhaps worthwhile to remark on this sentence. The average, we hope healthily, skeptical reader may ponder that he or she cannot understand how one can learn about the people of a country wandering in its wastes. We could be half-facetious and remark that the average interplanetary traveler might learn a lot about our "civilization" by examining the garbage deposits of any big city. But what is actually meant is something else, and perhaps the defense (if not the justification) a magickal or mystical retirements. The geography of a country cannot but impose cultural modifications in the inhabitants. Should one draw away from the noise and frenzy of those inhabitants and wander in the wilds of their territory, one might perceive some of the roots of their appetites and fears. Also, one might get telepathic insights on a level impossible otherwise. But this, as Rudyard Kipling might say is another story. This is the sort of thing that in the absence of an adequate number of experimenters to provide parameters of measurement must remain at least for the time being, subject to purely personal evaluation. We recommend the experiment as a useful exercise.

¹⁹ In James Legge's translation

²⁰ This situation has been changed to a degree since, mostly by Frater Saturnus X° having taken residence, during the last years of his life, in that country. What Crowley did not understand during his stay in America was that he was under constant magickal attack; this attack manifested particularly through pseudo-American Masons. In this respect, it is illuminating to read ". Simburne Clymers' works on Rosicrucianism, and particularly attacks against A.M.O.R.C. Mr. Clymer's works were written with the purpose of proving that A.M.O.R.C. was not the 'real' Rosicrucian society in America. But who can prove

was therefore during my exile in America that the doctrines of Lao Tze developed most rapidly in my soul, even forcing their way outwards until I felt it imperious, nay inevitable, to express them in terms of conscious thought.²¹

No sooner had this resolve taken possession of me than I realized that the task approximated to impossibility. His very simplest ideas, the primitive elements of his thought, had no true correspondences in any European terminology. The very first word "Tao" presented a completely insoluble problem. It had been translated "Reason," the "Way," "TO ON." None of these convey the faintest conception of the Tao.

The Tao is "Reason" in this sense that the substance of things may be in part apprehended as being that necessary relation between the elements of thought which determines the laws of reason. In other words, the only reality is that which compels us to connect the various forms of illusion as we do.²² It is thus evidently unknowable, and expressible neither by speech nor by silence.²³ All that we can know about it is that there is inherent in it a power (which, however, is not itself) by virtue whereof all beings appear in forms congruous with the nature of necessity.²⁴

The Tao is also the Way -- in the following sense. Nothing exists except as a relation with other similarly postulated ideas. Nothing can be known in itself, but only as one of the

or disprove the legitimacy of a Rosicrucian, unless he (or she) is a legitimate member of that ancient group of people? And, as every serious student knows, the Rosicrucians were forbidden by their own vows, to expose themselves as such.

Mr. Clymer's (or whoever wrote under this name) works are, therefore, self-defeating insofar as the intention was to prove or disprove the legitimacy of any Rosicrucian movement. But they thoroughly illuminate (if you will pardon the pun!) the level of shallowness, malice, vulgarity and pettiness of which Mr. Clymer and his supporters were capable. To say nothing of their leverage on corrupt policemen and dishonest judges.

PJR Note: Motta seems to be making quite a presumption here. Besides the fact that he had no physical contact with Crowley and that there's no other extant knowledge of such an attack, he seems to assume that Crowley would not only be unaware of this, but also defenseless against it. As well, Crowley received from Amalantra, this translation during this period in a Magickal Retirement on Oesopus Island as per the frontispiece of this document. Could that happen in the midst of a Magickal Attack?

²¹ The pearl is a symbol of this process.

²² Or, in still other words, since all that which we can think of is not true, but merely an image of reality falsified through the lens of the Ego, the gestalt of the process by which we reason is the only reality, since it equates with our psychosomatic tendencies. The Ego is thus, a polity or again, a gestalt, rather than a Monad. A resultant cannot be called the only force since it is a function and not a constant. Indeed, the only constants are the conditions under which the gestalts occur—and these are syndromes, not Monads.

²³ Now, this is going too far; and in our opinion, Crowley himself would have qualified this statement had computer analysis and the computer itself been available for his perusal at the time it was written. In our opinion, all yields to mathematical analysis; and the computer over a period of a few hundred years of time, will be able to fathom many unknowns of the human brain—provided it is programmed by an Adept!

PJR Note: Motta here seems to have no concept of the ineffable, which is the Dao! Rather, he elicits the idea that the Dao can be reduced to a mathematical concept or concepts that can then be programmed into a computer. It's as if he's forgotten the Dao De Jing's teaching: That which can be conceived of as the Dao is not the Dao.

²⁴ This necessity is again, the structure of the human psychosoma; as Euclidean geometry for instance, has been demonstrated to be nothing more than a very unsophisticated extension of the concept of space awakened in the mind of a child by the movements of the physical human body.

participants in a series of events. Reality is therefore in the motion, not in the things moved.²⁵ We cannot apprehend anything except as one postulated element of an observed impression of change. We may express this in other terms as follows. Our knowledge of anything is in reality the sum of our observations of its successive movements, that is to say, of its path from event to event. In this sense the Tao may be translated as the Way. It is not a thing in itself in the sense of being an object susceptible of apprehension by sense or mind.²⁶ It is not the cause of any thing, but the category underlying all existence or event,²⁷ and therefore true and real as they are illusory, being merely landmarks invented for convenience in describing our experiences.²⁸ The Tao possesses no power to cause

²⁵ In this sense, 'Way' becomes a peculiarly apt description, since the word means simultaneously *manner* (or *process*) and *path*. The reader should note that again, it is a gestalt that is sought through the concept. (We use the word 'gestalt,' rather loosely, and not at all in its accepted psychoanalytical sense, to indicate a coherent summation in the mind of stimuli occurring in several levels. These levels in themselves, being up to a point part of the stimuli; and yet, simultaneously, parameters of the conditions through which the stimuli can occur.)

PJR Note: First on Crowley's statement, the reader is directed to study Dr. Thomas Nagel's [The View from Nowhere](#). This philosopher successfully argues for the existence of objective reality. In other words, objects are real and not illusory at all. And this would be consistent with the idea that 'Kether is in Malkuth as Malkuth is in Kether,' as per the Qabalistic teaching. The Maya is in our perception, being limited as the solipsists point out, to our bodily sensations, assuming there is no transcendent consciousness that can be attained. But if there is as any mystical-magickal Adept would affirm, a transcendent mode of perception, then the Maya is destroyed and objective Gnosis is attained. Interesting enough, the ancient Gnostics used the word 'Nazarene' to mean 'the Way.'

Next, on Motta's footnote, he maintains the solipsistic paradigm and upholds the supremacy of Maya. He is asserting that the mind is the stimuli and the stimulus is the mind, a tautological loop. Hadit is the subjective reality of 'self' as Nuit then, must be the objective reality of 'not-self.' Her fabric is formed of all the Hadits, yet Motta seems to have found only his own Hadit if we can infer such from this statement. And this of course would suggest that he might have at this point, found the 'Lonely Towers of the Abyss.' As both Crowley and Motta seem to concur with each other on this point, could we then deduce that Crowley may have also fallen into this trap? There's certainly evidence for it in Achad's failure to cross the Abyss and yet Crowley still claiming Magus, quite contrary to the strict rule of the A.'.A.'. on this matter. Is there no karmic connection by Crowley and Achad at this level?

²⁶ As a *way* or *process*, however, it can be apprehended—or we would not be talking about it here! Its enormous complexity of operation, however, makes any attempts at analysis confusing and even misleading. It is not susceptible to intellectual apprehension in the normal sense; indeed, any one intellectual formulation of it can but be partial, as A.C. is demonstrating as he goes, and as Lao Zi himself stated very simply and firmly in the first paragraph of his book.

²⁷ This breath-taking concept is of a daring unequalled by theologians at any time, and makes Lao Zi, perhaps, the deepest thinker of all ages. It must be clearly apprehended, especially by minds of scientific bent. Lao Zi states as we did, that our apprehension of reality is limited by our psychosoma, but he goes still further and says that the way in which our psychosoma is formed, and the manner in which our psychosoma functions, are precipitations or projections of the cosmic balance of forces, or the 'All-Dao.' He therefore takes us into an assessment—or attempt at assessment—of the origin of intelligent life. His postulate is then, similar to that of the Thelemic Qabalah: not only has all life (and even all form) the same origin, but there is also an essential underlying 'fraternity' in all that lives, since all comes from the same source. The main difference between Lao Zi and theologians consists in that scientists can—and will—study the Dao; in fact, are studying it every time they work. While no scientist gifted with the slightest common sense would waste his or her time studying for instance, the Christist 'God!'

²⁸ Reality is relative and the grossest concepts of reality are always subjective. Toothache can be excruciating to whoever experiences it; but not only the tooth but also the bacteria working in it are nothing but enormously complex force-fields; and so it the trigeminus; so as a matter of fact, is the brain. Naturally, the sufferer of toothache will have a few well-chosen words to say about the above statement; but unless a mind achieve the level of apprehension and *apparent* detachment we describe, the cure of

anything to exist or to take place.²⁹ Yet our experience when analyzed tells us that the only reality of which we may be sure is this path or Way, which resumes the whole of our knowledge.³⁰

As for TO ON,³¹ which superficially might seem the best translation of Tao as described in the text, it is the most misleading of the three. For TO ON possesses an extensive

toothache is impossible. We stressed *apparent* because in reality, the level of apprehension encouraged by Lao Zi is much closer to the origin of phenomena—thus, to efficient manipulation of them—than the level of the average sufferer of toothache. At least at the time the toothache is occurring!

The subjectiveness of any concept of reality is inescapable as long as man is the only intelligent species with which men can communicate. Hence, it would be wise to try to talk to the cetaceans, rather than kill them for blubber. The advances in science deriving from success in communication are a priori incalculable, but the potentialities are staggering.

PJR Note: Reality is not necessarily relative at all. Quantum Mechanics fills a void that Relativity does not cover and points to objective reality. Indeed, it takes two objects for anything to even be relational! Motta is also beginning to describe the Dao in terms of Eliphas Levi's Aethyr, which is interesting. When seen in this perspective, the science of physics theorizes a fifth dimension of existence that then composes mind in contradistinction to the brain, which is a physical organ in the four-dimensional Universe. This could be equated with the transcendent realm and where objective reality originates. The holographic models derived from the Bose Condensate would then verify the fact that we are of one "fraternity."

²⁹ Being the 'Universal Balance of Forces,' the All-Dao in itself, is totally indifferent to the occurrence of events.

³⁰ This point of view is clearly arguable; but it is arguable in the last quarter of the Twentieth Century, after cybernetics, computer analysis, integrated circuitry, the neutron, the positron, the neutrino, et al.; to say nothing of the fact that we who say it is arguable, have reached the position of stating so by following the very psychological and ethical theories established by Crowley.

The All-Dao has no 'power' to cause anything to exist or to take place; yet, things *do* exist and *do* take place (this last expression by the way, deserved careful attention from physicists, advanced mathematicians and psychologists with a modicum of scientific training—unhappily, few as yet). Why? This question is related to the Mystery of the Magus and perhaps, the Ipsissimus; it is presumptuous for us to go into it except to state, again, that Point-Events do occur and perhaps, to add that as the Atheists say, *There is no god but man*; at least, as long as we keep slaying the cetaceans for meat and blubber.

PJR Note: Motta shows here that though he's heart of quantum particles, he's not made a study of it or of theories that would be discovered within such a study, such as the Bose Condensate. Had he done so, he might've actually found a certain agreement with Crowley's statement. The Bose Condensate, as stated above, sets up the idea of a holographic universe that we can then postulate as one large magical circle. Within this "whole of our knowledge," even the parts are consistently identical. And so it can be said that the Microcosm is a reflection or replica of the Macrocosm. Again, with the Bose Condensate in mind, then all the constituent components of the Universe are destined to evolve and particularly, consciousness is the result of an evolutionary direction that brings us to the Dao, which is the Universal Mind that we are composed of and always, "the whole of our knowledge." Events do occur because of this *process* or *way* of evolution, which simply *is*. Finally, is it that Motta thinks Thelema is purely atheistic? It can't be answered with certainty, unless it can be shown that he was truly caught up in the 'Lonely Towers of the Abyss.' However, Deism is considered an atheistic (not theism or anthropomorphosized deity, but Deism; the concept of Universal Mind, very akin with modern physics and with the Masonry of the Founding Fathers of the U.S.A.) spiritual view that holds the collective Universe to be God, again, "the whole of our knowledge."

³¹ TO is the Greek article of *the*, ON is the present participle of the verb *to be*; hence, *The Being*, or that which is 'absolute existence.' It may surprise most modern speaker of the English language to learn that 'being' is no an original Anglo-Saxon word, but an attempt to translate Platonic concepts of existence into English; and this indirectly, since the influence was that of Thomas Aquinas! It may also surprise not only modern speakers of English, but man pseudo-philosophers and scholars, that TO ON is in essence, the same thing as the Hindu ATMAN. This concept is totally un-Thelemic. Cf. Liber VII IV.51.

connotation implying a whole system of Platonic concepts than which nothing can be more alien to the essential quality of the Tao. Tao is neither being nor not-being in any sense, which Europe could understand. It is neither existence nor a condition or form of existence. At the same time, TO MH ON gives no idea of Tao. Tao is altogether alien to all that class of thought. From its connection with "that principle which necessarily underlies the fact that events occur"³² one might suppose that the "Becoming" of Heraclitus might assist us to describe the Tao. But the Tao is not a principle at all of that kind. To understand it requires an altogether different state of mind to any with which European thinkers in general are familiar.³³ It is necessary to pursue unflinchingly the path of spiritual development on the lines indicated by the Sufis, the Hindus and the Buddhists; and having reached the Trance called Nerodha-Sammapati, in which are destroyed all forms whatsoever of consciousness,³⁴ there appears in that abyss of annihilation the germ of an entirely new type of idea, whose principal characteristic is this: that the entire concatenation of one's previous experiences and conceptions could not have happened at all, save by virtue of this indescribable necessity.

I am only too painfully aware that the above exposition is faulty in every respect. In particular it presupposes in the reader considerable familiarity with the substance, thus practically begging the question. It must also prove almost wholly unintelligible to the average reader, him in fact whom I especially aim to interest. For his sake I will try to elucidate the matter by an analogy. Consider electricity. It would be absurd to say that electricity is any of the phenomena by which we know it. We take refuge in the *petitio principii*³⁵ of saying that electricity is that form of energy, which is the principle cause of such and such phenomena. Suppose now that we eliminate this idea as evidently illogical. What remains? We must not hastily answer, "Nothing remains." There is some thing inherent in the nature of consciousness, reason, perception, sensation, and of the universe of which they inform us, which is responsible for the fact that we observe these phenomena and not others; that we reflect upon them as we do, and not otherwise. But even deeper than this, part of the reality of the inscrutable energy which determines the form of our experience, consists in determining that experience should take place at all. It

In a *very restricted* sense, what A.C. means by his objections to the use of TO ON as a translation of the Dao is that the Platonic concept of existence is connected with the Platonic ideal 'Archetypes.' From the Thelemic point of view, those archetypes, which were so useful to Christist theologians, beginning with Aquinas are merely expressions of cultural prejudice at its worst.

³² But it so happens that as we have already stated, it is necessarily not one principle, but a gestalt of forces, conditions, planes of operation, and interactions among all these things. Nor is the 'Resultant,' necessarily TO ON itself in the Platonic definition, which is—if philosophers will pardon our frankness—the *outlook of slave-minds*.

³³ The greater subtlety of Eastern thought is at least partly of genetic origin. The 'yellow' races tend to have a higher average IQ than the blacks and the whites. But dogmatic religion there as here, has always produced monstrous aberrations.

³⁴ This is roughly the equivalent of Shivadarshana in Shivaite Yoga and Vedanta nomenclature. There are many levels and modification of this Trance, as of all others.

³⁵ Naturally, this expression also presupposes in the average reader, some knowledge of Latin and of formal logic. Crowley's average reader therefore, is someone of considerable general culture and interested in metaphysics and parapsychology—not exactly the average citizen in Mobile, Alabama or Irkutsk, Siberia! 'Petitio principii' means the same thing as 'begging the question.'

should be clear that this has nothing to do with any of the Platonic conceptions of the nature of things.³⁶

The least abject asset in the intellectual bankruptcy of European thought is the Hebrew Qabalah. Properly understood³⁷ it is a system of symbolism infinitely elastic, assuming no axioms, postulating no principles, asserting no theorems, and therefore adaptable, if managed adroitly, to describe any conceivable doctrine.³⁸ It has been my continual study

³⁶ In short, it is not conceptions (no matter how glorious or all-including!) that are being investigated, but the conceiving faculty itself. Obviously a very difficult thing to do; as well apply a lens to magnifying itself. Hence the pressing need of establishing communication with intelligent life forms other than our own. They can examine us while we examine them, and perhaps reach much more realistic conclusions than were possible even to a sage of Lao Zi's magnitude. Ned we repeat that we might find conversation with the cetaceans more profitable and less risky (at least as a first step) than the frantic search of slave minds after little green men (or whatever) in flying saucers? Surely Damon Knights classic story, To Ser Man, cannot be entirely forgotten! No one has established yet that the cetaceans are out to cook and eat us—rather the contrary.

³⁷ Now that is a fine phrase, and perhaps Jewish scholars will understand better why we prefer the expression Thelemic Qabalah. For the Jewish Qabalists in their majority are as foolish and as dogmatic as the Christist theologians. We remember meeting a Jew, a high-grade old-aeon Mason, who as very shocked when we insinuated that perhaps the Qabalah had been made for men and not men for the Qabalah! We will go further and state here, knowing that we shock many orthodox Zionists in so doing, that the Qabalah was made by men and not by in A.C.'s fine phrase, some gaseous (rhymes with nauseous) vertebrate of the male sex with flashing eyes and a white beard!

It is almost impossible to trace the origin of the diagram called the Tree-of-Life because undoubtedly, it was conceived little by little and confirmed by the spiritual experience (never forget that experience results from experiment) of a great number of wise and courageous men (and perhaps even a few women—Cf. Du Guesclin's famous wife) at a time of the most narrow-minded and bloodthirsty religious persecutions in the history of the Western world. The Qabalists had to walk a razor's edge, with the burning stake on one side of the threat of madness at the other.

Perhaps at some future date the history date, the history of this period of formation of the modern Qabalah—the experimental Qabalah of mystics and magickians—will be determined; perhaps the records are hopelessly lost by now. At any rate, the Qabalah that we prefer to call Thelemic started making an appearance during the Middle Ages, probably at the same time that Masonry began to form (see our Letter to a Brazilian Mason). Undoubtedly it was known by the Alchemists, consequently also by the Rosicrucians (so-called). During the reign of Frederick the Second, perhaps, Arab and Jewish scholarship was able to confer and coalesce the Qabalah that eventually pervaded the mystical fraternities of the following centuries.

The word 'occultism,' still so much in use, should be mentioned in this context. Obscurantism was never the intention of the early and legitimate Masons, Rosicrucians and Alchemists. They kept their findings and their experiments secret in order to spare themselves and their descendants (as well, and perhaps foremost, as their successors) the most hideous death at the hands of demented bigots. It was never the intention of those honest and brave men, whose memory honors our race, to cast a veil of secrecy around their findings in order to keep themselves the superiors (!) of their fellowmen. Indeed, this concept is a slave-concept. They fully intended to make their findings public as soon as they could do so without foolishly sacrificing themselves—only megalomaniacs yearn after martyrdom, and only the Christists among megalomaniacs, at that.

And they did make their findings public, skillfully and patiently. Many died in the process, having been too optimistic about the level of intellectual awareness and emotional control of the people to whom they made their revelations. Giordano Bruno and Michel Servet are but two examples.

³⁸ In the same way in which Gregory IX placed in the 'Holy Sepulchre' under interdict after Frederick the Second excommunicated, became the first Christian (we do not mean Christist!) to achieve a successful Crusade to make it safe for visitation by Christists, we expect orthodox Jewish Qabalists to abjure and deplore this view of the Qabalah. It is a measure of Crowley's genuine love and respect for his fellowmen

since 1898, and I have found it of infinite value in the study of the Dao Deh Jing. By its aid I was able to attribute the ideas of Lao Tze to an order with which I was exceedingly familiar, and whose practical worth I had repeatedly proved by using it as the basis of the analysis and classification of all Aryan and Semitic religions and philosophies. Despite the essential difficulty of correlating the ideas of Lao Tze with any others, the persistent application of the Qabalistic keys eventually unlocked his treasure house. I was able to explain to myself his teachings in terms of familiar systems.

This achievement broke the back of my Sphinx. Having once reduced Lao Tze to Qabalistic form, it was easy to translate the result into the language of philosophy. I had already done much to create a new language based on English with the assistance of a few technical terms borrowed from Asia, and above all by the use of a novel conception of the idea of Number and algebraic and arithmetical proceedings, to convey the results of spiritual experience to intelligent students.³⁹

It is therefore not altogether without confidence that I present this translation of the Dao Deh Jing to the public. I hope and believe that careful study of the text, as elucidated by my commentary, will enable serious aspirants to the hidden wisdom to understand with fair accuracy what Lao Tze taught. It must however, be laid to heart that the essence of his system will inevitably elude intellectual apprehension unless it be illuminated from above by actual living experience of the truth. Such experience is only to be attained by unswerving application to the practices, which he advocates. Nor must the Aspirant content himself with the mere attainment of spiritual enlightenment, however sublime. All such achievements are barren unless they be regarded as the means rather than the end of spiritual progress, and allowed to infiltrate every detail of the life, not only of the spirit, but of the senses.⁴⁰ The Tao can never be known until it interprets the most trivial actions of everyday routine. It is a fatal mistake to discriminate between the spiritual importance of meditation and playing golf. To do so is to create an internal conflict. "Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt." He who knows the Tao knows it to be the source of all things whatsoever; the most exalted spiritual ecstasy and the most trivial internal impression are from our point of view⁴¹ equally illusions, worthless masks, which hide, with grotesque painted pasteboard false and lifeless, the living face of truth. Yet, from another point of view, they are equally expressions of the ecstatic genius of truth -- natural images of the

that he never conceived such a possibility. In spite of his childhood and the attacks he suffered throughout his life, he never really understood the extent of stupidity and blind hatred among human beings until in his late forties. And he spent the next thirty years of his life wishing he were dead—but forced to go on living in order to remain—the Beast.

³⁹ Indeed, this was perhaps the foremost achievement of Crowley as a scholar. Something of the sort had been attempted by William James before him in Varieties of Religious Experience. But although there is no denying the depth of James' psychological insight, he was not himself, a mystic. And A.C.'s achievement far surpasses his in every sense.

⁴⁰ Cf. Liber LXV IV.18-21, 26, 42-46. Also Liber LXV V.8-10 & 20-26.

⁴¹ Now, this 'we' in which Crowley so blissfully includes his readers, actually refers to the deepest and most brilliant minds on the surface of the planet. Nor do these minds necessarily belong (at least superficially!) top Initiates. Some pure scientists (especially those trained in mathematics) also have achieved that level of existence and thought. It is one of the purposes of the A.'A.' to increase their number.

reaction between the essence of oneself and one's particular environment at the moment of their occurrence. They are equally tokens of the Tao, by whom, in whom, and of whom, they are. To value them for themselves is deny the Tao and to be lost in delusion. To despise them is to deny the omnipresence of the Tao, and to suffer the illusion of sorrow. To discriminate between them is to set up the accursed dyad, to permit the insanity of intellect, to overwhelm the intuition of truth, and to create civil war in the consciousness.⁴²

From 1908 to 1918, the Dao Deh Jing was my continual study. I constantly recommended it to my friends as the supreme masterpiece of initiated wisdom,⁴³ and I was as constantly disappointed when they declared that it did not impress them, especially as my

⁴² This is the foremost reason why the hermits in this Aeon are to be found in the midst of society, and not secluded in forests and in mountains. Vivekananda has an interesting apologue as to this. He tells of a hermit who by dint of much practice became able to keep snow frozen against his breast, and out of fraternal love decides to visit his brother who lives in the filth of a city's daily life. Upon his getting there, he shows his brother the pure snow nestled against his breast. His brother a merchant gravely thanks him for the gift. A beautiful young woman enters his shop and begins to haggle. The brother takes a live coal from the shop's central brazier and to the hermit's astonishment, drops it between his tunic and his breast while he haggles with the pretty young lady. After she leaves, he turns to his brother and takes out the coal now dead, and bares his breast; no burn is visible on his skin. Then he says: "Look brother, your snow is melting." And it is. Love is the law, love under will.

PJR Note: Compare the above with a comment by Motta in his book, Astral Attack and Defense: Certain people have a greater developed astral body than the norm, either due to deliberate training, genetic inheritance, magnetic influences of where they live or the people with which they enter into contact with. For example, trained Initiates, are themselves, developed to a high degree, but not of a degree raised enough to have overwhelmed the Ego, possess intensely magnetic, disturbing personalities for sensible people who are not accustomed to the existing presence of psychic force in high tension. In circumstances in which Aspirants already of a certain development extend the conscience of the internal vehicles with greater ease, those that are not prepared can become extremely disturbed by the constant presence of an initiate. Therefore, advanced occultists that, without having yet reached total balance and destruction of one's powers, and allow the profane to enter in one's circle, are being imprudent and until indiscreet. But they cannot, in all fairness, be accused of abusing their faculties. They emanate force involuntarily, due to its high internal load. The initiates of higher advancement always live away from the multitude; they not only need isolation for their work, but also know its influence produces a violent psychic reaction in the profane.

⁴³ Why not Liber Legis, instead?—the incipient fanatic may ask. It is because the purpose of Liber Legis was to integrate all existing psychological research (this includes religious experience, although it does NOT include religious godma) into one equation; specifically, 2=0. Liber Legis is not a metaphysical treatise (as in a sense, the Dao De Jing), but a Code of Ethics. In short, it is a set of Commandments—we hope better and more inclusive than any given before; but certainly, not the last. It is indeed, the only religious code in history that predicts its own demise. Cf. AL III.34. If we are permitted to add some autobiographical data here, it was the very fact that Liber Legis not only admitted its limitations, but predicted the conditions under which it would become invalid that was foremost in our decision to accept it as our personal guide and rule of life, on all planes until the time when the *Lady of the Sword and the Scales* shall rise.

PJR Note: Liber AL vel Legis most certainly is a metaphysical treatise that describes the nature of the Universe and the human body, along with its more subtle bodies, and so much else; including Sacred Geometry and Qabalistic insights, et al. The Christist religions that Motta is so very infamous for derailing have devolved into little more than ethical and moral dogmas, that it is surprising to see such a statement from Motta here.

preliminary descriptions of the book had aroused their keenest interest.⁴⁴ I thus came to see that the fault lay with Legge's translation,⁴⁵ and I felt myself impelled to undertake the task of presenting Lao Tze in language informed by the sympathetic understanding, which initiation and spiritual experience had conferred on me. During my Great Magical Retirement on Oesopus Island in the Hudson River during the summer of 1918, I set myself to this work, but I discovered immediately that I was totally incompetent. I therefore appealed to an Adept named Amalantrah, with whom I was at that time in almost daily communion.⁴⁶ He came readily to my aid and exhibited to me a codex of the original, which conveyed to me with absolute certitude the exact significance of the text. I was able to divine without hesitation or doubt the precise manner in which Legge had been deceived.⁴⁷ He had translated the Chinese with singular fidelity, yet in almost every verse the interpretation was altogether misleading. There was no need to refer to the text from the point of view of scholarship. I had merely to paraphrase his translation in the light of actual knowledge of the true significance of the terms employed. Anyone who cares to take the trouble to compare the two versions will be astounded to see how slight a remodeling of a paragraph is sufficient to disperse the obstinate obscurity of prejudice, and let loose a fountain and a flood of living light, to kindle the gnarled prose of stolid scholarship into the burgeoning blossom of lyrical flame.

I completed my translation within three days, but during the last five years,⁴⁸ I have constantly reconsidered every sentence. The manuscript has been lent to a number of friends, scholars who have commended my work, and aspirants who have appreciated its adequacy to present the spirit of the Master's teaching. Those who had been disappointed with Legge's version were enthusiastic about mine. This circumstance is in itself

⁴⁴ We have had a similar experience on recommending Liber CCCXXXIII, the Book of Lies, to intelligent people as the supreme masterpiece of initiated wisdom—greater even, than the Dao De Jing!

PJR Note: Liber CCCXXXIII is certainly a brilliant Qabalistic treatise that holds another dimension in further revealing Thelemic doctrine. But it still can't hold itself up to the Dao De Jing, a work that has influenced half the world for thousands of years. Motta is appearing a bit fanatical in his assessment here.

⁴⁵ Now, here the two-edge sword of Reason is being wielded. The Magus is a Liar and a Cheat. His curse is precisely that he must be a con artist; at least, as long as mankind keeps slaying cetaceans for blubber, rather than trying to talk with them. How could poor Legge hope to translate Lao Zi's thought correctly? The fault is not with the translator, but with the readers, as we have learned throughout the years, by recommending Liber 333 to all and sundry. Legge did as good a job as could be expected from an honest, and highly intelligent scholar; unless her were also a mystic and an M.T. at least!

⁴⁶ This, although possible is unlikely. Crowley was very fond at that time, of imitating the con artist practices of Blavatsky regarding the *Hidden Mahatmas* and so forth.

PJR Note: Is Motta here, denying the existence of the *Secret Chiefs* (in Thelemic terms)? If he is, this would fit in with other inconsistencies in his footnoted commentaries to this introduction of Crowley's. This should be very unsettling for any of his followers who would dare maintain that he was of clear and sound mind by this point in his career. This doesn't negate his earlier brilliance in much of his other works. But it seems to be telling a sad tale here.

⁴⁷ Whether Amalantra provided a codex or not (which we repeat, we strongly doubt, although it is possible), a comparison between Legge's, Lin Yutang's and Crowley's version indicates clearly that Legge was limited by his cultural circumstances, and Lin Yutang also so; although to a smaller extent. Crowley's version we can attest as an Initiate, is not only faithful to the original as has the added advantage of being couched in Thelemic expressions. In this sense, it provides added insight into some of the higher and subtler meanings of Liber Legis.

⁴⁸ This places the date of the present translation in 1923 ev, and explains why it was not listed in the syllabus in Equinox, Vol. III, No. 1. Crowley was still working on it. (Cf. Footnote No. 7)

sufficient to assure me that Love's labour has not been lost, and to fill me with enthusiastic confidence that the present publication will abundantly contribute to the fulfillment of my True Will for which I came to earth, and wring labour and sorrow to the utmost of which humanity is capable, the Will to open the portals of spiritual attainment to my fellow men, and bring them to the enjoyment of that realization of Truth, beneath all veils of temporal falsehood, which has enlightened mine eyes and filled my mouth with song.⁴⁹

⁴⁹ We were in touch at one time, with a majority of the surviving Crowley disciples, at least in America. The only one who was always outspokenly enthusiastic about Crowley's translation of the Dao De Jing as Mr. Karl Johannes Germer. But we do not doubt that many outstanding scholars, scientists and writers became acquainted with it. Crowley was intimate, or on friendly terms with men of the level of J.W.N. Sullivan, J.B.S. Haldane, A.N. Whitehead and Bertrand Russell. Certainly lesser minds than his in his specialty, but at least some of them, outstanding pioneers in their own fields. Those men never advertised their acquaintance with the 'wickedest man in the world.' Undoubtedly they felt embarrassed in some cases, or decided it was better to lurk in others. Anyhow, through their acquaintance, Crowley had a much deeper influence in the thought of his time and subsequent time, than is generally realized. Jung for example, owes much to Crowley, although he never acknowledged it. We believe it can be stated with complete truth that no outstanding mystic, philosopher, psychologist, sociologist, metaphysician or even statesman since Crowley has failed to owe some debt to that strange (to the jejune and the bourgeois) man's thought and work.

Part 1

Chapter One

The Nature of the Dao

1. The Dao-Path is not the All-Dao. The Name is not the Thing named.

Dao hath for parallel Pleroma, Shiva, Jod, etc. De hath for parallel Logos, Sakti, He, etc. But the conception of Lao Zi unites all these at their highest. The best parallel is given in Liber CCXX, Caps. I and II, where Hadit is Dao and Nuit, De. (Yet these are in certain aspects interchanged.) The point of this paragraph is to make discrimination or definition, not to assert the superiority of either conception. The illusion of any such preference would depend on the grade of initiation of a student. A Magus 9=2 of A.'A.'. would doubtless esteem the Path of 'Becoming' as his Absolute, for the Law of his Grade is Change (See Liber I vel Magi.). But—who knows?—an Ipsissimus 10=1 might find a conception to transcend even this. For instance, one might interpret this first paragraph as saying that Becoming is not Dao, but that Dao is a Being whose nature is Becoming. Matter and Motion cannot exist separately. The reader should regard every verse of this Book as a text worthy of the most intense and prolonged meditation. He will not understand the Book thoroughly until he has wrought his mind into its proper shape in this great Forge of Samadhi.

The equation of Logos with De will probably intrigue the average student. He or she is referred to Liber C, particularly the new version prepared by Frater Parzival XI. As to AC.'s observation that Nu and Had are, in certain aspects, interchanged in Liber Legis, we should like to observe that they are, in every aspect, interchangeable (Cf. AL I.1 and AL II.1). The recommended study of the Dao De Jing under the form of Sammasati (or Samyama, in Patanjali's nomenclature) will eventually clarify the operation of Dao-De to those students lucky enough (or persistent enough, which is the same in the End!—Cf. LXV II.55, 62, 65; III.63) to preserve unto the—End.

2. Unmanifested, it is the Secret Father of Heaven — and Earth — ; manifested, it is their Mother.

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And which negates both the male and the female chauvinist!

3. To understand this Mystery, one must be fulfilling one's will, and if one is not thus free, one will but gain a smattering of it.

In a moral state therefore, without desire; frictionless.

Readers willing to compare Legge's version with A.C.'s will notice this is the first serious "deviation" from the version sanctioned by Max Muller. Logicians will also notice certain definitions: a "moral" state is one that is "frictionless" (whatever this may mean), and (worse!) without "desire".

Now, obviously, this is the kind of terrain that theologians (that is to say, pedants and lazy minds) find most fruitful. What is "desire"? Even at this late date, A.C. used the expression in an approximately Buddhist sense.

It will be necessary for Thelemites to evolve their own definitions of 'everything': previous definitions may be useful as parameters, but we must develop our own.

Therefore, we prefer to abstain from further comment here, except to say that the final test of any impulse, any volition, any movement, is that it should fall under the definition of "pure will", as this is declared in AL I.42-44, and elaborated upon in Liber II: The Message of the Master Therion; and result in "success", as this is defined (by exclusion, perhaps!) in Liber OZ.

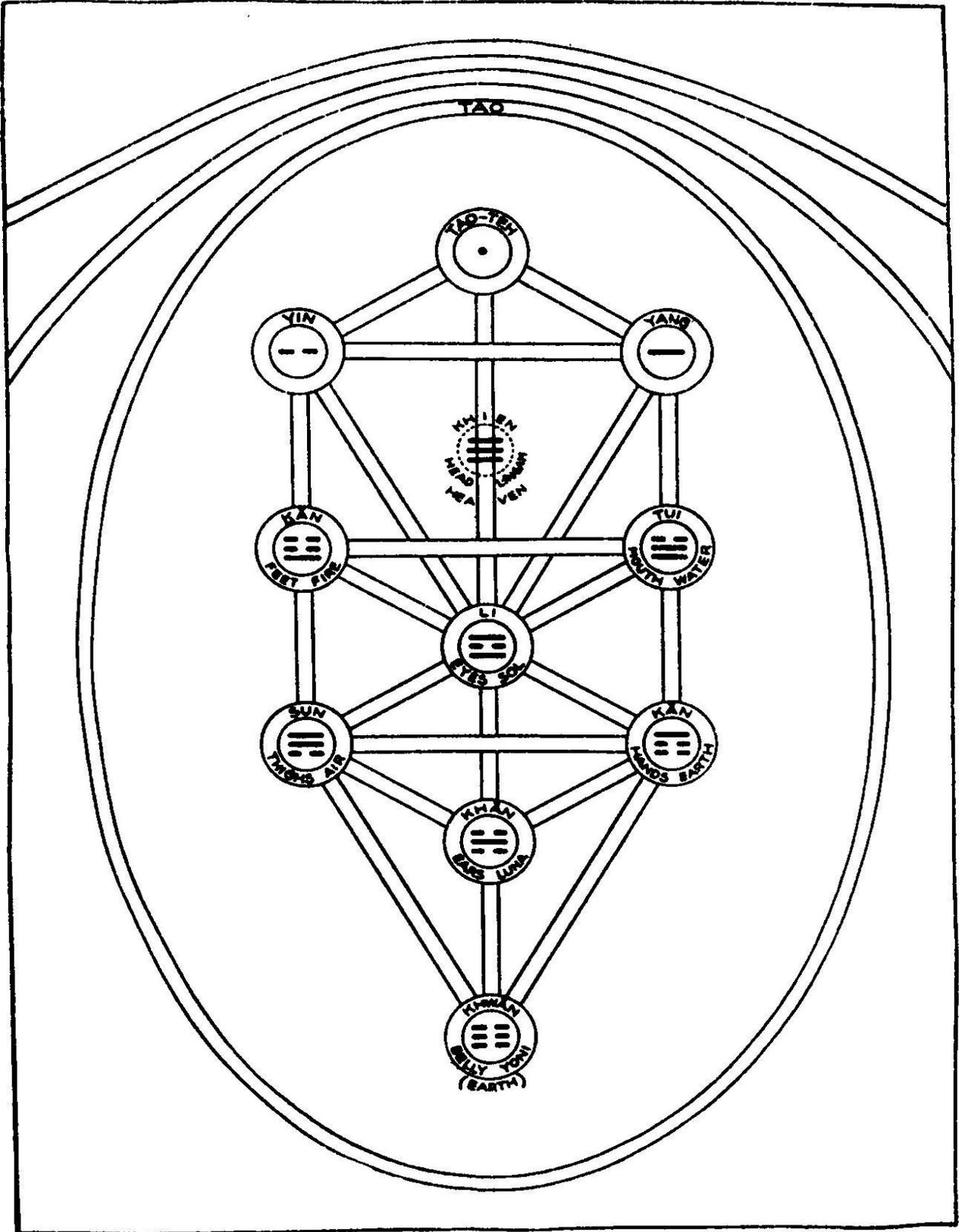
4. The Dao is one, and the De but a Phase thereof. The abyss of this Mystery is the Portal of Serpent-Wonder.⁵⁰

Cf. "Berashith" for the identity of the phases of 0° and "something". Serpent-Wonder refers to the Magickal Force called Kundalini.

It will be wrong (and, in some cases, even dangerous) to equate "Dao" in the above verse with Male and "De" with Female. Discrimination of the way in which these "energies" or "force-field complexes" we understood by Lao Zi can only be reached by a more sophisticated interpretation. It must be remarked that the Caduceus also hides this secret, as well as the Tantra.

⁵⁰ PJR Note: As stated in the Preface, it is significant on a Qabalistic level for the Dao De Jing to have 81 chapters.

THE CHINESE COSMOS.



Chapter Two

The Energy—Source of the Self

1. All men know beauty and ugliness are correlative, as are skill and clumsiness; one implies and suggests the other.

i.e. the thought of either implies its opposite.

This conforms with computer language, which is binary for precisely this reason. But it is not impossible to conceive a method of mentation where this is not the case. Indeed, a Master of the Temple 'thinks' (if we can apply this verb to the process) according to a different language altogether; one where things are only true if they include their contradiction in themselves. The Magus, who must speak, knows that every thought he utters will evoke some falsity or other baseness in the mind of homo sapiens. The reason why the Ipsissimus does not 'speak' at all should now become more intelligible; at least, at the present stage of evolution of the race. Nor does he become 'known;' who would understand him or her—or It?

2. So also existence and non-existence⁵¹ pose the one the other; so also is it with ease and difficulty, length and shortness; height and lowness. Also, music exists through harmony of opposites; time and space depend upon contraposition.

This shows that the Dao realizes itself through its projection in correlative phases, expressing 0 as 1+(-1).

We differ with this statement in the sense that it is contradictory unless it refers to Yin and Yang; it cannot refer to the Dao at all, which is inexpressible in language, as we understand language. Dao does not 'realize itself' in any way; 'we' do.⁵²

3. By the use of this method, the sage can fulfill his will without action, and utter his word without speech.

⁵¹ PJR Note: AL II.24 states: "**Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.**" In light of this verse in the Dao De Jing, for to even exist, which is in itself, bliss and pure joy (as taught in Liber AL vel Legis), we must also NOT exist. In other words, there is no 'heaven' as taught by the Christists. It seems we should not even strive for reincarnation or immortality; a frightening concept I'm sure, for most people. But a key here is also in Crowley's comment to this verse. He postulates existence and non-existence in a binary phase. This may open the door for such ideas as reincarnation and immortality.

⁵² PJR Note: We are at the evolutionary forefront of Universal Mind, which we can also call the Dao. And so the Dao does realize itself through us, as consciousness has evolved in accord with our evolution. This is why the evolutionary work of the A.'A.' is so very vital. Our connection with the Dao is quite intimate as even modern theories on the physics of consciousness are beginning to show. Cf. The Physics of Consciousness by Piero Scaruffi.

Our activity is due to the incompleteness of the summing up of Forces. Thus, a man proceeds to walk 'East' at four miles an hour, though he is already traveling in that direction at over 1000 miles an hour. The end of the Meditation on Action is the realization of Hadit; wherefore any action would be a disturbance of that perfection. This being understood of the True Self, the mind and body proceed untrammelled in their natural path; without desire on the part of the self.

This does not mean without desire on the part of the mind and the body; but such 'desire' is in the nature of reflex as for instance, the desire for food when one is hungry. Gluttony is in many cases a disorder of the 'Body of Desires'—so called.

However, there is a further implication in Lao Zi's words that A.C. does not touch upon. The Yellow School has always reproved the methods of the White School. It considers them to be not so subtle. The Magus, as we understand him is just a child playing with toys to a man like Lao Zi. It is not that the Yellow School disapproves of the idea, they know the Magus is cursed; that is to say, bound to speak. But they maintain that this Speech has never been well done by the White School or by the Black School (please do not confuse the Black School with the so-called 'Black Lodge.' The nomenclature is unfortunate, precisely because of that clumsiness that the Yellow School deploras). The formula of the Dying God, to the Yellow School has always been evidence of such clumsiness. In short, the Yellow Masters maintain that it is possible both to eat one's cake and to keep it. They look down on the antics of both the White and the Black with amusement tinged with indifference—or indifference tinged with amusement. They have accused the Star-Beast repeatedly, of needing to learn the Fourth Power of the Sphinx. 666 himself has admitted that they perhaps, have a point here. The unhappy circumstances of Aleister Crowley's life after he became the 'Instrument of the Magus of the Aeon'⁵³ could perhaps, have been avoided altogether by the methods suggested by Laoi Zi. We are instructed to state here that he considers that he is still learning. We are constrained to add that all things considered, it remains a fact that Liber AL vel Legis includes the Dao De Jing and obviously, it is not included by it. But perhaps this last statement is merely evidence of our clumsiness.

4. All things arise without diffidence; they grow and none interferes; they change according to their natural order, without lust of result. The work is accomplished; yet continueth in it orbit, without goal. This work is done unconsciously, which is why its energy is indefatigable.⁵⁴

⁵³ PJR Note: This seems quite an appropriate statement. In receiving Liber AL vel Legis, Crowley became the instrument of Aiwass, the real Magus of the Aeon, the one who truly founded the Order as is the charge of the Magus. Crowley seems to have misunderstood this, which would explain why he would've broken the strict rule of the A.'A.'. and proclaimed himself M.T., though Achad failed to cross the Abyss.

Crowley was driven as you can read in his autohagiography, to complete the process he felt was set before him precisely because of the transmission of AL. One could speculate that perhaps he used the synchronicities he encountered through women (that he named after animals; an interesting idea for the 'Beast') too liberally in his confirmations that he was attaining the three Sephiroth of the Supernal Triad.

⁵⁴ PJR Note: It would seem that this unconscious evolutionary process is beginning to become conscious to the mind of humanity. In physics, we have the Bose Condensate as discussed in previous footnotes. And as well, there is the Supramental Yoga of Mother and Sri Aurobindo.

Chapter Three

Quieting Folk

- 1. To reward merit is to stir up emulation; to prize rarities is to encourage robbery; to display desirable things is to excite the disorder of covetousness.**
- 2. Therefore the sage that governeth men by keeping their minds and their bodies at rest, contenting the one by emptiness, the other by fullness. He satisfieth their desires, thus fulfilling their wills and making them frictionless; and he maketh them strong in body to a similar end.**
- 3. He delivereth them from the restlessness of knowledge and the craving of discontent. As to those who have knowledge already, he teacheth them the way of non-action. This being assured, there is no disorder in the world.**

A lecture on the Labour Problem.

One of the many misinterpretations of this present chapter consisted in the idea that Lao Zi was of the opinion that the people should be kept ignorant, but with the bellies full. This pleased the extreme right, and revolted the entire left in politics for decades. Actually, Lao Zi was the pioneer pedagogue. He was of the opinion that only innate curiosity should be satisfied; that no unnecessary knowledge should be forced on anyone, and that a person's natural inclinations should be respected at all times. Many centuries later, Rabelais (who we doubt could read Chinese) expressed the very same idea in Gargantua.

The truth of the matter is that if you fill the bellies of most human beings to their satisfaction, they will refrain from exercising their brains at all. The average proletarian has no wish to drink champagne. He finds beer tastier and rum stronger.

Insanity in matters of education rises to extremes under the goad of socialistic dogma. Recently in Brasil, a Sister of the O.T.O. attended a lecture on education and learned that it was proposed that street sweepers should be required to hold a high school certificate in order to be allowed to do their jobs. She asked her fellow educators: "But what use can be such extra knowledge to a man who is going to spend his life shifting refuse from one place to another? Surely a grade school certificate would be enough for him!" A teacher answered wistfully: "But he should be something more than just a street sweeper!" The Sister gave up in despair.

Socialism applied to education has resulted in a sharp decline of the level of general culture in America. It is clear that you cannot hope to make a man who was born to be a street sweeper (or some such simple occupation) become a high school graduate unless you lower the level of the high school curriculum to the limits of his intelligence. But if you do so, what happens to the man who was born to be an executive, or diplomat, or a teacher, or even just a merchant?

Recently, as part of the reaction of all intelligent people against the proven utopian aspiration of the socialists in education, a brilliant American psychologist, Arthur Jensen wrote a series of books that prove indisputably that intelligence is genetic in its origin and cannot be significantly altered by present educational methods. The redaction against Dr. Jensen's books was stunning. It ranged from outright deformations and misquotations of his text to personal insult and even attempts of bodily aggression; and this on the part of men (especially men and not women!) with college degrees and comfortable reputations as scholars. However, it is precisely these men who are most to blame for the present deterioration of American education.

This subject is too long for us to dwell on it here. We refer the serious readers to our essay: Of the Political Aims of the O.T.O.; also to the Commentaries of AL and to the pertinent chapters of Liber Aleph. (Supposing they can lay their hands on the first, unadulterated edition of this last!)⁵⁵

⁵⁵ PJR Note: Motta published Liber Aleph under Karl Germer's direction. At the time, there was no Caliphate O.T.O. and the betrayals of his students that would become the Caliphate had not yet happened. Later, the Caliphate would publish this and other works, especially Magick Without Tears, that Motta would go through some effort to show were corrupted productions. Cf. Motta's series of the *Oriflamme*.

Chapter Four

The Spring Without Source

1. The Dao resembleth the Emptiness of Space; to employ it, we must avoid creating ganglia. Oh Dao, how vast art thou, the Abyss of Abysses, thou Holy and Secret Father of the Fatherhoods of Things!

See AL I.22: "...make no difference between any one thing and any other thing." Inequality (an illusion) and disorder necessarily result from the departure from homogeneity.

2. Let us make our sharpness blunt; let us loosen our complexes; let us tone down our brightness to the general obscurity. Oh Dao, how still art thou, how pure, continuous One beyond Heaven!

For sharpness implies a concentration.

It is a well-known fact that the sharper the edge of a blade, the less it is likely to last. Lao Ziu's meaning could be interpreted as being that perfectionism that gives rise to waste. A blade should be sharp enough to do the work of which it has been prepared for a reasonable period of time. Cooks and surgery nurses will be able to understand our meaning.

For these are the ganglia of thought, which must be destroyed.

The word 'ganglia' is not very good, since it may give rise to confusion. A.C. uses the word in its clinically pathological sense. A more apt translation of Lao Zi's meaning would have to combine the expressions 'blind alley,' 'vicious circle' and 'fool's knot'—not very easy!

On the same principle: Cf. the Doctrine in AL as to the 'spacemarks.' The stars are blemishes so to speak, on the continuity of Nuit.⁵⁶

Cf. AL I.27. One can see that by using the expression "Secret Father of all Fatherhoods of Things" in reference to the Dao, Lao Zi was not expressing a 'male chauvinist' bias, but trying to describe the 'Spring without Source' in terms intelligible to his King.

3. I do not know whose son it is. It might appear to have been before God.

⁵⁶ PJR Note: In terms of contemporary physics, Nuit then would be Dark Matter of the invisible world, beyond our detection, both continuous and whose circumference can not be found. And yet, in Crowley's 'Star-Sponge' vision as in other places, Crowley describes the stars as forming the body of Nuit. This would leave Dark Matter as beyond even the purview of AL or perhaps, the inexplicable force that is the H.G.A. and simply beyond the purview of Nuit and Hadit; at least until they are united as Ra-Hoor-Khuit. Still, there seems a strange paradox if Crowley is not contradicting himself.

Chapter Five

The Formula of the Vacuum

1. Heaven and Earth proceed without motive, but casually in their order of nature, dealing withal things carelessly, like used talismans. So also, the sages deal with their people, not exercising benevolence, but allowing the nature of all to move without friction.

2. The space between Heaven and Earth is their breathing apparatus. Exhalation is not exhaustion, but the complement of Inhalation, and this equally of that. Speech exhausteth; guard thyself, therefore, maintaining the perfect freedom of thy nature.

The is, [for Heaven and Earth] the six trigrams between  and .



And so, [the breathing apparatus] must not be interfered ith.

[Speech interferes] with this regular order of breathing. References to the trigrams of the Yi Jing must be explained by that Book. It would be impossible to elucidate such passages in a note. Ge Yan is now at work to prepare an edition of the Yi.

Chapter Six

The Perfecting of Form

1. The De is the immortal energy of the Dao, its feminine aspect. Heaven and Earth issued from her Gate; this Gate is the root of their World-Sycamore. Its operation is of pure Joy and Love, and faileth never.

Cf. in the Book of Wisdom or Folly, the doctrine of 'The Play of Nuit.'

The Play of Nuit is the same thing that was called 'The Comedy of Pan,' and which has been called 'The Tragedy of Life.' It is outstandingly and brilliantly described in Liber CCCXXXIII, practically all Chapters. Of course, the description is from a human being's point of view. No one has consulted the cetaceans on the subject, as yet.

Chapter Seven

The Concealment of the Light

1. Heaven and Earth are mighty in continuance, because their work is delivered from the lust of result.

2. Thus also the sage, seeking not any goal attaineth all things; he doth not interfere in the affairs of his body, and so that body acteth without friction. It is because he medleth not with personal aims that these come to pass with simplicity.

See Liber AL vel Legis as to 'lust of result.' The general idea of the Way of the Dao is that all evil is interference. It is unnatural action, which is error. Non-action is commendable only as a corrective of such; to interfere with one's true Way is Restriction, the word of which is Sin.

Chapter Eight

The Nature of Peace

1. Admire thou the High Way of Water! Is not Water the soul of the life of things, whereby they change? Yet it seeketh its level, and abideth content in obscurity. So also it resembleth the Dao, in this Way thereof!

Hydrogen and Chlorine (for example) will not unite when properly dry. Dryness is immobility or death. (Cf. Liber Aleph, the doctrine concerning Change.)

On the other hand, gunpowder will not explode unless it is quite dry; and water without heat will not engender life—at least, on this planet. Nevertheless, it may be remarked that gentle heat is of the essence in the process.⁵⁷

2. The virtue of a house is to be well-placed; of the mind, to be at ease in silence as of Space; of societies, to be well-disposed; of governments, to maintain quietude; of work, to be skillfully performed; and of all motion, to be made at the right time.

In all these illustrations, Lao Zi deprecates restlessness or friction.

Actually, he recommends the highest possible efficiency, which is to say, maximum result for minimum effort. For instance, you cannot strike a match without friction; but too much will ruin both the match and the matchbox. The Japanese have an interesting concept about marital arts: the movements (of whatever school) must be repeated again and again until the performer no longer thinks about them with his braincase, but with his tandem—a word that describes a mystical second brain located just below the navel, and which is considered the ‘center of gravity’ of the human body. This of course, is merely the Svadisthana Cakkram under another name. Cf. 777 Revised and Liber CCCXXXIII, Caps. 13, 32 and 52.

3. And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

This gives point to the previous paragraph. It is all another way of saying ‘Do what thou wilt.’

We remember being visited by a Jewish Mason once, who tried to trap us with clumsy magic, and being foiled became cowed and went away. Sometime later, he sent us a telegram from his home country (Switzerland, that traditional den of the rich thieves) saying that he would not in any way interfere with our True Will. “Very generous of you,” we thought; “but who defines my True Will—you or I?” However, we refrained

⁵⁷ PJR Note: Alchemical processes use the gentle heat equal in measurement to body temperature or body temperature at the fever pitch in the manufacturing of its products. The Spagyricists use much higher temperatures when manufacturing their products.

from sending this reply to the gentleman (?) in question, since we did not want to disturb him by giving further evidence of our 'separate' existence. Perhaps this was not very generous of us; but he, himself, was not a generous person.

Chapter Nine

The Way of Reticence

1. Fill not a vessel, lest it spill in carrying. Meddle not with a sharpened point by feeling it constantly, or it will soon become blunted.

Moderation. Let well alone.

2. Gold and Jade endanger the house of their possessor. Wealth and honours lead to arrogance and envy, and bring ruin. Is thy way famous and thy name becoming distinguished? Withdraw, thy work once done, into obscurity; this is the way of Heaven.

Attend to the work; ignore the by-products thereof.

Chapter Ten

Things Attainable

1. When soul (Neschamah) and body (Nepesch) are in the bond of love, they can be kept together. By concentration on the breath (Prana) it is brought to perfect elasticity, and one becomes as a babe. By purifying oneself from Samadhi one becomes whole.

Here we see once more the doctrine of being without friction. Internal conflict leads to rupture. Again, one's Pranayama is to result in perfect pliability and exact adjustment to ones environment. Finally, even Sammasamadhi is a defect, so long as it is an experience instead of a constant state. So long as there are two to become one, there are two.

The last remark poses a formidable task, for which there is no consensus as to yardstick as yet. This annotator's experience is that, since the ecstasy becomes unconscious, one can only verify its results from the details of one's daily life over a period of years—as, fore instance, when Giuseppe Balsamo became, unexplainably, the Count Cagliostro. But we submit this as merely a useful suggestion to investigators. In the absence of consensus, we cannot affirm it truth. Furthermore, it is necessarily subjective. But so, alas! are most important judgments in a human being's life—at least as long as we do not consult other intelligences, such as the cetaceans.

2. In his dealing with individuals and with society, let him move without lust of result. In the management of his breath, let him be like the mother-bird. Let his intelligence (Binah) comprehend every quarter; but let his knowledge (Da'ath) cease.

[Being like the mother bird] i.e., brooding like the Spirit, quiet, without effort. There is also reference to a certain legend, known in the Sanctuary of the Gnosis.⁵⁸

Cf. The Heart of the Master, the section called Aves.

[On] Da'ath [knowledge in relation to intelligence-PJR], he must absorb (or understand) everything without conscious knowledge, which is a shock, implying duality, like flint and steel, while understanding is like a sponge, or even like ocean absorbing rivers.

3. Here is the Mystery of Virtue. It createth all and norurisheth all; yet it doth not adhere to them; it operateth all, but knoweth not of it, nor proclaimeth it; it directeth all, but without conscious control.

[The Mystery of Virtue] Of the Dao and of him that hath it. Virtue—the De.

⁵⁸ PJR Note: There is the dove that is the Holy Spirit of the Sanctuary of the Gnosis. And there is also the Pelican, integral to the Alchemical process called Circulation and that unites the soul with the body.

Dr. Arthur Jensen had it, and wrote about it—and the beggars foamed at the mouth. As they used to say in show business (a very tough business!), either you've got it, or you haven't got it. It is expressed in that old saw, that you can't make a silk purse from a sow's ear. Also, in that alchemistic aphorism: you must have gold in order to make gold.

If you haven't got it, there is only one (known) way to get it: practice. Practice again and again and again. Do not be disturbed by failure; do not yearn for success. Just practice, calmly, imperturbably, until it sinks into your Unconscious (meaning your Tandem—meaning, your Svadisthana—meaning, your genes—yes, Lisenko was right—but only in this sense). And then, like Prospero in Shakespeare's play, you may put away your books and your spells. You have become the Way.

But how many of us do it?

Also, you may die before you achieve success. But does not Liber AL say that "death is the crown of all?"

Chapter Eleven

The Value of the Unexpressed

1. The thirty spokes join in their nave, that is one; yet the wheel dependeth for use upon the hollow place for the axle. Clay is shapen to make vessels; but the contained space is what is useful. Matter is therefore of use only to make the limits of the Space which is the thing of real value.

This introduces the doctrine of the Fourth Dimension. Matter is like the lines bounding a plane. The plane is the real thing, the lines infinitely small in comparison, and serving only to define it. So also the 'Self' is an imaginary limit marking off the division of the 'body of God.' The error of Ahamkara (the ego-making faculty) is to take the illusory surface for the Sphere. Cf. Liber CCXX concerning the nature of Nuit.

It is misleading to speak of the 'error' of the Ahamkhara as being to take the illusory surface for the Sphere. In truth, the Ahamkhara exists only to provide us with an awareness of the boundaries. The Ahgamkhara makes the ego, or if you prefer, marks the ego's limits. But when the ego takes itself for the whole being of mankind, this is a vice in interpretation. The Ahamkhara is not responsible for it any more than a conscientious frontier bureaucrat is when following orders established by the central government. Of course often that frontier bureaucrat gets lamed for the central government's goofs—but this as Kipling would say, is another story. To pass the buck is easier than to progress!

Chapter Twelve

The Withdrawal from the External

1. The five colours film over Sight; the five sounds make Hearing dull; the five flavours conceal Taste; occupation with motion and action bedevil Mind; even as the esteem of rare things begetteth covetousness and disorder.

2. The wise man seeketh therefore to content the actual needs of the people, not to excite them by the sight of luxuries. He banneth these, and concentrateth on those.

This is the regular Yogi doctrine, and may be tested by experience of various Shavanas and other proper concentrations. But Lao Zi draws a parallel for social or political use. To excite cupidity leads to theft at home, and war abroad. It is only too evident today how neglect of this rule has destroyed civilization: I need not insist on examples of how A's potash, B's iron, C's coal, and D's trade routes have caused E to set the world ablaze. The present labour troubles are due to the absurd cult of material complexities miscalled prosperity.

*This is not the case in the last, and it is due to an error on A.C.'s (or Amalantrah's?) part. The word translated as 'luxuries' is actually 'super fluidities,' or 'unessential,' in the original. Lao Zi is not in the least recommending that "the People" should be limited to bread and circus. He is stating that priorities should be established. The "People" must have their bellies filled, and their mind pacified, first of all. If (and we repeat, If) any among them later express a desire for further things, then those further things should become available to them. In short, today's definition of priorities is, quite probably, yesterday's definition of inessentials or luxuries. We must progress step by step. Cf. LXV V.49-56. It should be clear by now, to any reader with the seeds of Thelemic life in him or her, that if those concepts apply to the individual, then by extension, they **necessarily** apply to society as a whole. Society is a pyramid indeed; but where the pyramid of the less evolved may be of mere dirt, why should not the pyramid of the more evolved be of silver, of gold, of precious stones, or fashioned of sparks of the ultimate fire? Cf. Liber 370, vs. 35-37. Also, Book 4, Part III, Chapter XIV, and especially, Section II, paragraphs 20 and 21.*

Chapter Thirteen

The Contempt for Circumstance

1. Favour and disgrace are equally to be shunned; hour and calamity to be alike regarded as adhering to the personality.

And therefore 'ganglia' to be loosened, as stated above.

2. What is this which is written concerning favour and disgrace? Disgrace is the fall from favour. He then that hath favour hath fear, and its loss begetteth fear yet greater of a further fall. What is this which is written concerning honour and calamity? It is this attachment to the body which maketh calamity possible; for were one bodiless, what evil could befall him?

This indeed is the contention of the Initiates, that we are spiritual beings, and our bides merely instruments through which we manifest in a substratum of the Continuum; but it has yet to be proved to the full satisfaction of the Method of Science.

3. Therefore, let him that regardeth himself rightly (That is to say, who has a sense of the relativity of all separate existence, and of how this 'separation' happens.) administer also a kingdom; and let him govern it who loveth it as another man loveth himself.

This does not mean with extreme devotion, but rather with passionless indifference.

This does not quite express Lao Zi's thought, although essentially it is correct. Lao Zi meant that the kingdom should be administered as passionately as if it were the Self; but with perception that the Self is secondary to it, being just a part or factor of the equation of [the kingdom].

Chapter Fourteen

The Shewing-forth of the Mystery

1. We look at it, and see it not, though it is Omnipresent; and we name it the Root-Balance (Hadit, the root of Yod.) We listen for it, and hear it not, though it is Omniscient; and we name it the Silence (Nuit, the root of He.). We feel for it, and touch it not, though it is Omnipotent; and we name it the Concealed (Ra-Hoor-Khuit, Kether, the root of Vau. *This is incorrect. Not Ra-Hoor-Khuit, but Ra-Hoor-Khu; or Heru-ra-ha. The word 'omnipotent in the translation is also not very apt; 'omni-acting' would be better.*). These three Virtues hath it, yet we cannot describe it as consisting of them; but, mingling them aright, we apprehend the One.

Athanasius's concept of the Trinity is only crazy when translated into Ruach; but if it be translated, it is crazy!

2. Above, it shineth not; below, it is not dark. It moveth all continuously, without Expression, returning into Naught. It is the Form of That, which is beyond Form; it is the Image of the Invisible; it is Change, and Without Limit.

Cf. Ain, Ain Soph, Ain Soph Aur. Also, see The Book of Wisdom or Folly.

3. We confront it, and see not its Face; we pursue it, and its Back is hidden from us. Ah! But apply the Dao as in old Time to the work of the present: Know it as it was known in the beginning; follow fervently the Thread of the Dao.

Everybody speaks about the 'good old times'—especially the aged. In most cases, it is just the unconscious memory of the vitality and spark of youth. The times were not better—we were 'better,' because we were younger. But here, Lao Zi is remembering the mystical past of China—seven or eight thousand years old. In that mystical past, sages observed the Yi Jing, which has been called, perhaps with reason, the oldest book in the world.

Now, we must not assume at once that it was true that in the beginning of the history of China rulers were sages, and followed the precepts of Heaven. Past and Future coalesce in the mind of the idealist, for when he was young, he was pure—or at least, purer—and he envisions a brighter future than the present. Partly, this is biological: what can be pleasant about the present when you are old? (Unless, once in a while, you can find some stimulating activity that was not affected, perhaps even was enriched, by the experience of old age—as for instance, Grandma Moses did.)

We can assume, therefore, that Lao Zi was probably sincere in the following Chapter, which continues the thought expressed in this last verse. But we must not assume that he was right as an historian of the past, even if we may agree that it would be nice if he were a sound prophet of the future when he speaks of the 'Adepts of past ages.'

Chapter Fifteen

The Appearance of the True Nature

- 1. The Adepts of past ages were subtle and keen to apprehend this Mystery, and their profundity was obscurity unto men. Since then they were not known, let me declare their nature.**
- 2. To all seeming, they were fearful as men that cross a torrent in winter flood; they were hesitating like a man in apprehension of them that are about him; they were full of awe like a guest in a great house; they were ready to disappear like ice in thaw; they were unassuming like un-worked wood; they were empty as a valley; and dull as the waters of a marsh.**
- 3. Who can clear muddy water? Stillness will accomplish this. Who can obtain rest? Let motion continue equably, and it will itself be peace.**
- 4. The Adepts of the Dao, conserving its way, seek not to be actively self-conscious. By their emptiness of Self they have no need to show their youth and perfection; to appear old and imperfect is their privilege.**

Chapter Sixteen

The Withdrawal to the Root

1. Emptiness must be perfect, and Silence made absolute with tireless strength. (*The first half of the process is achieved by several types of practices; Cf. Liber HHH, Liber XVI and Liber HAD for several different stages and planes of consecution. It culminates in Shivadarshana,*⁵⁹ *which should be achieved on as many Sheaths of the Self as possible again and again. The second half also can be achieved on several planes and gradations; almost invariably, its completeness depends on the fullness and depth with which you achieve the first half. It is the subject of Liber 156, 370 and 11 in their technical aspects.*) **All things pass through the period of action; then they return to repose. They grow, bud, blossom and fruit; then they return to the root. This return to the root is the state, which we name Silence; and this Silence is Witness of their Fulfillment.**

All this as well as the description of the perfect Adepts in the previous Chapter, seems at complete variance with the description of Thelemites in Liber AL, and used to puzzle us to no end in our early stages. The Key of course, is that Do what thou wilt shall be the whole of the Law. Crowley was as loud and brash in his middle years as Lao Zi was reticent during his entire lifetime. Each was following the Way of the Dao. Spontaneity is the cue word. Cf. Liber Aleph, Cap. 7.

2. This cycle is the universal law. To know it (And acquiesce in it. *This observation does not entirely cover Lao Zi's meaning: he uses 'know' in the sense of Da'ath. Cf. AL II.5-6, 12-13 and 47-48, and the commentaries thereon. Unless the Ego be conscious of this law—the True Ego, the Central Headquarters of Consciousness—there will continue to be friction between the Sheaths of the Self. It is useful to acquiesce to the Law on a plane of consciousness; but you will not be efficient in applying it until your entire life is fully integrated. If this be so, Da'ath becomes synonymous with IADNAMAD—the undefiled Knowledge.*⁶⁰ *This is also the Spiritual Gnosis, the Sophia in some senses.*) **is the part of intelligence; to ignore it** (Or to rebel against it. *This last refers to the 'Black Brothers,' so-called.*) **bringeth folly of action, whereof the end is madness. To know it bringeth understanding and peace** (*Not 'peace' in the bourgeois or Marxist sense, but in the sense of AL I.58. And of Liber 370, vs. 38.*); **and these lead to the identification of the Self with the Not-Self. This identification maketh man a king** (*In the same sense of Liber AL, Cap. II. Notice that the process that leads to such*

⁵⁹ PJR Note: Aleister Crowley in his autohagiography, writes: "... Allan [Bennet] learnt a great deal of the theory and practice of Yoga. When he was about eighteen, Allan had accidentally stumbled into the trance called Shivadarshana, in which the universe, having been perceived in its totality as a single phenomenon, independent of space and time, is then annihilated."

⁶⁰ PJR Note: Crowley writes in Liber 418, 2nd Aethyr: "Open the mysteries of your creation, and make us partakers of the undefiled knowledge. (The word here is "IADNAMAD" is not the ordinary word for knowledge. It is a word of eight letters, which is the secret name of God, summarized in the letter Cheth; for which see the Aethyr which correspondeth to that letter, the twelfth Aethyr." IADNAMAD is Enochian in origin, a variation of IADNAH, which means, knowledge or divine knowledge.

Kingship is the Crossing of the Abyss. Pharaoh was called the Great House, and traditionally, kings (and queens, when these reigned) could sign themselves with the name of their country. “L’Etat c’est moi,” said Louis XIV. Perhaps it would have been more judicious of him to say, “I am the State,” and act accordingly. The history of the Western World might be entirely different today, and the Bourbons might still be ruling in France.); and this kingliness groweth unto godhood. That godhood beareth fruit in the mastery of the Dao. Then the man, the Dao permeating him, endureth; and his bodily principles are in harmony, proof against decay, until the hour of his Change.

This bears on the doctrine of the Elixir Vitae of the Alchemists and (allegedly) the Rosicrucians; the Amrita of the Yogis, the Ambrosia of the Greeks and so on. The Daoists claimed to reach unusual longevity, and we do not know today whether they did so based on this verse of the Dao De Jing or on legends or traditions peculiar to Chinese mythology.

A.C., who was irrepressible talkative (or, from another point of view, extraordinarily generous and loving), was more responsible than anybody else in this century for the spread of a great deal of correct and incorrect data on the secret of the Elixir and the Panacea. But this has since been stated plainly by certain pseudo-initiates, and nobody has profited in the least thereby, for there is more to it than mere theory. There is Magick—and there are Wardens.

On the whole, it may be stated here that the ‘Elixir’ exists in several different forms and according to several different techniques. It is possible to prolong human life indefinitely, but not forever. Among other things, the chances of a person suffering a fatal accident increase with age. Most people die of old age or disease before an accident can happen; but an accident is practically inevitable on the long run.⁶¹

There are other factors to be considered. A person who determines on prolonging his or her life through the means of the Elixir (which is not necessarily the same thing as the Quintessence!) severely limits himself or herself. And Initiate is not commonly in a position to do this, having tasks to perform and ‘promises to keep.’

⁶¹ PJR Note: Mother would most particularly disagree on this point, when speaking in terms of her and Sri Aurobindo’s ‘Supra-Mental Yoga.’ She is quoted in Satprem’s book, The Mind of the Cells, describing a local riot against her Ashram at Pondicherry, India, where an assault of brickbats was hurled upon the Ashram by the citizens in the nearby town. She is describing two physical worlds, one of ‘physical truth’ and one of ‘physical falsehood’ (the Maya): “It was like a demonstration of the difference in vibration between the two states: the vibration that responds to falsehood, and the vibration in which there is no response, which means the NO CONTACT is possible—they are different worlds. It’s a world of truth and the other one is a world of falsehood. And this world of truth is PHYSICAL, it is material: it’s not up above, it is material. And that’s what must come to the fore and take the place of the other.” To provide an example of this, she states that during the riot: “...X went out, he wanted to telephone the police and had to go across the yard (it was literally a shower of brickbats); everyone shouted to him, ‘Come back in, come back in! You’re mad!’” But he went across—not one stone hit him. And he felt it was impossible for him to be hit.” What she’s indicating here is that with the actualization of the true physical consciousness or physical immortality, by way of bringing all the cells of the body to each, their own full consciousness, the true physical world is realized and entered into. And in this true world, accidents are impossible as they are a part of the false physical reality that we perceive as Maya.

Very rarely, it happens that the Play of the Waters so coalesces, that a person can keep his or her vows and enjoy the relative benefits of the Elixir for a time—sometimes quite a long time. But we repeat, this is an extremely rare occurrence.

*We have nothing to say about those Initiates who deliberately dedicate all their time and energy merely to the prolongation of their physical body's life, except that as a rule, they fall under the definition in AL III.57 of 'professional soldiers who dare not fight, but play.'*⁶²

Occasionally however, it is possible to go on vacation for a while. It is said that certain men who disappear mysteriously and are never heard of again did so. In one of sillier short stories, Robert Heinlein stated that Ambrose Bierce did so. And of course, a like claim could be made for Lao Zi. It is possible, but highly unlikely.

⁶² In light of the previous footnote, one has to disagree. The final 'redemption' of matter is in its attaining the immortal life as Kether must be in Malkuth and Kether (along with the rest of the Supernal Triad) itself is eternity. This is why on attaining to the City of the Pyramids, Crowley declared as his motto: "In my lifetime I have conquered the universe by the power of Truth." Sri Aurobindo just before his death, stated that he was leaving his body willingly as he had a need to reincarnate in order to eclipse the cavern or abyss of mortality. As such, he saw himself charged with a certain mission by the Secret Chiefs. And we know that Mother and Crowley of course, also underwent the death of the physical body. So this would suggest the idea that physical immortality is something other than what we would readily assume it to be. And yet, the Old Testament describes lifetimes of individuals that spanned centuries and in some cases, did not culminate on the material plane. There's even such stories connected with certain Alchemists, especially Paracelsus, who's said to even be alive today and perhaps has shown himself to us recently as Fulcanelli. Indeed, the Philosopher's Stone is said to bring one to immortality on the physical plane, which would seem to be the 'redemption' of matter. Could we then say that Mother, Sri Aurobindo and Crowley failed? Or does such physical immortality lead to a willful transmigration of the spiritual force from body to body, each time, disincarnating when the work suited for a particular body has been accomplished?

Chapter Seventeen

The Purity of the Current

1. In the Age of Gold, the people were not conscious of their rulers; in the Age of Silver, they loved them, with songs; in the Age of Brass, they feared them; in the Age of Iron, they despised them. As the rulers lost Confidence, so also did the people lose confidence in them.

Becoming self-conscious.

It is perhaps becoming clearer why Lao Zi despised Confucius' doctrines. These would but lead at best, to the kind of government he defined as the 'Age of Silver.' If a people love its rulers, these rulers are too much to the front of things to be able to manipulate fundamentals. John F. Kennedy was much loved in America, and nowadays is revered by many idiots as a second Lincoln(!!!). Yet, he bears the entire responsibility for the national disaster of the Vietnam War. Franklin D. Roosevelt is almost universally respected and admired; yet he bears the entire responsibility for the decadence of the American economy, and his manipulations at the end of the Second World War will probably result in the start of the Third. On the other hand, Harry S. Truman, who brought America out of chaos, Dwight D. Eisenhower, who finally throttled McCarthyism and made the first move against racism, and Gerald Ford, who took the reigns of government at the worst possible time and managed to make the way safe for his successor, are almost entirely ignored by the 'great majority.' Thoreau's aphorism that a good government is that which governs least is straight out of the Dao De Jing, a book that had not even been translated when Thoreau lived. But Thoreau did not really mean "that governs least;" he meant, that least interferes with the peoples' private lives. According to this definition, a good ruler will seldom become well known. A really good ruler, that is!

2. How hesitating did they seem, the Lords of the Age of Gold, speaking with deliberation, aware of the weight of their word! Thus they accomplished all things with success; and the people deemed their well being to be the natural course of events.

Chapter Eighteen

The Decay of Manners

1. When men abandoned the Way of the Dao, benevolence and justice became necessary. (*Gedulah and Geburah*) Then also was need of wisdom and cunning (*Hod and Netzach, or vice-versa, depending on whether your are going down or coming up.*), and all fell into illusion.

*Malkuth and the Qliphoth. Also, Assiah.*⁶³

2. When harmony ceased to prevail in the six spheres (The solar system.) it was needful to govern them by manifesting Sons.⁶⁴ (Dhyana-buddhas or Magi of the Aeons.) When the kingdoms and races (Elements, signs,⁶⁵ etc.) became confused (Self-conscious), loyal ministers (Archangels) had to appear.

⁶³ PJR Note: Again, it seems plausible to disagree with Motta. Here, he is linking Malkuth and the world of Assiah as seemingly synonymous with the Qliphoth. Taking into account my previous footnotes and Mother's theory regarding the True and False Material Worlds, we could assign the True Physical World to Malkuth and Assiah as we assign the False Material World to the Qliphoth. This would be consistent with the A.'A.'. system in which the Probationer works at pulling him or herself up from the Qliphotic world into the Sphere of Malkuth. And Malkuth is the world of elemental or electro-magnetic energy that is well explained by Eliphas Levi's theory of the Aethyr, corroborated also by modern physics. Cf. my articles: [Scientific Proof of Levi's Aethyr](#), [Qabalistic Magnetism](#), [Liber Vox Viva Voce vel Video](#) and [Liber Immortalitas vel Lucifuge](#).

⁶⁴ PJR Note: This seems a certain reference to the 'Sons of Light,' which I've speculated as the Secret Chiefs coming to us in the form of the Enochian hierarchy (equivalent to the Nephilim) and amongst which I include Aiwass. And as this verse continues, we see the 'confusion' or self-awareness' as the involvement of the Sons of Light with the Daughters (the Daughter of the Tetragrammaton being the Earth herself, provides a certain allusion) of men gave us their physical manifestation in the form of the Nephilim.

⁶⁵ PJR Note: This is quite reminiscent of AL I.49: "**Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.**" If we take 'kingdoms and races' to be abrogate, then we can connect this verse more readily to AL I.61: "**But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!"** Self-consciousness then becomes an important evolutionary development in the same way that at one time in human evolution, most of the energy focus of the brain was in the Cerebellum and ultimately moved to the Cerebral Cortex. It is for modern man to fulfill his or her individual nature (True Will) and thereby 'redeem' matter.

It is hard at first for the student to grasp the disdain of Lao Zi for what we call good qualities. But the need for the ‘good’ is created by the existence of ‘evil,’ i.e., the restriction of anything from doing its own will without friction. Good is then merely a symptom of evil, and so itself a poison. A man who finds Mercury and Potassium Iodide ‘Good’ for him is a sick man. Frictionless Nourishment⁶⁶ is the order of Change, or Life.

This includes Death. We predict that mankind will be allowed to associate with some higher forms of intelligence on the material plane⁶⁷ (meaning, extra-terrestrials) as we stop feeling a need to invent ridiculous “after-lives” and religious dogmas out of our insane fear of death.

But there is death and death. The man who is afraid of dying in defense of his freedom will always be a slave...the same applies to women!

⁶⁶ PJR Note: “Frictionless Nourishment” is a curious phrase. Crowley may be alluding to the idea of the body being informed by the Dao. Might this then be consistent with it becoming energized by the Prana or Chi (consistent with the Aethyr)?

⁶⁷ PJR Note: This is consistent with the prophecy of others, particularly Nostradamus, Edgar Cayce, Mario de Sabato and Jeane Dixon! Cf. [The Great Pyramid Decoded](#) by Peter Lemesurier.

Chapter Nineteen

Returning to the Purity of the Current

1. If we forgot our statesmanship and our wisdom, it would be a hundred times better for the people. If we forgot our benevolence and our justice, they would become again like sons, folk of good will. If we forgot our machines and our business, there would be no knavery.⁶⁸

Samuel Butler in 'Erewhon' describes a people who had sense enough to forbid all machinery. Wells, in the 'War in the Air,' prophesies the results of not doing so. At the hour of writing (AN. VX Sun in Scorpio) we are facing the fulfillment of most of this prophecy. And still we make haste to arm!

This obviously was written at the start of World War I. Also, obviously, A.C. did not 'glory' in the fulfillment of the prophecies in AL about the "warrior Lord of the Forties;" nor did he then foresee the Forties!

It is likely that 'machines' is a mistranslation. Lao Zi probably meant 'cleverness,' 'contraptions,' or 'machinations.' The objection to machines is not in them, but in the imbecility of those who devise them. A machine must be ecologically devised. Planned obsolescence, 'consideration' for 'jobless' workers for instance, are factors that should not enter at all in machine-making.

There is an enormous quantity of inventions and devices, which are not available today because business managers decided they would be 'harmful' to their profits. Naturally, they do not put it so: they put it always in terms of society in general, and of the workers in particular. In the so-called 'free world,' economical considerations are foremost. In the so-called 'Communist world,' political considerations are foremost. In both 'worlds,' the average citizen is deprived of many wonderful comforts and possibilities by thoughts of the 'many,' rather than the 'all.'

There is a TV set that you could hang on the wall as a picture, and would last indefinitely. There is a car battery that would be practically eternal. There are artificial fibers that would last for centuries. There are cars that would take an infinitesimal amount of gasoline and run for hundreds of miles and would not pollute, and so on and so forth. But the convenience of the long run is always forgotten in the expediency of the moment. We could write an entire book or even several books about this subject.

⁶⁸ PJR Note: Compare this verse to chapters Three, Seven and Fifteen. Note that the doctrine of Thelema reveals to us that there are two principal paths; Eastern and Western. The passive nature of the Eastern way is not the only way to peace through emptiness. But also, the active nature of the Western way derives its own peace in fulfillment. These two ways can generate their own polarity, each in relation to the other and find harmony between them. Perhaps the question is: Can this ultimately blend into one World way; in essence, the triumph of Babalon?

2. These new methods despised the olden Way, inventing fine names to disguise their barrenness. But simplicity in the doing of the will of every man would put an end to vain ambitions and desires.

Inventions and conceptions that will provably benefit the individual should be implemented regardless of the temporary damage that they will cause to sub-sections of society. This indeed is the 'pitilessness' prescribed in Liber Al. Suppose tomorrow something is invented (actually, it probably already has been invented) that will make the gasoline engine obsolete. This will mean unemployment for auto-workers everywhere—or so do the car company executives excuse themselves for not implementing such new findings. What they actually mean is that they would have to reformulate their entire plants, and probably build new engines in order to face the new methods. The car industry workers would probably have to re-adapt too; but the probabilities are that re-adaptation would be much easier for them, since their jobs are much simpler in nature. Yet, they are made into the scarecrow of hypocrites and idle rich heirs. Meanwhile, world-politics must gyrate around the oil-producing countries, and (as everybody knows) the First World War started exactly because of this. Blindness and stupidity may lead to the start of the Third World War on exactly the same premises.

Chapter Twenty

The Withdrawal from the Common Way

1. To forget learning is to end trouble. The smallest difference in words, such as ‘yes’ and ‘yea,’ can make endless controversy for the scholar. Fearful indeed is death, since all men fear it; but the abyss of questionings shoreless and bottomless, is worse!

Consider the ‘homoiousios-homoiousios’ quarrel of early Christianity⁶⁹.

Not early Christianity, which was Us—but early Christism!

2. Consider the profane man, how he preeneth, as if at feast, or gazing upon Spring from a tower! But as for me, I am as one who yawneeth, without any trace of desire. I am like a babe before its first smile. I appear sad and forlorn, like a man homeless. The profane man hath his need filled, ay and more also. “Profane man” is a mistranslation. Amore correct rendering would be ‘the false king’ or ‘false master.’ For me, I seem to have lost all I had. My mind is as it were, stupefied; it hath no definite shape. Meaning, it is not dogmatic, therefore it seems ‘amorphous:’ always read to adapt, and re-structure itself according to new facts. The profane man looketh lively and keen-witted; I alone appear blank in my mind. They seem eagerly to be as one adrift upon the sea, with no thought of an harbour. The profane have each one his definite course of action; To do one’s will is not to run over other people at all, but to deep scrupulously to one’s way; he or she who does so carefully considers each stage of his or her going before he or she steps forth; but once you start, keep going. Success is your proof; if you fail, re-adjust your route without false sorrows or egoic excesses of self-pity. I alone appear useless and uncomprehending, like a man from the border. No wonder he left the country! Yea, thus I differ from all other men: but my jewel is the All-Mother. The De or the Dao-De (it depends on the level, from which you look forth, or from your Grade, or from your [point of view]. If the Dao-De, it is Nuit; if the De, Binah or 156). Cf. ‘Afloat in he ether, Oh my God, my God!’ Liber VII (Chapter One). It is the ‘aimless winging’ which gives ‘joy ineffable’ to the self-supported Absolute.

⁶⁹ PJR Note: Events leading up to the formulation of the Council of Nicea include the denunciation of Arianism; a fourth century Christian ‘heresy’ that denied the full deity of Jesus Christ. Athanasius, Bishop of Alexandria led the council in repudiating this notion with the council ultimately formulating the concept of homoiousios (“of one substance”) in contradistinction with the Arian idea of homoiousios (“of like substance”). The difference between these words involves two vowels; ‘i’ and ‘o.’ These can be transliterated into Yod and Ayin; the ‘Hermit’ (Yod-Hand of God) and the ‘Devil’ Atus. We can then say that the relationship between these two letters shows the way of the Arians to be more spiritual as the way of the Council of Nicea was to be more worldly; no value judgment in this. The concern of the Arians was for the egalitarian recognition of divinity in the individual as the concern of the Council was for the hierarchical divinity of the all-encompassing state. Now adding the value judgment, we could say that a fundamental battle between the White and Black Lodge is being waged here with the Black Lodge and the Council of Nicea winning the day. The disastrous effect it ultimately had upon Europe is now known to history as the ‘Dark Ages.’

Chapter Twenty-One

The Infinite Womb

1. The sole course of energy is the Dao. Who may declare its nature? It is beyond Sense, yet all form is hidden within it. It is beyond Sense, yet all Perceptibles are hidden within it. This Being excites Perception, and the Word thereof. As it was I the beginning, is now, and ever shall be, its Name (De. Also in this sense, Nuit, and the Divine Shakti of the Tantrists. Both BABALON and Binah are special cases of it.) operateth continuously, causing all to flow in the cycle of Change, which is Love (Daleth, a form of BABALON) and Beauty (Beauty or Tiphareth, the product of the coition of BABALON and the BEAST, respectively aspects of De and Dao, but interchangeable.) How do I know this? By my comprehension of the Dao.

We are reminded of Arthur C. Clarke reminiscing on the time when he was writing the script of 2001 for Stanley Kubrick, and Kubrick's appointed warden dept asking him once in a while: "What is your authority for this?" He used to answer, not too smugly: "Me." Every single advance of mankind is based on the authority of some pioneer. But this authority is proven by the experience of the Many who try out the conclusions of the One. This, once more is the Method of Science, whereby one (meaning you or me) can reach true religion. We are tempted to write 'whereby only' [science can reach true religion], but this might be dogmatism on our part. So we will refrain. Ask not who signed our diplomas: they are self-signed and worthless unless our experience proves useful to you.

Zero contains all possibilities for it may be written $0=X + (-X)$, where X is anything whatsoever and $-X$ is its opposite. However complex X may be, it is always to be cancelled by its $-X$. Thus the universe is always potentially anything and everything; yet actually Nothing.

Cf. AL I.28 and the commentaries thereon.

Chapter Twenty-Two

The Guerdon of Modesty

1. The part becometh the whole.⁷⁰ The curve becometh straight; the void becometh full; the old becometh new. He who desireth little accomplisheth his Will with ease; who desireth many things becometh distracted.

Thus he hath none of them.

He or she who desires 'immortality' must concentrate on this wish (or sometimes, Will) at the expense of all else. This was exemplified in the Greek fable of Aurora's husband; also, in that subtle writer, Jack Vance's fable, The Languages of Pao, and the 'Grade' of 'Emeritus.'

He who desireth little should not be interpreted as he who desireth simple things, or easy things; it is very easy to become rich at the expense of your fellowman for instance. "Little" here means the same as 'Ekagrata' among the yogis, or 'Doing one's Will' in Thelemic nomenclature. "Do that, and no other shall say nay."

2. Therefore the sage concentrateth upon on Will, and it is as light to the whole world. *(This refers to the Grade of Hermit. It must not be thought that Law Zi considered this perfection. To him, Darkness was the only Perfection! **Hiding himself, he shineth; withdrawing himself, he attracteth notice** (Since the one Will is not yet attained. Otherwise, the sage would not even be perceived by his or her contemporaries! Cf. Chapter 17, vs. 1 and 2.); **humbling himself, he is exalted; dissatisfied with himself, he gaineth force to achieve his Will. Because he striveth not, no man may contend against him.***

This means, because he does not interfere with other people's True Will, he cannot be defeated; any conflict in his path comes from the error of other people. Should this happen however, Lao Zi's advice differs much from the Christist hypocrisy of 'turning the other cheek!' Cf. Chapter 26 vs. 2 and Chapter 30, vs. 3.

This is no idle say of the men of old; 'The part becometh the whole;' it is the Canon of Perfection.⁷¹

Any part X becomes the whole Zero, by canceling itself through 'love' of -X.

This love is defined in the Chapter of the same name in Little Essays Towards Truth.

⁷⁰ PJR Note: It seems an interesting speculation to consider the holographic theory and Schumann's Resonance. In this theory, each part is an exact and complete image of the whole. Modern physics has come all but full about towards the ancient wisdom.

⁷¹ PJR Note: Ibid.

Chapter Twenty-Three

The Void of Naught

1. To keep silence is the mark of one who is acting in full accordance with his Will. A fierce wind soon falleth; a storm-shower doth not last all day. Yet Heaven and Earth cause these; and if they fail to make violence continue, how much less can man abide in spasm of passion!

This does not mean to keep quiet, but to 'keep mum,' or to avoid needless conflict with others.⁷² It is all a matter of trying to achieve the greatest result with the least effort. But it is essential that this 'result' be of that of the True Will, else you are not a Master, but a common burglar.

2. With him that devoteth him to Dao, the devotees of Dao are in accord (When you raise yourself to that level, their spiritual energy enhances and increments yours by resonance. Cf. LXV III.13-16, and the commentaries thereof; also AL III.17 & 46.); so also are the devotees of De (Because De is par to Dao.); yea, even they who fail in seeking these are in accord.

Because to him who has Dao, all things are realized as harmonious.

⁷² PJR Note: While Motta's instruction is essentially correct here, the verse itself doesn't seem to occasion it. Rather, one who is acting in accordance with his or her Will has not the distraction of being noisy about it. That would be more than just a waste of energy, but it would indicate a lack of focus that is the hallmark of a strong will. In a sense, we could say that there are those who 'do' and those who just talk about doing. Moreover, there is nothing wrong with passion as indicated by the verse itself. This is symbolized by the fierce wind and storm-shower. But passion is not something that exists at all times, nor is the lack thereof. One of Motta's students repeatedly teaches that the mind should be a still water at all times and he pretends to stand in Silence; maintaining this state at all times. But I have seen this man aroused to violent expressions of speech and easily provoked at that. This immediately calls to mind the following quote by Ben Hecht: "Fools who specialize in deep silences also fail to disturb me with their grimness or their pauses. I find the pantomimes of stupidity no more impressive than its oralizings." From my personal observation, this Motta student has made by way of his reputation as the "Chinese Thelemite," a sick goal of removing passion from his personality. This is the worst seduction of the Black Lodge; the destruction of the lower self to become but a shell in this world (rather than the supplication of the lower self unto the higher; though the lower self may seem to disappear in a moment, during the rapture of the Tiphareth experience). And he holds himself over a cult where guilt trips are handed out to those who haven't yet lost their egos or have yet some Christist component in their psyche; practicing a sick form of Christism, the delivery of guilt. With this he demands that his cult revere him as "the Light." It is interesting that Crowley uses the phrase "spasm of passion" in this verse. There is an overt allusion to the orgasm. And so what of the control of the mind and the Power of Silence? Again, Silence is about doing, rather than talking. But passion and control of the mind as taught in Book 4 is of the mystical half of the work. The magickal half is its opposite and has the opposite approach; both become necessary in our art. And the magickal part of the work requires the frenzy of ecstatic invocation; much as that which is necessary to bring about fulfillment of orgasm.

This is not quite the meaning of Lao Zi's verse; it is not that you realize the harmony of the whole; of course you do, else you would not be devoted to Dao. It is that even those who fail in seeking Dao and De will, willy-nilly, increment your Doing of the True Will.

3. So then his brothers in the Dao are joyful attaining it; and his brothers in the De are joyful, attaining it; and they who fail in seeking these are joyful, partaking of it. (He who has Dao, has all things rightly disposed. *This is not the entire meaning of the verse. Cf., for instance, Liber LXV V.61 and Liber VII VII.46-49.*) **But if he himself realize not the Dao with calm of confidence, then they also appear lacking in confidence.**

His own failure creates the illusion of general failure.

Chapter Twenty-Four

Evil Manners

1. He who standeth a-tiptoe standeth not firm; he who maketh rigid his legs walketh ill. He who preeneth himself shineth not; he who talketh positively is vulgar; he who boasteth is refused acceptance; he who is wise in his own conceit is thought inferior.

(In this, Lao Zi was giving voice to the prevailing opinion of the time in China. To a very great extent Chinese “good” manners are more camouflage; but camouflage can be very important indeed; Cf. Liber 333, Cap. 19. But there is a deeper meaning in this than mere cultural prejudice or the tactics of everyday life. Also among the early Greeks, ‘Hubris’ was considered a fatal sin, totally abhorrent to the Gods. Usually, a person who displays the symptoms described by Lao Zi as “evil manners” is so confident that he or she tends to neglect details, to disregard danger signs, and to fall into a trap or pit. The old saw, “In the moment of success, sacrifice whatever is dearest to you to the infernal gods” is sound psychology; not because the “infernal gods” will be appeased; but because the person willing to do this has kept his or her sense of perspective, and is unlikely—oier at least, less likely—to make an ass of himself or herself soon after.) **Such attitudes, to him that hat the view given by understanding the Dao, seem like garbage or like cancer, abhorrent to all. They then who follow the Way (Dao) do not admit them.**

[They do not admit them] In themselves, and for the above reasons. This does not in the least conflict with AL I.51 & 61 or similar passages in the other Chapters, such as AL II.24, 44, 52, 58 & AL III.44. The solution to such apparent antinomies in that that very simple (apparently! And also truly!) phrase: “but always in the love of me.”

Chapter Twenty-Five

Images of the Mystery

1. Without Limit and Perfect, there is a Becoming, beyond Heaven and Earth. It hath no motion nor form; it is alone; it changeth not; it extendeth all ways; it hath no adversary. It is like the All-Mother.

Because it comprehendeth Change.

Nuit of course.

2. I know not its Name, but I call it the Dao. Moreover, I exert myself, and call it Vastness.

3. Vastness, the Becoming! Becoming, it flieth afar. Afar, it draweth near. Vast is the Dao; Heaven also is vast; and the Holy King is vast also. In the Universe are Four Vastnesses, and of these is the Holy King.

For they conform to the Dao.

The Lord of that Aeon, of course; in this Aeon, Heru-ra-ha.

4. Man followeth the formula of Earth; Earth followeth that of Heaven, and Heaven that of the Dao. The Formula of the Dao is its own Nature.

Magick.

Chapter Twenty-Six

The Nature of Mass

- 1. Mass is the fulcrum of mobility; stillness is the father of motion.**
- 2. Therefore the sage King, though he travel afar, remaineth near his supplies. Though opportunity tempt him, he remaineth quietly in proper disposition, indifferent. Should the master of an host of chariots bear himself frivolously? If he attack without support, he loseth his base; if he becomes a raider, he forfeiteth his throne.**

This is all obvious military metaphor. If we depart from the Dao, we become engaged in futile activities which lead nowhere, and we find ourselves in the Abyss of Choronzon.

Chapter Twenty-Seven

Skill in the Method

1. The experienced traveler concealeth his tracks; the clever speaker giveth no chance to the critic; the skilled mathematician useth no abacus; the ingenious safesmith baffleth the burglar without the use of bolts, and the cunning binder without the ropes and knots. So also the sage, skilled in man-emancipation-craft, useth all men; understanding the value of everything, he rejecteth nothing. This is called Occult Regimen.

The reference is to certain ‘Puzzles,’ as we should call them, common in China.

2. The Adept is then Master to the Zelator, and the Zelator assisteth and honoureth the Adept. Yet unless these relations were manifest, even the most intelligent observer might be perplexed as to which was which. This is called the Crown of Mystery.

The Adept has become so absolutely natural that he appears unskillful. *Ars est celare artem.* It is only he who has started on the Path that can divine how sublime is the Master.

Ars est celare artem means: ‘Art consists in concealing itself’ in the sense that appreciation of a work of art should not be disturbed by perception of the artifices that went into its making. The reference to the ‘Crown of Mystery’ can be checked in Liber XC.43.⁷³

⁷³ “They shall in their turn speak from this Invisible Throne; their words shall illumine the worlds.”

Chapter Twenty-Eight

The Return to Simplicity

1. Balance thy male strength with thy female weakness and thou shalt attract all things, as the ocean absorbeth all rivers; for thou shalt formulate the excellence of the child eternal, simple, and perfect. Knowing the light, remain in the Dark. Manifest not thy Glory, but thine obscurity. Clothed in this Child-excellence eternal, thou hast attained the Return of the First State. Knowing splendour of Fame, cling to Obloquy and Infamy; then shalt thou remain as in the Valley to which flow all waters, the lodestone to fascinate all men. Yea, they shall hail in thee this Excellence, eternal simple and perfect, of the child.

The Child in Liber 418, Aethyr One, is a special case of this Child. The Archetype is immemorial. There is an apparent contradiction that must remain unexplained. In the special case of A.C.: Cf. AL II.53.⁷⁴

2. The raw material, wrought into form, produceth vessels. Homogeneous developed into heterogeneous: 0° understood as something.⁷⁵ So the sage king formulateth his Wholeness in divers Offices; and his Law is without violence or constraint.

Being concordant with the nature of his people.

There is also an occult meaning to this verse. Cf. Liber CCXXXI—A Personal Research.⁷⁶

⁷⁴ "Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up."

⁷⁵ PJR Note: The appendication of this note by Crowley seems an allusion to the idea of the Ain Soph Aur as being the nothingness from which all things involve. Yet the use of the astrological demarcation (0°) is a bit curious. One could possibly equate it with the idea of the 0 Atu having the value of 1, per the Hebrew letter attributed to it.

⁷⁶ PJR Note: Motta has a footnote to his first skrying in this record that reads as follows: "...the Sheaths of the Self are not static, but are continuously changing and expanding as the Self and the Not-Self interact. If the Mind—to speak only of one of our Instruments—is truly a reflection of environment, then it must grow and change as its awareness expands, by virtue of the very growth of its limits..."

Chapter Twenty-Nine

Refraining from Action

1. He that, desiring a kingdom, exerteth himself to obtain it, will fail. A Kingdom is of the nature of spirit, and yieldeth not to activity. He who graspeth it, destroyeth it; he who gaineth it, loseth it.

The usurper merely seizes the throne; the people are not with him, as with one who becomes king by virtue of natural fitness. The usurper has but the mask of power.

2. The wheel of nature revolveth constantly; the last becometh first, and the first last; hot things grow cold, and cold things hot; weakness overcometh strength; things gained are lost anon. Hence the wise man avoideth effort, desire, and sloth.

Effort is the Raja-Guna, and makes one go faster than is natural. Desire is the disturbance of the Satwa-Guna, exciting the Isut of Change in one direction or the other, from the natural. Sloth is the Tamas-Guna, and makes one go slower than is natural.

Things gained: Cf. Liber AL II.57-60.⁷⁷

⁷⁷ AL II.57: "He that is righteous shall be righteous still; he that is filthy shall be filthy still."

AL II.58: "Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty."

AL II.59: "Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him."

AL II.60: "Therefore strike hard & low, and to hell with them, master!"

Chapter Thirty

A Warning Against War

1. If a king summons to his aid a Master of the Dao, let him not advise recourse to arms. Such action certainly bringeth the corresponding reaction.⁷⁸

2. Where armies are, are weeds. Bad harvests follow great hosts.

3. The good general striketh decisively, once and for all. He does not risk by over boldness. He striketh, but doth not vaunt his victory. He striketh according to the strict law of necessity, not from desire of victory.

Counter-attack. In other words, he acts according to the rules of the game, without losing his head by vainglory, ambition or hatred.

4. Things become strong and ripe, then age. This is discord with the Dao (Forcing-on of strength, instead of allowing natural growth.); and what is not at one with the Dao soon cometh to an end.

⁷⁸ PJR Note: It is completely surprising that Crowley wrote no comment for this; nor the chapter overall. Considering what Crowley says in his essay on the Tower (War) Atu and several verses from Liber AL on the subject of war, an opportunity is clearly obvious to explain both the concept of the ‘Annihilation of Opposites’ and the natural place war has in the doctrine of Love (Agape). Cf. my article: [A Summation of War](#). War is a part of the mystical formula of the Aeon of Horus. It is the cleansing battle, explosive in nature as opposites collide and fuse. In Thelemic doctrine, it is expressed in the formula: 2=0. And it precisely the “corresponding reaction” that is sought. The point here is that the natural order of things includes war in its turn with peace and both become naught in the Dao, where true love is eternal. The council in the verse is that to create action is to invite an equal and opposite reaction. Inaction on the part of the king would then be likened to the style of rulership in the Golden Age as discussed in earlier chapters of this [Tao The Jing](#).

Chapter Thirty-One

Composing Quarrel

1. Arms, though they may be beautiful, are of ill omen, abominable to all created beings. *This is entirely silly. As well say that the shark abhors its teeth, the tiger its claws, and the bull its horns⁷⁹. The key is that Lao Zi is not being sincere. There is a great deal of sadism and masochism in the psyche of most human beings⁸⁰; it is the animal instincts of our Darwinian origins, that had to be repressed in the development of civilization⁸¹—and it must be remarked that we only developed civilization because, as a species, we felt it necessary to our individual survival and reproduction—that is to say, our immortality. Such instincts must be stepped on constantly—like the immortal head of Herakles' Hydra, which had to be buried deep, and a stone (the Philosopher's Stone) placed upon it. In a sense (and in just one sense!) this is what is meant in AL III.11 (the last sentence⁸²). As for Lao Zi's insincerity, we must remark that the Master (and, most specially, the Magus) lies just as much as the Black Brothers—sometimes, even more. The difference consists in that the Master lies in order to further the evolution—that is, the welfare—of Mankind⁸³, which the Black Brothers lie in order to improve their own welfare. Unless you are a Master (or a very rare type of Black Brother), you will not be able to differentiate at all between the lying Master and the lying Black Brother. All this of course, is entirely indifferent to Our Lady Nuit: Cf. AL I.31 and the commentaries*

⁷⁹ PJR Note: This analogy is obviously false. The tiger, shark and bull have these attributes in order to hunt and eat. The human body has never had such attributes and it has always had to make its way through this life by way of its intellect.

⁸⁰ PJR Note: Sadism and masochism have nothing to do with hunting and eating. They are emotional dysfunctions that have more to do with the improper interplay between the emotions and the intellect. We can even surmise that the warrior nature doesn't manifest in the human psyche until after the invention of weapons, due to the innate weakness of the body without them. Any innate violent tendency is probably more the product of an ill-fashioned response to terror as humans must have once been hunted by the other species of animals.

⁸¹ PJR Note: Again, this is patently false. The fact that we were fit in the Darwinian sense relies totally on our intellectual capacity and has nothing to do with our animal nature in relation to other species. Amongst ourselves on the other hand, this might have been different, as we may have competed with each other for food and sex. In this light, anthropology reveals to us that we immediately banded together in tribes, which may have competed with each other, but shows that creating civilized society is inherent in our psyche. And so civilization at least does not represent as severe a repression as Motta is implying here. Indeed, the present state of human civilization is only more sophisticated in that tribes are now called countries, which still compete for resources in the drama known as war. And we now have a larger array of tribal associations, from the nuclear family and extended family, through to towns, states, social communities, et al.

⁸² **Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!"**

⁸³ PJR Note: It is possible that Motta derived this idea from the acts of Krsna in the Bhagavad-Gita. But he is making an argument for a consoler god in his description of the Master's lies. The Master does not act in order to further the development of the race, this would be consolation. Rather, the Master acts for its own sake as he or she exists in a world of action. The Master does not really lie at all, but his truth, having no words to properly relate it, is perceived as lies by those of a lower caste of consciousness. Cf. Liber B vel Magi. Truth and falsehood are the same above the Abyss. Certainly, Motta is not deriving this from experience and it would not be an unreasonable inference, should we conclude that Motta is acting like a Black Brother, especially with all his mis-representations in this chapter.

*thereon*⁸⁴. **They who have the Dao love not their use.** *This is one key so the 'subtle' can differentiate between the Black Brother and the Master. The Master does not enjoy having to wield weapons; but He delights to slay, for He hates that Evil be wrought in the world. The Black Brother both delights to slay and to wield weapons; but he lies very skillfully (if he is clever—or she!), so only the truly subtle can distinguish between the Master and the outcast. Especially since in the case of the Master, success can be proved only after a few hundred year's time of His scandalous behavior as a slayer... Cf. Liber 333, cap. 45.*

2. The place of honour is on the right in war time: so thinketh the man of distinction. Sharp weapons are ill-omened, unworthy of such a man; he useth them only in necessity. He valueth peace and ease, desireth not violence of victory. To desire victory is to desire the death of men; and to desire that is to fail to propitiate the people.

Again silliness, but this is due to a defect of language. Lao Zi did not mean to 'will' victory, but to desire victory: it is the emotional satisfaction which accompanies slaying or torturing that he deprecates. In those days, Chinese victories were followed by the maiming of prisoners and public execution, sometimes with slow torments, of leaders of the defeated opposition. The Master could not conceive that a man of distinction would allow himself to desire such a thing. Victory, therefore, should be a distasteful necessity, not a pleasurable occasion. "Compassion is the vice of kings." One is reminded of the occasion when Socrates asked a friend to whip one of his slaves for him. "Why don't you do it yourself?" the friend asked. "I'm too angry with him," explained the philosopher. Unless certain pleasures are carefully disciplined and kept under firm reins, man may fall lower than the beasts—precisely because we dared to rise above them. No animal practices cruelty: even the cat family play with the prey only for sport. Mankind is tee only species that prolongs a victim's agony for mere lust of another's fear, despair and hurt.

⁸⁴ **For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.**

Motta's Comment:

Again we find the expression 'fools of men'. Since not all men are fools, and since we, also, are men, the term obviously has a technical meaning. "Fools of men" are imperfect initiates, not necessarily 'Black Brothers', but certainly including these. It is true that the Trance that most often leads Aspirants to the Path is the Trance of Sorrow; but it is necessary to be very hypocritical, or a Buddhist, or both, not to admit that what we seek in the Path is not 'salvation' for 'others', but our own salvation, meaning, in this case, Sorrow's Ceasing! The following Commentary by A.C. is illuminating:

Crowley's "New Comment"

All this talk about 'suffering humanity' is principally drivel based on the error of transferring one's own psychology to one's neighbour. The Golden Rule is silly. If Lord Alfred Douglas (for example) did to others what he would like them to do to him, many would resent his action.

The development of the Adept is by Expansion -- out to Nuit -- in all directions equally. The small man has little experience, little capacity for either pain or pleasure. The bourgeois is a clod. I know better (at least) than to suppose that to torture him is either beneficial or amusing to myself.

This thesis concerning compassion is of the most primary importance in the ethics of Thelema. It is necessary that we stop, once for all, this ignorant meddling with other people's business. Each individual must be left free to follow his own path. America is peculiarly insane on these points. Her people are desperately anxious to make the Cingalese wear furs, and the Tibetans vote, and the whole world chew gum, utterly dense to the fact that most other nations, especially the French and British, regard 'American institutions' as the lowest savagery, and forgetful or ignorant of the circumstance that the original brand of American freedom -- which really was Freedom -- contained the precept to leave other people severely alone, and thus assured the possibility of expansion on his own lines to every man.

Nor is there any contradiction in AL III.46⁸⁵; else, in AL III.24⁸⁶, the 'blood of enemies' would head the list. These apparent antinomies can only be solved the the 'fine;' some indeed, only 'in the highest.' Cf. AL III.14-16⁸⁷.

3. At feasts, the left hand is the high seat; at funerals, the right. The second in command of the army leadeth the left wing, the commander-in-chief, the right wing; it is as if the battle were a rite of mourning! He that hath slain most men should weep for them most bitterly; so then the place of the victor is assigned to him with philosophical propriety.

This makes the Master's meaning completely clear. To sue the blood of enemies in worship is not to scorn, but to honor them. (the magickal aspects cannot be touched upon here.)

⁸⁵ I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

⁸⁶ The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

⁸⁷ Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!

Ye shall be sad thereof.

Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

Chapter Thirty-Two

The Wisdom of De

1. The All-Tao hath no name.

Comprehending Change within itself.

2. It is That Minute Point (Hadit); yet the whole world dare not contend against him that hath it. [Should] a lord or king gain it and guard it, all men would obey him of their own accord.

3. Heaven and Earth, combining under its spell, shed forth dew, extending throughout all things of its own accord, without man's interference.

This 'dew' refers to the Elixir of the Fraternity R.C. and of the O.T.O. It has been described, with proper caution, in various passages of The Equinox and of Liber 333.

Since certain confidential O.T.O. documents became available to every Dick and Jane who was lucky enough to belong to an intelligence network⁸⁸ (if that is luck!), purely material aspects relating to the consumption of this 'dew' have practically become public knowledge. We have received letters from 'candidates' and even from pupils that make direct reference to techniques quite beyond their understanding, capacity, or Grade. Perhaps contemplation of the above reservation—"combining under its spell"—might increase the understanding of some, lead others to shut up and work, and still others to be ashamed⁸⁹ of themselves. Knowing human nature, we doubt it. But miracles happen.

4. Dao, in this phase of action, hath a name. Then men can comprehend it; when they do this, there is no more risk of wrong or ill-success.

Let him or her who hat understanding read the name of the Dao in it phase of action, and fathom its number. In general, it is the name of a woman, and its number is 156; in one particular office, it is the name of a woman, and its number 667⁹⁰; and in each individual case the secret should be wrought in AL I.1-4 and AL I.60. Cf. Liber NV vs. 16

⁸⁸ PJR Note: Motta was a public figure in Brazil. He wrote screenplays for the television industry and even lyrics for their most popular musician. And he was very public about his Thelemic philosophy in a very superstitious land. When the fascist dictatorship gained control, Motta was also inevitably, considered dangerous for this reason. And so his resultant paranoia is as much forgivable as it is to be expected. He was heroic in his integrity, but he paid the price of his heroism.

⁸⁹ PJR Note: Ashamed? This is very Christist indeed! If one acts in accordance with one's Will, there is no shame and no guilt (cf. The Mass of the Phoenix). If one doesn't, one is asleep and what have we to care whether or not they are ashamed? Cf. AL I.31 **For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.**

⁹⁰ PJR Note: In the Greek Qabalah, 667 is eta kappa-omicron-kappa-kappa-iota-nu-eta gamma-epsilon-nu-eta. Crowley and Leah Hirsig add the following two notes: 667 = The Virgin = Fish; Woman should be

5. As the great rivers and the oceans are to the valley streams, so is the Dao to the whole universe.

the woman. The reference here is to the Scarlet Woman, a particular 'office' of Babalon (156). We might also break this down to 666+1 or the Beast plus God.

Chapter Thirty-Three

The Discrimination (Viveka) of De

1. He who understandeth others understandeth Two; but he who understandeth himself understandeth One. He who conquereth others is strong; but he who conquereth himself is stronger yet. For the same reason as in the first sentence. **Contentment is riches; and continuous action is Will.**

Equable and carefree.

2. He that adapteth himself perfectly to his environment, continueth for long; he who dieth without dying, liveth forever.

The last paragraph refers once more to a certain secret practice taught by th O.T.O. See in particular, Liber 333.

Epecially chapters 1, 3-6, 8-9, 11, 13-16, 24-29, 34-39, 43-44, 46-47, 49-50, 57-63, 65-67, 69, 73, 75, 82-83 and 90.

Actually, this is an unsatisfactory choice: Liber 333 should be studied in its entirety. We may say here however, that BABALON was the Name A.C. received in relation to his Office, and thus it is useful to all mankind; but LAYLAH was the Name he got for himself. Cf. Liber VII Cap. VII.50-52.

Chapter Thirty-Four

The Method of Attainment

- 1. The Dao is immanent; it extendeth to the right hand as to the left.**
- 2. All thing derive from it their being; it createth them, and all comply with it. It s work is done, and it proclaimeth it not. It is the ornament of all things, yet it claimeth not fief of them; there is nothing so small that it inhabiteth not, and informeth it. All things return without knowledge of the Cause thereof; there is nothing so great that it inhabiteth not, and informeth it.**
- 3. In this manner also may the Sage perform his works. It is by not thrusting himself forward that he winneth to his success.**

Chapter Thirty-five

The Good Will of the De

1. The whole world is drawn to him that hath the likeness of the Dao (The De, i.e.). Men flock unto him, and suffer no ill, but gain repose, find peace, enjoy all ease.

2. Sweet sounds and cates lure the traveler from his way. But the Word of the Dao (*The De. Df. Liber 156, vs. 1-11*), though it appear harsh and insipid, unworthy to hearken or to behold, hath this use all inexhaustible.

Chapter Thirty-Six

The Hiding of the Light

1. In order to draw breath, first empty the lungs; to weaken another, first strengthen him; to overthrow another, first exalt him; to despoil another, first load him with gifts; this is called the Occult Regimen.

This precept was widely reported in its time; it reached the Hindus, and through them the Middle East sects; it is the basis of the hypocritical “Forgive your enemies; thus ye shall gather live coals about their heads.” Actually, forgiving your enemies is very good for them: they will eat you up, unless they have been infected with Christist soul-disease⁹¹. In truth, it has two aspects, the material or worldly, and the esoteric. The material is best studied in the Oriental martial arts, which where they are skillful, always try to make the adversary overreach through excessive optimism. The essence of the Oriental methods of fighting is to use the opponent’s own strength against him or her. The esoteric can be studied in Liber Collegii Sancti and the Oaths and Tasks of the Grades, as well as in Liber 418.

2. The soft conquereth the hard; the weak pulleth down the strong.

This aphorism is best understood through the study of Zen Buddhism and through the practice of Eastern Marital Arts based on it, such Judo, Aikido and the best varieties of Kung-fu—certainly not those made popular by such false practitioners as the late “Bruce Lee.”

3. The fish that leaveth the ocean is lost; the method of government must be concealed from the people.

The single argument that can be adduced in favour of an Enlightened Democracy is that it provides more completely for the fooling of the Sovereign People than any other known system.

Of course, he had little experience of Socialism then.

⁹¹ PJR Note: This is an unexplained concept. While Motta has taken some effort to explain Christism as is well-known by any reader of his body of work, nowhere else does he mention this “disease.” And what does he mean by this? The reader is left to draw his own inference.

Chapter Thirty-Seven

The Right Use of Government

- 1. The Dao proceedeth by its own nature, doing nothing; therefore there is no doing, which it comprehendeth not.**
- 2. If kings and princes were to govern in this manner, all things would operate aright by their own motion.**
- 3. If this transmutation were by object, I should call it Simplicity. Simplicity hath no name nor purpose; silently and at ease all things go well.**

PART II

Chapter Thirty-Eight

Concerning the De

1. Those who possessed perfectly the powers did not manifest them, and so they preserved them. Those who possessed them imperfectly feared to lose them, and so lost them.

The De

2. The former did nothing, nor had need to do. The latter did, and had need to do.

3. Those who possessed benevolence exercised it, and had need of it; so also was it with them who possessed justice.

This touches on the problem of Unbalanced Mercy: it permits the existence of Evil, so sooner or later those who exercise it in excess fall into the pit it represents. Benevolence is of course, Chesed. Geburah [is the] same problem in reverse. History, by the way, holds plentiful examples of both types of mistake.

4. Those who possessed the conventions displayed them; and when men would not agree, they made ready to fight them.

De appears as Chokmah-Binah, Benevolence as Chesed, Justice as Geburah, convention as Tiphareth (*Not quite: all below Dao-De, that is, Kether, would be Conventions to Lao-Zi; and probably even Kether of Assiah would be classified among the Conventions by him*⁹²). Thus Kether alone is 'safe;' even Chokmah-Binah risks fall unless it keeps Silence.

It is convenient to compare Diagram I and Diagram II⁹³ in order to perceive the evolution of A.C.'s thought concerning the Dao De Jing. When this Commentary was written, he was still far from his deepest perception of the Chinese classic.

⁹² PJR Note: This is a bold assumption on Motta's part as he has absolutely nothing to back up his assertion. His appeal to authority is but his own opinion and he would've been more credible had he expressed his idea in this manner. Indeed, it seems that Crowley is efficaciously describing the Ethical Triad and Motta's contradiction is entirely unwarranted.

⁹³ PJR Note: There is no Diagram I nor Diagram II. It seems that Motta lost track of this commentary as he sent his EQUINOX Vol. V, No. 3 to print.

5. Thus when the Tao was lost, the Magick Powers appeared; then, by successive degradations, came Benevolence, Justice, Convention.

One must not think that Lao Zi is under the delusion of the “Fall,” or “Original Sin,” in the despicable Judeo-Christist sense. He is simply expressing the Descent of Spirit into matter—the Solve half of the Formula of the Occult Regimen.⁹⁴

6. Now, Convention is the shadow of loyalty and good will, and so the herald of disorder. Yea, even Understanding is but a Blossom of the Dao, and foreshadoweth Stupidity.

That is, from a very high point of view, Tipareth is nothing but the shadow, or projection or function of Geburah (Loyalty) and Gedulah (Good-will).

This repeats the doctrine of the danger of Binah. The attack on Tiphareth is to be regarded as a reference to the ‘Fall,’ death of Hiram at high noon, etc. etc.

In short, to the Formula of the dying God, which Lao-Zi (along with the entire Yellow School) deprecates a jejune and—what is worse!—inefficient. Cf. AL II.21.⁹⁵

7. So then the Dao-Man holdeth to Mass, and avoideth Motion; he is attached to the Root, not to the flower. He leaveth the one, and cleaveth to the other.

That is, if his road be towards the Dao. In our language, he adores Nuit. But the Perfect Man, when he needs to manifest, is on the opposite curve. Cf. Liber 333: ‘The Brothers of A.’A.’ are Women; the Aspirants to A.’A.’ are Men.

⁹⁴ PJR Note: This cannot be a descent of spirit into matter as there is no spiritualizing process being described. The implication is that then spirit is of another source than matter, which would ultimately suggest a Manichean dichotomy. Yet this process may still be described as the Solve portion of the Alchemical formula. But here, we are separating through racial evolution, from concentrating the focus of our consciousness on the Cerebellum and moving this to the Cerebral Cortex. Cf. [The Origin of Consciousness in the Breakdown of the Bicameral Mind](#) by Julian Jaynes.

⁹⁵ PJR Note: Motta is again, stepping quite out of bounds here. It is quite presumptuous on his part to make such absolute statements without any appeal to authoritative documentation. He is even here, contradicting Crowley’s commentary without directly saying so. This is almost clever, but clearly an attempt at deception in hiding his own erroneous thinking. While we live in an Aeon where the formula of the Dying God is no longer efficacious, we are only led into a deeper understanding of this formula as shall we say, the ‘Transformative God.’ It is the ancient story written in the constellations of the sky from which even Thelemic Doctrine is derived. And Motta’s contradiction of this is erroneous. Cf. [The Starry Gnosis](#). Even his reference to [Liber AL vel Legis](#) makes no apparent sense.

Chapter Thirty-Nine

The Law of the Beginning

1. These things have possessed the Dao from the beginning: Heaven, clear and shining; Earth, steady and easy; Spirits, mighty in Magick; Vehicles, overflowing with Joy; all that hath life; and the rulers of men. All these derive their essence from the Dao.

‘Spirits’ and ‘Vehicles’ refer to the Lance and Cup, correlatives of Heaven and Earth.

The [rulers of men] refers to those people who spontaneously inspire obedience⁹⁶, the ‘natural leader’ types. It has nothing to do with the supposed ‘divine right’ of hereditary kings!

2. Without the Dao, Heaven would dissolve (It is the invisible that is all-important Cf. Cap. 2); Earth disrupt; Spirits become impotent; Vehicles empty (Cf. The Questions of King Milinda, where is the discussion of what a carriage really is.); living things would perish, and rulers lose their power.

3. The root of grandeur is humility, and the strength of exaltation is its base (This difficult second phrase is actually an architectural truism used as a moral image. The parallel is often valid.). Thus rulers speak of themselves as ‘Fatherless,’ ‘Virtueless,’ ‘Unworthy,’ proclaiming by this that their Glory is their shame. So also the virtue of a Chariot is not any of the parts of a Chariot, if they be numbered. They do not seek to appear fine like jade, but inconspicuous like common stone.

English good manners are similarly inconspicuous, and were so devised as a protection. Jade is liable to be seized and cared; ordinary stone may escape. Cf. Zhuang Zi on the rotten tree, etc.

However, there is nothing particularly mystical in the attitude of those ‘leaders;’ they are merely practicing social hypocrisy. But Lao Zi’s view is that this attitude is the best

⁹⁶ PJR Note: Motta’s tragic flaw centers on his ideation of a Thelemic papacy in his concept of the ‘throne of the Beast.’ This is a false hierarchy as it is an artificial one. Thelemic doctrine recognizes a natural hierarchy of beings with enlightened humans at the top of this hierarchy. By putting one ‘king of kings’ on this solitary throne, we should recall that ‘power corrupts and absolute power corrupts, absolutely.’ And in this case, this imagined power is demanding “obedience.” This is a key to the delusion that would undermine Motta’s success. In fairness, it should be noted that the constitution of Crowley’s original ‘Order of Thelemites’ calls for one to become the “alter-ego of the Beast.” This belonged to the head of the Order and even so, this Praemontrator-General was still subject to Crowley’s authority as the Beast. And even as such, the Beast was the Master Therion (Note that Therion is a Greek word that translates as ‘beast.’ Cf. [The Starry Gnosis](#).) as Avatar.

*possible attitude in a true leader—when it is since. Absolute power does not corrupt the true leader—but it corrupts the weak absolutely.*⁹⁷

⁹⁷ PJR Note: Who would even dare to claim ‘absolute power?’ Should we even pose a god that has such power? This would be an anthropomorphic conception and would be erroneous. Because then, God would not be ineffable. Again, we have here, Motta’s tragic flaw. Even Plato’s ‘Philosopher King’ would not claim such power. There is no ‘throne of the Beast;’ the is an archetype in the human psyche, recognized because Horus has taken the throne of Ra. Motta’s claim to the ‘throne of the Beast’ is a false claim.

Chapter Forty

Omitting Utility

1. The Dao proceeds by correlative curves, and it might is in weakness.

The Law of the Dao is constant compensation; its method is always to redress the balance, and reduce the equation to zero. In its action it resembles the form of Energy, which we call gravitation very closely; it is an inertia always tending to minimize stress.

2. All things arose form the De, and the De budded from the Dao.

Chapter Forty-One

The Identity of the Differential

- 1. The best students, learning of the Dao, set to work earnestly to practice the Way. Mediocre student now cherish it, now let it go.**
- 2. Thus spake the makers of Saws; the Dao at its brightest is Obscure. Who advanceth in that Way, retireth. Its smooth Way is rough. Its summit is a valley. Its beauty is ugliness; its wealth is poverty. Its virtue is vice. Its stability is change. Its form is without form. It fullness is vacancy. Its utterance is silence. Its reality is Illusion.**
- 3. Nameless and imperceptible is the Dao; but it informeth and perfecteth all things.**

Chapter Forty-Two

The Veils of the Dao

1. The Dao formulated the One (Kether or the First Aethyr). The One exhaled the Two (Chokmah-Binah or Yin and Yang). The Two were parents of the Three (The Second Triad). The Three were parents of all things (The Third Triad and Malkuth). All things pass from Obscurity to Manifestation, inspired harmoniously by the Breath of the Void (The Dao).

2. Men do not like to be fatherless, virtueless, unworthy; yet rulers describe themselves by these names. Thus increase bringeth decrease to some, and decrease bringeth increase to others.

3. Others have taught thus; I consent to it. Violent men and strong men die not by natural death. This fact is the foundation of my law.

There is no conflict between this and AL II.70 (among others!). But it took this commentator two decades to begin to understand the very obvious. Cf. AL II.71-74.

Chapter Forty-Three

The Cosmic Method

1. The softest substance (Water-Yoni) hunteth down the hardest (Rock-Lingam); the unsubstantial (The Luminiferous Aethyr. *That is, the Astral Light of Levi.*) penetrateth where there is no opening. Here is the Virtue of Inertia.

2. Few are they who attain: whose speech is Silence, whose Work is Inertia.

Cf. Liber NV, vv. 9-11. This writer began to understand the essence of the Dao when, walking aimlessly one afternoon, he reached a crossroad and did not know which way to take. "If I had the Dao," he pondered, "I would turn one particular way without even having to think about my choice—and it would lead me where my presence is necessary to the Universal Balance."

This may seem to the readers (or perhaps not) an overwhelming Vision of Perfection of the Path. But thus is it with the true Masters—the Ipsissimi, and whatever Grades are beyond.

He who writes this pays humble homage to their skill. He is Master of the Temple;⁹⁸ but he is a mere tyro before Them.

⁹⁸ PJR Note: The tradition in the Western Mystery Tradition has always been that one who attains, maintains Silence on the matter. And so it is generally true that anyone making the claim of Magister Templi is certainly not Magister Templi! We may or may not make exception for Crowley, because of the importance of his position as Avatar of the Aeon as it must be so that he is yet a Grade beyond that to be able to utter the Word of a Magus. And to back up this assertion, here's two quotes from Magick:
"The Master of the Temple has crossed the Abyss, has entered the Palace of the King's Daughter; he has only to utter one word, and all is dissolved. But, instead of that, he is found hidden in the earth, tending a garden."

"His Angel shall lead him anon to the summit of the Order of the R.C. and make him ready to face the unspeakable terror of the Abyss which lies between Manhood and Godhead; teach him to know that agony, to Dare that destiny, to Will that catastrophe, and to keep Silence for ever as he accomplishes the act of annihilation."

Motta's pretense to humility here, is really a proclamation in defiance of this tradition. Indeed, the only one that should have any knowledge of such attainment would be the Babe of the Abyss, who upon taking up this position, sets the Magister in the City of the Pyramids in accordance with the strict rules of the A'.A.'. above the Veil of Paroketh. And this is not the only place in Motta's writings where he makes this claim, making it a very spurious claim. Is it no wonder in the end that he found him self alone and to an early death? This is the fate of a Black Brother. And this is not to deride his invaluable contribution to the philosophy of Thelema. For the Black Brother will serve, despite his Will. But Motta should be read with great caution. Those disciples of his that have taken his word without skepticism or contradiction are dupes at best; and the worst...!

Chapter Forty-Four

Monitorial

- 1. What shall it profit a man if he gain fame or wealth, and lose his life?**
- 2. If a man cling to fame or wealth, he risketh what is worth more.**
- 3. Be content, not fearing disgrace. Act not, and risk not criticism. Thus live thou long, without alarm.**

Your activity must always be the spontaneous flowing of your entire nature. Pablo Picasso, the artist, was one of the few people in our times who practiced the precepts in this chapter.

Chapter Forty-Five

The Overflowing of De

1. Despise thy masterpieces; thus renew the vigor of thy creation. Deem thy fullness emptiness; thus shall thy fullness never be empty. Let the straight appear crooked to thee, thy Craft clumsiness, thy music discord.

Cf. the Yi Jing, the Twelfth Hexagram, Line Five.

2. Exercise moderateth cold; stillness, heat. To be pure and to keep silence is the True Law of all that are beneath Heaven.

Brahmacharya—Chastity in the secret Parzifal-O.T.O. sense. See also the Jin Gan Jing.⁹⁹

⁹⁹ PJR Note: The Diamond Sutra

Chapter Forty-Six

The Withdrawal from Ambition

1. When the Dao beareth way on Earth, men put swift horses to night-carts. When it is neglected, they breed chargers in the border marshes.

2. There is no evil worse than ambition; no misery worse than discontent; no crime greater than greed. Content of mind is peace and satisfaction eternal.

Ambition and discontent are here interpreted as disorders of the Body of Desires. It would be unnatural for a person whose True Will is to become a great actress, for instance, not to yearn for the applause of the public. But she would be very silly if she should desire this applause at any prices less than that of a great performance.

Conversely, there can be no greater crime than to try to stimulate ambition in simple souls, as certain parents do, or dissatisfaction in the 'people,' as do political agitators (right or left). The late Juscelino Kubitschek, the Brazilian president responsible for the enormous waste of time and money that is Brasilia, on leaving office was alleged to remark to an associate that he wanted to leave the finances of the country in as bad a state as possible: this would make the task of his successor so hard that he would become very unpopular, and this would help Kubitschek's re-election. The successor resigned, which precipitated a military coup in the country, and Kubitschek died without being re-elected—the military knew what he had done. Yet, many Brazilians cried at his funeral.

Chapter Forty-Seven

The Vision of the Distant

1. One need not pass his threshold to comprehend all that is under Heaven, nor to look out from his lattice to behold the Dao Celestial. Nay! But the farther a man goeth, the less he knoweth.

2. The sages acquired their knowledge without travel; they named all things aright without beholding them; and, acting without aim, fulfilled their Wills.

This from a man who was about to leave China, ion his eighties! The meaning, however, is to be found in LXV:V.49-50.

Chapter Forty-Eight

Oblivion Overcoming Knowledge

- 1. The scholar seeketh daily increase of knowing; the sage of Dao, daily decrease of doing.**
- 2. He decreaseth it, again and again, until he doth no act with the lust of result. Having attained this Inertia, all accomplisheth itself.**
- 3. He who attracteth to himself all that is under Heaven doth so without effort. He who maketh effort is not able to attract it.**

Chapter Forty-Nine

The Adaptability of the De

1. The wise man hath o fixed principle; he adapteth his mind to his environment.

Hi mind—not his Will. (And even his Will, as considered above the Abyss, else the axiom in Ch. 48, vs. 3, would be a flagrant falsity.)

2. To the good I am good, and to the evil I am good also; thus all become good. To the false I am true; thus all become true.

This assertion, misunderstood and mistranslated, was the origin of the idiotic Christist 'Golden Rule' (so-called), that has caused so much misery in the world. What Lao Zi actually meant is that the sage does not swerve from the Dao for the sake of worldly convenience. Being 'good' to the bad consists in doing exactly what is written in AL II.21 when they try to convince you that it is your 'duty' to 'die for their sins,' or some such like silliness. You can have a weed garden, or a garden with weeds; but if so, let it be thy Will, and not thy neglect or weakness, the cause of it. From the point of view of the Yellow School, and especially of Lao Zi, the best gardens do not look like gardens at all, unless to the very subtle. De gustibus non est disputandum.¹⁰⁰

3. The sage appeareth hesitating to the world, because his mind is detached. Therefore the people look and listen to him, as his children; and thus doth he shepherd them.

¹⁰⁰ PJR Note: Translated as: There's no accounting for tastes.

Chapter Fifty

The Estimation of Life

1. Man cometh into life, and returneth again into death.

2. Three men in ten conserve life; three men in ten pursue death.

This is a simple statement of observed fact from Lao Zi's point of view, and of the China of his time: the Will to Live and the Will to Die. It will be noticed that he does not deprecate either attitude in the least. Cf. Liber OZ, Stanza 1, the last verse.

3. Three men also in ten desire to live, but their acts hasten their journey to the home of death. Why is this? Because of their efforts to preserve life.

4. But this I have heard. He that is wise in the economy of his life, whereof he is warden for a season, journeyeth with no need to avoid the tiger or the rhinoceros, and goeth uncorseleted among the warriors with no fear of sword or lance. The rhinoceros findeth in him no place vulnerable to it horn, the tiger to its claws, the weapon to it point. Why is this? Because there is no house of death in his whole body.

Cf. LXV:III.56

Chapter Fifty-One

The De as Nurse

1. All things proceed from the Dao, and are sustained by it forth-flowing virtue. Every one taketh form according to his nature, and is perfect, each in his own particular way. Therefore each and every one of them glorify the Dao, and worship its forth-flowing Virtue (*The De*).

2. This glorifying of the Dao, this worship of the De, is constantly spontaneous, and not by appointment of Law.

A condemnation of enforced religious dogmatism. Should any religion by truly "Catholic," that is to say, Universal, all men would flock onto it of their own accord, even if the process might take centuries. Christism has proved its falsity by its complete failure to achieve this, either in terms of religious aggression or persecution. Incidentally, the same is true of all other 'religions' cursed in AL III>49-56.

3. Thus the Dao buddeth them out, nurtureth them, developeth them, sustaineth them, perfecteth them, ripeneth them, upholdeth them, and reabsorteth them.

Through the work of the De, which has been variously called (in some of Its—or Her—or His—Her—or whatever—manifestations) BABALON, Binah Sophia, Shakti, Elohim, and the Holy Ghost.

4. It buddeth forth, and claimeth not lordship over them; is overseer of their changes, and boasteth not of his puissance; perfecteth them, and interfereth not with their Ways; this is called the Mystery of its Virtue.

One notices that A.C. uses the masculine pronoun when referring to the Dao, which is incorrect, but permissible (except, perhaps, from the point of view of militant feminists, who would be just as likely to make the opposite blunder).

Perhaps it would be informative (in the right sense) to ponder on the operational methods of the Yellow School. Adepts of this School do not become known as such. Materially, they may occupy the most diverse bodies of the most diverse colors (as long as these by human—at least, to this writer's knowledge, and until the cetaceans are allowed to contribute information) of skin and sexual proclivities. They do not work 'occultly' on this plane at all, with the rarest exceptions. "It may be the yonder beggar is a King" applies to them more often than to either the White or the Black School.

The so-called Rosicrucians of the Middle Ages and the Renaissance (for which, by the way, they were responsible—the Rosicrucians were the deadliest of enemies of the Christists, for they succeeded in destroying them, as is becoming more obvious every day) were a most perfect example of White School Brethren adopting and practicing the

methods recommended by the Yellow School¹⁰¹. The Alchemists, the Sorcerers, the Witches, the Satanists, and eventually, the political reformers were not nearly as successful as those really magnificent—and still unknown—Brethren. Incidentally, many of them were ‘women’ in the material sense. (Please Gloria Steinem: I mean their sex was immaterial; they used whatever means were best adapted, or possible, to their Work of making you and me possible.

¹⁰¹ PJR Note: Though the Rosicrucians were certainly quite secretive and we as Thelemites claim an inheritance of them, it is proper for an Adept (not a Magister Templi! Vide supra.) to admit his grade. Indeed as the Magister is to reflect a star down into the Ruach, so the Magister publicly claims the grade he or she reflects down into.

Chapter Fifty-Two

The Withdrawal Into the Silence

1. The Dao buddeth forth all things under Heaven; it is the Mother of all.

He has previously called it the Secret Fatherhood of all things.

2. Knowing the Mother, we may know her offspring. He that knoweth his Mother, and abideth in her nature, remaineth in surety all his days.

This verse has nothing to do with genetics on one side, and Momism¹⁰² on the other. Cf. LXV:II.1-6

3. With the mouth closed, and the Gates of Breath controlled, he remaineth at ease all his days. With the mouth open, and the Breath directed to outward affairs, he hath no surety all his days.

There is a connection between Pranayama and the Fourth Power of the Sphinx that can only be learned by practice.

4. To perceive that Minute Point (Hadit) is True Vision; to maintain the Soft and Gentle (Nuit) is True Strength.

5. Employing harmoniously the Light Within (Ra-Hoor-Khuit. Paragraphs 3-5 refer to certain technical practices, which may be studied in Book Four, The Equinox, and Liber AL vel Legis. Actually, not Ra-Hoor-Khuit, but Ra-Hoor-Khu¹⁰³. And that only in this Aeon. The God—or Goddess—enthroned in Ra's seat is always, in every Aeon, the LVX.) so that it returneth to its Origin, one guardeth even one's body from evil, and keepeth Silence before all men.

The Magickal Silence, which sometimes—as in Lao Zi's case as of his writing—demands that one be quite 'talkative'¹⁰⁴.

¹⁰² PJR Note: Mystical attainment has been considered to hold a very subtle difference from psychosis. Cf. Hidden Symbolism of Alchemy and the Occult Arts, by Herbert Silberer for a clear understanding of this.

¹⁰³ PJR Note: I can add a technical disagreement to both Crowley and Motta. First, to criticize Motta: Ra-Hoor-Khuit is the archetypal Horus, but not an actual god, except by virtue of an egregore, which would have it then be created by human intervention. This mistake obviously leads to Motta's erroneous idea that there could be a vicar of the Beast. Yet, Motta is correct in asserting then that Ra-Hoor-Khu would pertain to the individual human being. However, Hadit is the Sun (Cf. AL:I.16 "**For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.**"); if I may be so bold as to disagree with Crowley. Ra-Hoor-Khu is then the formulation of the Angel, which is a combination of Nuit and Hadit. Only in this way can the Angel be so knowledgeable (having the expansive vision of Nuit) and not be limited to a minute perspective (as per Hadit).

¹⁰⁴ PJR Note: This would be the curse of the Magus.

Chapter Fifty-Three

The Witness of Greed

1. Were I discovered by men, and charged with government, my first fear would be lest I should become proud.

Not "proud," but 'vain,' would be the correct word here.

2. The true Path is level and smooth; but men love by-paths.

3. They adorn their courts, but they neglect their fields, and leave their storehouses empty. They wear elaborate and embroidered robes; they gird themselves with sharp swords; they eat and drink with luxury; they heap up goods; they are thievish and vainglorious. All this is opposite to the Way of Dao.

Compare with AL:I.61; AL:II.19-21,24-25; and AL:III.42-46. There is no contradiction between this doctrine and that; the key is "To me." Cf. Liber 156.

Chapter Fifty-Four

The Witness of Wisdom

1. If a man plant according to the Dao, it will never be uprooted; if he thus gathers, it will never be lost. His sons and his son's sons, one following another, shall honour the shrine of their ancestor.

Cf. AL:II.78.

2. The Dao, applied to oneself, strengtheneth the Body; to the family, bringeth wealth; to the district, prosperity; to the state, great fortune. Let it be the Law of the Kingdom, and all men will increase in virtue.

De. De is always the Magick Power; it need not be explained diversely as in the text.

Cf. Liber OZ, for an application of the Laws of the Dao in terms of the law of any state.

3. Thus we observe its effect in every case, as to the person, the family, the district, the state, and the kingdom.

4. How do I know that this is thus universal under Heaven? By experience.

Chapter Fifty-Five

The Spell of the Mystery

1. He that hath the Magick Powers (De)¹⁰⁵ of the Dao is like a young child. Insects will not sting him or beasts or birds of prey attack him.

There are many instances on record that might corroborate this statement, but no comparative statistics are available. It is doubtful, however, that animals that normally attack the young of other species would be so scrupulous.

2. The young child's bones are tender and its sinews are elastic, but its grasp is firm. It knoweth nothing of the Union of Man and Woman, yet its organ may be excited. This is because of its natural perfection. It will cry all day long without becoming hoarse, because of the harmony of its being.

A baby can hang from a bough for a quite indefinitely long period. This is because of monkey-atavisism; in other words, it is the subconscious of the child that is at work. This sub-consciousness is of its true nature, therefore in accord with the Dao.

3. He who understandeth this harmony knoweth the mystery of the Dao, and becometh a True Sage. All devices for inflaming life, and increasing the vital Breath (Prana) by mental effort (Hatha Yoga, etc.) are evil and factitious.

This is so, if they are used to force growth, rather than to develop gradually one's natural potential. A very interesting study of the application of this principle to athletics, for instance, is a recent book with deplorably misleading title, Total Fitness in 30 Minutes a Week, by Dr. L.E. Morehouse and Leonard Gross.

4. Things become strong, then age. This (Forcing-on of strength instead of allowing natural growth) is in discord with the Dao, and what is not at one with the Dao soon cometh to an end.

Many people think that the key to success in Magick is in the occasional heroic effort—the “win or bust” sort of thin. (We do not even refer here to that great majority who will read, talk and speculate on the subject, and never do one minute's honest work on it—these we leave tot eh Mahatmas. They deserve each other.) Such sporadic bursts of energy are very seldom needed or efficacious. They key to development is in patient and persistent routine performed day after day, week after week, month after month, year after year, life after life. This routine should slowly increase our effort just the way the sage athlete increase his or hers. Nor is the aim o the Adept the same as the athlete's. we are not trying to execute better or more miracles than other Adepts; we are trying to

¹⁰⁵ PJR Note: Magick Powers would be the ability to influence the Aethyr. Crowley's association of the De with Magick Powers equivocates the De with the Aethyr. We may then infer that the Dao is yet, beyond this.

develop all our faculties and expand them in every dimension of consciousness. Indeed, this often includes the transference of certain awareness from one plane to another, as the specialists in the martial arts of the East try to express, for instance, when they say that one must think of a particular technique not with one's brain, but with one's navel.

Chapter Fifty-Six

The Excellence of the Mystery¹⁰⁶

- 1. He who knoweth the Dao keepeth silence. He who babbleth, knoweth it not.**
- 2. Who knoweth it closeth his mouth and controlleth the Gates of his Breath. He will make his sharpness blunt; he will loosen his complexes; he will tone down his brightness to the general obscurity. This is called the Secret of Harmony.**
- 3. He cannot be insulted either by familiarity or aversion; he is immune to the ideas of gain or loss, of honour or disgrace; his is the true man, unequalled under Heaven.**

¹⁰⁶ PJR Note: Considering the 'mystery is the enemy of truth,' we have here a paradox. If the Dao is truth, then it can have no mystery; yet it does. As an effort to resolve this paradox, consult Liber B vel Magi.

Chapter Fifty-Seven

The True Influence

- 1. One may govern a state by restriction; weapons may be used with skill and cunning; but one acquireth true command only by freedom, given and taken.**
- 2. How am I aware of this? By experience, that to multiply restrictive laws in the kingdom impoverisheth the people; the use of machines causeth disorder in state and race alike. The more men use skill and cunning, the more machines there are; and the more laws there are, the more felons there are.**

Whether or not Lao Zi disapproved of machines in general, or just of war-engines in particular, A.C., in this phase of his career, disapproved of machines intensely. His sensitiveness foresaw with awful clarity the consequences of indiscriminate industrial growth, which are so clear nowadays in most parts of the world. Perhaps better than anybody else, the Japanese people (not the factory owners, who often are not Japanese at all!) are in a potion to understand his objections.

But pollution, deforestation, indiscriminate slaughter of wild fauna to the point where whole species become extinct, is not the responsibility of machines, but of their creators. Stupidity and senseless egotism; blind ambition and gross greed; imprudence and waste are qualities of human beings, not of metal contraptions. The machine, wisely handled, can yet lift mankind to another state of growth; but the wise will have to come down from the forests and the mountains, and live among the people, and rule the people, if they want the forests and the mountains to survive at all. And it is this, ultimately, that the Heathen fear: the rule of true men and true women.

- 3. A wise man hath said this: I will refrain from doing, and the people will act rightly of their own accord; I will love Silence, and the people will instinctively turn to perfection; I will take no measures, and the people will enjoy true wealth; I will restrain ambition, and the people will attain simplicity.**

Chapter Fifty-Eight

Adaptation to Environment

1. The government which exerciseth the least care serveth the people best; that which meddleth with everybody's business worketh all manner of harm. Sorrow and joy are bedfellows; who can divine the final result of either?

This means that interfere in other people's lives out of 'good intentions' is often as deleterious to them, or more, than to attack them, or try to destroy them, would be. As Blake said, "Curses brace; blessings relax."

2. Shall we avoid restriction? Yea; restriction distorteth nature, so that even what seemeth good in it is evil. For how long have men suffered from misunderstanding of this!

'Good intentions' are most deleterious when short-sighted, as when you try artificially to support industries by 'feather-bedding,' under the pretext that unemployment would grow if those dodoes became extinct as a result of social evolution and growth (everybody knows how the true dodoes became extinct: they were shot at by un-feathered dodoes, just as the buffalo; and it is to America's credit that the buffalo still exists).

Either mankind, as a species, is a single human being manifested in diversity, and thus immortal as long as it can reproduce, or re-create itself, or mankind is composed of individually immortal souls (whatever a soul may be). The first concept is that acceptable to science at present, and based on the evidence of scientific fact. The second concept is that vociferously claimed by diverse religions. In either case, the death of individuals is unimportant; it is the welfare of the species that matters. But from the scientific point of view, death should be ecological; or, in other words, should always conform with the Law of Evolution. The only political code, to this day, that conforms entirely with Darwin's findings is Liber OZ. It is heartening (to us, at least) to see that it also conforms to the Dao De Jing, and does not conform with such insanities as Christism and Marxism at all.

3. The wise man is foursquare (*Meaning, he is harmoniously developed in the four directions, or Powers of the Sphinx*), **and avoideth aggression; his corners do not injure others. He moveth in a straight line** (*According to his Will*) **and turneth not aside therefrom; he is brilliant** (*Life a Star*) **but doth not blind with his brightness** (*Because he keeps to his own orbit*).

Chapter Fifty-Nine

Warding the Dao

1. To balance our earthly nature and cultivate our heavenly nature, tread the Middle Path.

2. This Middle Path alone leadeth to the Timely Return to the True Nature. This Timely Return resulteth from the constant gathering of Magick Powers (De). With that Gathering cometh Control (This is entirely the Yogi doctrine concerning the Siddha). This Control we know to be without Limit (like the Dao), and he who knoweth the Limitless may rule the state.

This is because he or she sees all aspects of the question, and thus does not allow him or herself to be influenced by consideration of short-term profits that result in long-term losses; including his or her own position in leadership!

3. He who possesseth the Dao continueth long. He is like a plant with well-set roots and strong stems. Thus it secureth long continuance of its life.

Chapter Sixty

The Duty of Government

1. The government of a kingdom is like the cooking of a fish.

This means, it is the simplest possible operation.

One can see he was better at enjoying good food than at cooking it! Lao Zi means that the cooking must be done very gently and gradually, so that meat will become tender and yet retain its natural moisture.

2. If the kingdom be ruled according to the Dao, the spirits of our ancestors will not manifest their De (I.e., their Magick powers, from indignation at the mischief wrought by their descendants. *And if you think your ancestors are unable to trouble you, think again. You carry the entire history of our species in your genes; most especially, the man in his testicles, and the woman in her ovaries. But they are even in any single cell.*). **These spirits have this De, but will not turn it against men.¹⁰⁷ It is able to hurt men; so also is the Wise King** (*In this sense, the Lord or Lady of the Aeon.*); **but he doth not.**

3. When these powers (The spirits and the Wise King) **are in accord, their Good will produceth the De, endowing the people therewith.**

Lao Zi¹⁰⁸ establishes here a parallel between the attitude of the Lord or Lady of the Aeon and the attitude of the wise ruler. This latter should follow the example of the Wise or Holy King, and practice the Dao. But at times of change—such as the Passage of the Aeons—this is most difficult. There is a factor infinite and unknown, the Right Variation can only be proved by time—sometimes centuries. The ancestors are often deeply disturbed by resolutions and initiatives that, although perfectly adapted to the present needs of the species, or of the country or of the family, or of the individual, yet deviate from the accepted routine. In this, also, the answer is to be sought in AL:II.59-60.

¹⁰⁷ PJR Note: The original gods were developed from ancestor worship. Gradually, specific ancestors, the royalty of any tribe or nation, became especially esteemed. A perfect example of this is the king of the Egyptians, Osiris. From this, people have developed traditions that hold to the ways of the past. Yet time is fluid and the one constant is change. Tradition as an artifice or institution then can deviate from the flow of the Dao and would occasionally find itself in need of adjustment or correction.

In Crowley's essay on the Adjustment Atu, he notes: "This card represents the sign of Libra, ruled by Venus; in it Saturn is exalted. The equilibrium of all things is hereby symbolized. It is the final adjustment in the formula of Tetragrammaton, when the daughter, redeemed by her marriage with the Son, is thereby set up on the throne of the mother; thus, finally, she 'awakens the Eld of the All-Father'." He also states: "... Saturn represent above all the element of Time, without which adjustment cannot take place, for all action and reaction take place in time, and therefore, time being itself merely a condition of phenomena, all phenomena are invalid because uncompensated." Saturn may also be seen as the stern god of discipline that upholds tradition. Yet Libra is a dual sign and time is yet subject to the Universal Constant of change. It is in this light that we see both the conditions during times of change, but also the reason why the ancestors or spirits will not turn the De against humanity.

¹⁰⁸ PJR Note: Lao Zi or Ge Yuan (Crowley)?

Chapter Sixty-One

The Modesty of the De

1. A state becometh powerful when it resembleth a great river, deep-seated; to it tend all the small streams under Heaven.

*The hasty reader may object that this is not the river's merit, but rather the geographical circumstances of the terrain; then, the hasty reader (if intelligent) will reflect and shut up.*¹⁰⁹

2. It is as with the female, that conquereth the male by her Silence. Silence is a form of Gravitation.¹¹⁰

It is not that there is any 'virtue' in humility; it is simply that all lines converge at the center of the Web.

Nor is humility the correct word; rather, Patience—which is only intelligent if you try to stay at the center!

3. Thus a great state attracteth small states by meeting their views, and small states attract the great state by revering its eminence. In the first cast this Silence gaineth supporters; in the second, favour.

4. The great state uniteth men and nurtureth them; the small state wisheth the good will of the great, and offereth service; thus each gaineth its advantage. But the great state must keep Silence.¹¹¹

¹⁰⁹ PJR Note: All countries have a hierarchy of great families, lineages that are as tributaries to a river. Such families fastidiously maintain their bloodlines with the more powerful considered to be 'blue-blooded.' These would be those considered to be descended of the gods, such as the bloodline of Osiris or David. It doesn't matter that such families may be the beneficiaries of fortunate circumstance, this is the way (Dao) things are. What is disturbing is Motta's comment. He was an intelligent man, and like Crowley, wrote to a more intelligent audience; both being beyond the reach of the average intelligence. However, if we refer to the Book of Lies, chapter 89 (a ThRShRQ of 98; the Rules of Art and twice 49—Babalón), which describes the principal formulation of the Black Brother, we have yet again, evidence of Motta's true stature (and not as in Liber Trigrammaton describes the stature of the Master, being above Heaven and below the Earth and Hell).

¹¹⁰ PJR Note: This may be seen by the archetypal demur of those 'noble' families. The etymology of the word demur tells us much. De (pun intended) is 'of' as mur comes from the Latin 'morari,' which means to delay. Patience (and silence or the delay of speech; cautious prudence) may easily be inferred from this, also noting that it is a traditional virtue. Virtue of course, is a possession of those considered to be noble.

¹¹¹ PJR Note: Silence is as a void that matter rushes in to fill. In modern physics, the graviton is an immeasurable particle seeming to come from a negative existence; a sort of anti-matter. We know that in electromagnetism, the negative attracts the positive. And so it is that that which is silent about the greater and lesser states, each attracts some measure from the other. In more Qabalistic terms, we see the evolutionary flow of humanity towards that silent void, the Abyss.

Chapter Sixty-Two

The Workings of the Dao

1. The Dao is the most exalted of all things. It is the ornament of the good, and the protection and purification of the evil.

Cf. The Soul of Goodness in Things Evil.¹¹²

Any attempt to explain the “goodness” of the Dao in terms of Christist conceptions is bound to be deleterious. If you define goodness as integration in the Universe Concord, then the Dao is the ‘Soul of Goodness’ in ‘evil’ things; its tendency is to bring everything that exists, no matter how disparate, into the Cosmic Dance. This means that occasionally, the Dao will seem very evil indeed—particularly to an Anita Bryant or a Torquemada or a Stalin or a John F. Kennedy or any Romish pope, since It will seem to favor the triumph of what those imbeciles would consider evil.

2. Its words are the fountain of honour, and its deed the engine of achievement. It is present in evil.

But its definition of honor is not that of the ‘people.’ When Nelson Rockefeller chose to marry a divorced woman, and divorce his own wife of thirty years, one month before the Republican Party chose its candidate to the Presidency, the Republican Party should have felt humbled and honored to nominate him. They nominated Nixon instead—and nominated Nixon again, when they had another chance. As it is well known, they lost both times—and American lost along with them.

3. Though the Son of Heaven (*In a sense, Lao Zi meant his King, who liked to call himself Emperor; ‘Son of Heaven’ brings to mind the same idea behind Pharaoh, the ‘Great House,’ the ‘Hanged Man,’ the ‘Witness’ or ‘Covenant’ or ‘Sentinel.’ In another sense, this means the Grand Hierophant, and his three ‘Dukes’ are, respectively, the Chief Adeptus Exemptus [the Praemonstrator], the Chief Adeptus Major [the Imperator] and the Chief Adeptus Minor [the Cancellarius].*) **were enthroned with his three Dukes**

¹¹² PJR Note: This is a poem by Mevlana Jalal-e-Din Mevlavi Rumi:

Fools take false coins because they are like the true.
If in the world no genuine minted coin
Were current, how would forgers pass the false?
Falsehood were nothing unless truth were there,
To make it specious. 'Tis the love of right
Lures men to wrong. Let the poison but be mixed
With sugar, they will cram it into their mouths.
Oh, cry not that all creeds are vain! Some scent
Of truth they have, else they would not beguile.
Say not, "How utterly fantastical!"
No fancy in the world is all untrue.
Amidst the crowd of dervishes hides one,
One true fakir. Search well and thou wilt find!

appointed to serve him, and he were offered a round symbol-of-rank as great as might fill the hands, with a team of horses to follow; this gift were not to be matched against the Dao, which might be offered by the humblest of men.

This “humblest of men,” meaning himself. Rather wistful, considering that he must have known how slim the chances were that the ‘Son of Heaven’ would read dispatches from the Frontier, or be interested in the ravings of his demissionary Librarian! We have already mentioned the historical sequel to this one-man Exodus—in our opinion, much more momentous than the ‘Exodus’ of the so-called ‘Chosen people.’ Ye shall know them by their fruit—and everybody knows what the fruit of the Judeo-Christian has been. If not, read Letter to a Brazilian Mason.

4. Why did they of old time set such store by the Dao? (*Again, he hammers at the same note. It is impossible to know, nowadays, whether Lao Zi really believed the ‘they of old time’ worshipped the Dao, or was actually using the immemorial Chinese respect for tradition in order to put forward his own views.*) **Because he that sought it might find it, and because it was the Purification from all evil.** (*Indeed it is, if one persists. But few do!*) **Therefore did all men under Heaven esteem it the most exalted of all things.**

Ouch! Ookay, that settles it: the old reprobate was lying in his fucking teeth—if he still had any teeth.¹¹³

¹¹³ PJR Note: Motta’s error here is in his failure to see that Lao Zi is referring to the so-called ‘Golden Age’ of humanity. Whether or not there was actually such an age is irrelevant as there’s enough literary sources that allude to it, to give credence to his reference.

Chapter Sixty-Three

Forethought at the Outset

1. Act without lust of result; work without anxiety; taste without attachment to flavour; esteem small things great and few things may; repel violence with gentleness.

There is no Christist hypocrisy in any of this: if you are integrated within yourself, and alive, your entire life and its outcome are biologically integrated with the world, and all living things develop and grown. What is small becomes great; but the inmost identity of all makes living things grow more happily if they feel approved of. As to repelling violence with gentleness, study Aikido or Judo.

2. Do great things while they are yet small, hard things while they are yet easy; for all things, how great or hard soever, have a beginning when they are little and easy. So thus the wise man accomplisheth the greatest tasks without undertaking anything important.

This is straight out of the Yi Jing and in this sense Lao Zi is correct when he states that “the men of olden times” knew and followed the Dao. But those were very few men—else, the ‘Old Philosopher’ would not have felt compelled to leave China for Mongolia. We may say that, in a sense, Genghis Khan as Lao Zi’s Magickal Child.

3. Who undertaketh thoughtlessly is certain to fail in attainment; who estimateth things easy findeth them hard. The wise man considereth even easy things hard, so that even hard things are easy to him.

Had the Dao De Jing consisted of only this one verse, it would have been enough for intelligent men and women to worship Lao Zi’s memory all their days.

Chapter Sixty-Four

Attending to Details

1. It is easy to grasp what is not yet in motion, to withstand what is not yet manifest, to break what is not yet compact, to disperse what is not yet coherent. Act against things before they become visible; attend to order before disorder ariseth.

And of course, expect to be called crotchety, unreasonable, impolite, unpractical, and (if you are old) a dodderer when you do so. Only the wise will praise you, and remember: they are few.

2. The tree which filleth the embrace grew from a small shoot; the tower nine-storied, rose from a low foundation; the ten day journey began with a single step.¹¹⁴

We remember once, in Redwood Park in California with Mr. Germer, being overcome by the beauty of the trees and stating that we wanted to take seeds and plant them in Brazil. Mr. Germer started laughing and said: "You fool!..by the time they're grown, you'll be long dead."¹¹⁵ Well, we knew that, and it was unimportant. But he was so accustomed, by that time, to having to deal with minds of the caliber of McMurtry's, Grant's, Metzger's, Smith's and Yorke's that it was hard for him to realize that we might be interested in something in life beyond our own ego. When he did, he started insisting with us that we read A.C.'s translation of the Dao De Jing. Indeed, it is incorrect to state that humans do things that will come to fruition only after their death because they are altruistic. "It is a lie, this folly against self." We project our ego into all dimensions, including time; and great men and great women are not great because their ego is small, but because it is big enough to extend beyond the boundaries of their bodies. He or she who thinks only of the small interests of the day can, at most, become a politician, a millionaire, or a passing fancy.

3. He who acteth worketh harm; he who graspeth findeth it a slip. The wise man acteth not, so worketh no harm; he doth not grasp, and so doth not let go. Men often ruin their affairs on the eve of success, because they are not as prudent at the end as in the beginning.

¹¹⁴ PJR Note: It is obvious that Crowley is referring here, to the Tree-of-Life. Cf. LXV:I.9: "Debate not of the image, saying Beyond! Beyond! One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth." Accompanied with the verse from the Dao De Jing, we have two ways at looking at Initiation. The starting point in both verses is the same however, mounting from the "black earth" is that "single step" from which the "ten day journey" begins.

¹¹⁵ PJR Note: This is odd on one level. The Second Degree of Crowley's O.T.O. involves the Aspirant in starting a project that will outlive him or her. This is an intimation towards immortality and wholly consistent with Motta's comments on the ego, that are to follow in these two paragraphs. However, Motta would also be in agreement with the Objectivist Philosophy of Ayn Rand, when it comes to the denunciation of altruism, which is also accorded a proper connection with the verse from Liber AL vel Legis that Motta uses in his commentary.

*The first phrase of this verse refers to he who acts unnecessarily, as when trying to speed natural processes, which depend on slow maturation and complex small movements that should be the outcome of the interaction of the forces created by the developing process itself.*¹¹⁶

4. The wise man willeth what others do not will (He does his own will, instead of aiming at a standardized goal), **and valueth not things rare** (And so sought after by others). **He learneth what others learn not, and gathereth up what they despise** (*How else could progress be?*). **Thus is in accord with the natural course of events, and he is not over-bold in action.**

¹¹⁶ PJR Note: The aspiring musician learns this quickly or fails to succeed at learning his or her chosen instrument. This is part of the reason why someone who is successful at learning an instrument is referred to as a virtuoso (being virtuous).

Chapter Sixty-Five

The Purity of the De

1. They of old time that were skilled in the Dao sought not to enlighten the people, but to keep them simple.

This means 'spontaneous' and 'biologically integrated,' and not 'ignorant,' as has been rendered by a great quantity of translators.

2. The difficulty of government is the vain knowledge of the people (This, obviously, includes the rulers). To use cleverness in government is to scourge the kingdom; to use simplicity is to anoint it.

Anointing is oiling and diminishes friction.

3. Know these things and make them thy law and thine example. To possess this Law is the Secret Perfection of rule. Profound and Extended is this Perfection; he that possesseth it is indeed contrary to the rest, but he attracteth them to full accordance.

Since he keeps to the center of the Wheel.¹¹⁷

¹¹⁷ PJR Note: The central, traditional idea of the Fortune Atu is to teach that as life has its vicissitudes, we are not to identify with any of the positions on the Wheel of Life; some are going up or at the top, bringing joy as others are at the bottom or going down, bringing pain. Rather, we are to get to the center in order to be in control of our destiny.

Chapter Sixty-Six

Putting One's Self Last

1. The oceans and the rivers attract the streams (As it were tribute and worship) by their skill in being lower than they; thus are they masters thereof. So the Wise Man, to be above men, speaketh lowly; and to precede them acteth with humility.

2. Thus, though he be above them, they feel no burden; nor, though he precede them, do they feel insulted.

3. So then do all men delight to honour him, and grown not weary of him. He contendeth not against any man; therefore no man is able to contend against him.

This presupposes an immense amount of patience, self-control, and spiritual awareness on the part of the proposed leader.

Chapter Sixty-Seven

The Three Jewels

1. They say, that while this Dao of mine is great, yet it is inferior. This is the proof of its greatness. If it were like anything else, its smallness would have long been known.

This verse shows that, although Lao Zi may not have been a great talker, his doctrine had already become sufficiently well-known to attract criticism. Quite probably many of its critics were followers of Kong Fu Zi, and Confucius himself. Although there are indications that Confucius respected Lao Zi (Confucius was, after all, an admirer of the Yi Jing, a book that is evidently Daoists in outlook), the more popular philosopher was quite unable to understand Lao Zi's lack of compassion and unwillingness to interfere in the lives of other people to improve them, or his reluctance to impose moral codes on society. That Confucius was the more popular philosopher, in our opinion, is mere proof of how superficial was his doctrine—which, incidentally, is very faithfully reproduced in the more mealy-mouthed sections of the Christist Gospels.

It is easy to see that Lao Zi would never have been elected to office in the United States of America! And yet, this fact merely proves that the system by which the so-called 'free world' chooses its leaders is defective. We do not speak here of the Socialist Block, since it is well-known that unless you follow, or pretend to follow, the doctrines of that superannuated theorist, Karl Marx, you don't stand a chance even to survive there, much less to prosper.

2. I have three jewels of price whereto I cleave: gentleness, economy, and humility.

3. That gentleness maketh me courageous, that economy generous, that humility honoured. Men of today abandon gentleness for violence, economy for extravagance, humility for pride: this is death.

4. Gentleness bringeth victory in fight, and holdeth its ground with assurance. Heaven wardeth the gentle man, by that same virtue.

This curious doctrine is best studied in such systems of Oriental fighting as Judo and Asikido: the central theorem is that opposing strength with strength is less efficient than adding your strength to the opponent's, and applying both in the direction of his momentum. For instance, a man rushes to strike you: revolve so that your centripetal force adds itself to his impetus, and throw him in the direction of his own arc. A skilled Judoka or Aikidoka always has the force of two men during a fight: his, and the opponent's. The same principle can be applied to Karate blows, if these are started against the direction of the opponent's movement: the striking force will combine your momentum with that of the adversary. But this principle can only be efficiently applied in Karate if the Karateka keeps to the defensive at all times; many Karate masters would consider this unorthodox, or even cowardly. Needless to say, this latter kind of Karateka has no chance whatsoever of defeating a good Judo or Aikido man, being aggressive.

Chapter Sixty-Eight

Assimilating One's Self to Heaven

1. He that is skilled in war maketh no fierce gestures; the most efficient fighter bewareth of anger. (*although anger does increase one's strength, through a manic effect on the nervous system, this is no help against an opponent who keeps his or her head, and knows how to fight. Many experienced fighters taunt the opponent, with the purpose of making him 'lose his head'—a fine idiom!*) **He who conquereth refraineth from engaging in battle** (*Cf. AL:III.9*); **he whom men most willingly obey continueth silently with his work. So it is said: he ruleth who uniteth with his subjects; he shineth whose will is that of Heaven.**

We must emphasize once more, due to the unfortunate connotations of the word 'Heaven' in the West, that Lao Zi does not in the least mean the silly concept of Christist "Heaven" by this word.¹¹⁸ Cf. the Diagrams.¹¹⁹

¹¹⁸ PJR Note: Heaven here, would be the sky and the Starry Gnosis drawn from the Constellations in the sky.

¹¹⁹ PJR Note: It is not certain what diagrams that Motta is referring to here. There are diagrams in the issue of the Equinox from which this document has been transcribed. But they belong to the Yi Jing. If these are the ones he's referring to, see then, our transcription of the Yi Jing.

Chapter Sixty-Nine

The Use of the Mysterious Way

1. A great strategist said: ‘I dare not take the offensive. I prefer the defensive. I dare not advance an inch; I prefer to retreat a foot.’

Place therefore the army where there is no army; prepare for action where there is no engagement; strike where there is no conflict; advance against the enemy where the enemy is not.

This is quite orthodox strategy, to avoid battle where the enemy is strong, to concentrate on the weak points of his line.

Indeed, Russia won two famous campaigns in the way. Lao Zi’s concept of strategy may be clearer to the reader by reference to our previous comments on Oriental methods of self-defense.

2. There is no error so great as to engage in battle without sufficient force. To do so is to risk losing the gentleness, which is beyond price. Thus, when the lines actually engage, he who regretteth the necessity is the victor.

[Re: gentleness] Elasticity. A general who is compelled to fight at any point has lost the initiative at the point.

But if he chose the point, it is fine—especially if he can manage to make his opponent think that he would rather flee. That will make the opponent too confident.

However, there are two meanings to the word gentleness here: one that given in A.C.’s note above; the other that who regrets the necessity of violence keeps the perspective of the negative aspects of victory. Cf. Chapter 31.

Chapter Seventy

The Difficulty of Right Apprehension

- 1. My words are easy to understand and to perform; but is there anyone I the world who can understand them and perform them?**
- 2. My words derive from a creative and universal Principle, in accord with the One Law.¹²⁰ Men, not knowing these, understand me not.**
- 3. Few are they that understand me; therefore am I the more to be valued. Te Wise Man weareth sackcloth, but guardeth his jewel in his bosom.**

We wonder what Lao Zi would have had to say about the outlook of Variety [magazine]. And we might be surprised. He would be the first to point out that the planes are not the same.

As long as mankind does not progress—as a statistical quantity—beyond a certain stage, men like Lao Zi will continue to wear sackcloth; not in the hypocritical sense of a Roman Catholic Church, for instance (perhaps the most powerful and richest corporation in the world today), but out of sheer necessity. Mankind shall always have its heroes—and deserve whatever heroes it may have at any time.

¹²⁰ PJR Note: This is an obvious allusion to the Emerald Tablet of Hermes Trismegistus.

Chapter Seventy-One

The Distemper of Knowledge

1. To know, yet to know nothing, is the highest; not to know, yet to pretend to knowledge, is a distemper.

That is, to be aware that all knowledge, no matter how useful or splendid, is always relative. Cf. AL:II.5.

2. Painful is this distemper; therefore we shun it. The wise man hath it not. Knowing it to be bound up with Sorrow, he putteth it away from him.

The word Sorrow is used in the Buddhistic sense; the primary sin, according to the Buddha, is to conceive of the Antakharana as an Atman, i.e., conceive of Knowledge as static.

Chapter Seventy-Two

Concerning Love of Self

1. When men fear not that which is to be feared, that which they fear cometh upon them.

They should fear Restriction of the True Wills; if not, they become slaves.

2. Let them not live, without thought, the superficial life (They must discover the True Will, and do it. Cf. The Book of Wisdom and Folly). **Let the not weary of the Spring of Life** (The true, subconscious Will)!

A.C. adopted the term 'subconscious' from the Freudians, because he thought it would be intelligible to his readers. But the True Will is not subconscious. The word 'unconscious' would be more adequate, because it would include the concept of 'super-conscious'.¹²¹

Of course, the True Will is not 'super-conscious' in the sense of the superego.' The superego stands more or less in relation to the Khu or Magickal Self, which we create, and with which the Black Brothers end up by identifying themselves obstinately, in spite of the warning in ALI.7-9.¹²² And the True Will, in a sense, is subconscious, related to the darkest roots of the Self—Cf. LXV:IV.42-47.

3. By avoiding the superficial life (Rational, instead of subconscious reaction to environment. *The reader is referred to our previous note.*), **this weariness cometh not upon thee.**

One must make a habit of doing one's True Will; at first it is irksome, because of conflict with the accidents of life.

¹²¹ PJR Note: This would be correct if one considers the True Will to be synonymous with the H.G.A. experience. In my experience, the True Will has revealed itself through the study of my personal history and with a development during my Zelator period, wherein I gained entry into the bow that formulates the Veil of Qesheth. And yet, I've not the H.G.A. experience, which would be super-consciousness as the H.G.A. formulates through the creation by the emergent Adept, by combining the True Will with a certain larger more Universal vision beyond the Self. Whether or not, this is a Nephilitic connection as I've suggested as possible in some of my writings or some other emissary of NUIF would be speculation for me and beyond the scope of my experience. Crowley's choice of words stands then, as accurate in my view.

¹²² PJR Note: Motta seems to be suggesting that the Black Brothers present an egomania that has no conscience, such as what the superego represents in psychology. But this doesn't make any sense at all. Such issues as this are worked out before Tiphareth is even approached. It is because of this that a Black Brother can be so difficult to identify. The Black Brother holds onto vestiges of ego, which would make him or her, a consoler, not just someone who sees him or herself as the only god, but also someone who may have a mission to shepherd humanity. This can put them in the beautiful clothes of an altruist and cause them to do all sorts of nice deeds for the sake of others. Acts such as this, when examined in greater depth show how others then become inspired towards self-nation; the ego-losers as I've called them. Such a path, leads one away from their True Will and away from the path of Adepthood.

4. These things the wise man knoweth, not showeth; he loveth himself, without isolating his value (Confounding the space-marks, etc.). He accepteth the former and rejecteth the latter.

Chapter Seventy-Three

Establishing the Law of Freedom

1. One man, daring, is executed; another, not daring, liveth. It would seem as if the one course were profitable and the other detrimental. Yet, when Heaven smiteth a man, who shall assign the cause thereof?¹²³ Therefore the sage is diffident.

This difficult passage deprecates the security afforded by worldly prudence. He who fights and runs away may get cut down by pursuing cavalry. The only way is to adapt oneself to one's environment; this is, to the Way of the Dao, which is everywhere.

2. The Dao of Heaven contendeth not, yet it overcometh; it is silent, yet its need is answered; it summoneth none, but all men come to it of their free will. Its method is quietness, yet its will is efficient. Large are the meshes of Heaven's Net; wide open, yet letting none escape.

Cf. Through the Mills of God,¹²⁴ etc.

The concept is parallel, but Lao Zi's 'Heaven' should never be confused with the Judeo-Crhristist conception of God. Cf. AL:III.18-20 and the Commentaries thereon.

¹²³ PJR Note: In the Bhagavad-Gita, Krsna asserts that if on the field of battle, two soldiers fight and one is slain, that if the one who was slain thinks he has been slain and if the other thinks he has slain, they would both be mistaken. This is often taken to mean that Krsna is teaching that life is an illusion. But this is not necessarily so. Rather, both soldiers may each have their destiny with the Dao, the battle itself, was just a coincidental medium by which both could meet up with that destiny. Any illusion or maya would be in one's relation to this event.

¹²⁴ PJR Note: This reference is obscure. It is possible that Crowley is referring to the 17th century German poet and epigrammatist, Baron Freidrich von Logau:

Through the mills of God grind slowly, yet they grind exceeding small;
Though with patience He stands waiting, with exactness grinds He all.

- *Retribution*, from the "Sinngedichte"

Chapter Seventy-Four

A RESTRAINT OF MISUNDERSTANDING

1. The people have no fear of death (for the meddlesome governments have made their live intolerable); **why then seek to awe them by the threat of death? If the people feared death** (their lives being pleasant) **and I could put to death evil-doers, who would dare to offend?**

2. There is one appointed to inflict death (Azrael in the lore of Islam). **He who would usurp that position resembleth a hewer of wood, doing the work of a carpenter. Such an one, presumptuous, will be sure to cut his own hands.**

This chapter is again difficult. Paragraph 2 shows capital punishment as interference with Heaven's privilege. Yet, in Paragraph 1, we see the threat of it kept as a ruler's last resort. Only this is a Fool's Knot proposal; for such punishment is effective only when the people are so happy that they fear it infinitely so that none never incurs it. Hence it need never be carried out.

This idiotic observation shows A.C. at his sentimental worst.¹²⁵ We refer readers to our essay, [Thelemic Political Morality](#). Lao Zi's thought is simply that if the people's lives are happy; if their fundamental needs are assured, they will not break the law, which in this case, will have been instituted to protect and not to oppress them. Those who break the law will therefore be variants or deviants. These must be judged and assessed. The variants may be useful to the mainstream, that is to say, the species. The deviants usually are deleterious, and should be dispatched. Therefore, the death penalty should exist; but we must make sure that it is only applied ecologically. Again, Liber OZ establishes the necessary limitations of a human being's will in relation to society.

¹²⁵ PJR Note: This is sheer arrogant hyperbole. In Motta's voluminous body of commentaries, especially in his commentaries to AL and LXV, there are instances where his criticism of Crowley is quite reasonable. But no where else, does Motta imply that Crowley was an idiot; a poor choice of words on his part. In my opinion, the state never has the right to put any one of its citizens to death, for any reason whatsoever. The just state may punish, but it also must rehabilitate. Just as in the previous chapter, who knows the purposes of the Dao, so that even deviants have something to offer, if only the study of psychological processes that are very rare; R.D. Laing has shown us this: Cf. [Self and Others](#). And such deviants reveal the dark side of the collective society. They are as much a part of this society as the variants and those who are normalized.

Chapter Seventy-Five

The Injury of Greed

1. The people suffer hunger because of the weight of taxation imposed by their rulers. This is the cause of famine.

Again, we refer our readers to our essay, Thelemic Political Morality, and to our essay, Of the Political Aims of the O.T.O.

2. The people are difficult to govern because their rulers meddle with tem. This is the cause of bad government.

3. The people welcome death because the toil of living is intolerable (Owing to meddlesome, tax-increasing, Dao-neglecting rulers. *Government officials increase taxation primarily in order to have justification [of the economic sort] to increase their own salaries, which they do with great zeal.*¹²⁶). **This is why they esteem death lightly** (And so take the risk of brigandage, etc. These chapters 74 and 75 are in interpolation, describing the conditions resulting from neglect of the Dao. The last sentence is not to be taken as didactic, as though a counsel of despair. It is the climax of the lamentation. *Or a simple statement of fact.*). **In such a state of insecurity it is better to ignore the question of living than to set score by it.**

¹²⁶ PJR Note: This is too simplistic and false. The causes of increasing taxation are for many reasons. The complex operation of any government should not be generalized like this.

Chapter Seventy-Six

A Warning Against Rigidity

1. At the birth of man he is elastic and weak; at his death, rigid and unyielding (Unable to adapt himself to his environment). This is the common law; trees also, in their youth, are tender and supple; in their decay, hard and dry.

2. So then rigidity and hardness are the stigmata of death; elasticity and adaptability, of life.

3. He then who putteth forth strength is not victorious; even as a strong tree filleth the embrace.

Is ready for cutting and also, unable to grow further, decays.

4. Thus the hard and rigid have the inferior place, the soft and elastic the superior.

These expressions "inferior place" and "superior place" are references to the intricate Chinese court protocol of his time.

Chapter Seventy-Seven

The Way of Heaven

1. The Dao of Heaven is likened to the ending of a bow, whereby the high part is brought down, and the low part raised up. The extreme is diminished, and the middle increased.

2. This is the Way of Heaven, to remove excess, and to supplement insufficiency. Not so is the way of man, who taketh away from him that hath not to give it to him that already excess.

As one can see, this complaint is not new. Indeed, at this very moment it is being voiced in Marxist economies. Cf. Of the Political Aims of the O.T.O.

We remind the reader, once more, that Lao Zi's 'Heaven' has absolutely nothing to do with the Judeo-Christist conception of a gaseous vertebrate punishing the sinful and rewarding the virtuous. If intelligent people were to believe in 'Divine Justice,' on the evidence of the last thousand years alone they would all seek ingress in the Devil's party. From a purely material standpoint, the Supernals are the gestalt of forces, which establish and (when necessary) modify the genetic code of intelligent living beings.

3. Who can employ his own excess to the weal of all under Heaven? Only he that possesseth the Dao.

This is an extremely important point which unfortunately did not occur to Karl Marx. Of course, it does not occur to most millionaires, either. Again, we refer the reader to: Of the Political Aims of the O.T.O.

4. So the wise man acteth without lust of result; achieveth and boasteth not; he willeth not to proclaim his greatness.

Chapter Seventy-Eight

A Creed

1. Nothing in the world is more elastic and yielding than water; yet it is preeminent to dissolve things rigid and resistant; there is nothing, which can match it.

2. All men know that the soft overcometh the hard, and the weak conquereth the strong; but none are able to use this law in action.

Women, however, use it instinctively and to great effect.

3. A wise man hath said: 'He that taketh on the burden of the state is a demi-god worthy of sacrificial worship; and the true King of a people is he that undertaketh the weight of their sorrows.'

The entire symbolism of the initiation of a Pharaoh in the Egyptian priesthood is the story of the Gospels; the Steps of the Cross are an exact reproduction of the Ritual. But the misery that the misinterpretation of those symbols has caused in the world has been so great that the Christists can never be forgiven for their crimes against nature. Specifically, the idea is that the true leader assumes leadership for the sake of the led, and not to take advantage of them. Opportunities for casuistry are immense; but as one recent leader stated, "You know if a leader was good by what happens after he leaves power." Or, in other words: you shall know them by their fruit.

4. Truth appeareth paradox.

Chapter Seventy-Nine

Truth in Covenant

- 1. When enemies are reconciled, there is always an aftermath of ill will. How can this be useful?**
- 2. Therefore the Wise Man, while he keepeth his part of the record of a transaction, doth not insist on its prompt execution. He who hath the De considereth the situation from all sides, while he who hat it not seeketh only to benefit himself.**

The Magick Powers must be exerted only according to the whole Will of the Universe, without partiality.

- 3. In the Dao of Heaven, there is no distinction of persons in its love; but it is for the True Man to claim it.**

That is to say, the Dao of Heaven.

Chapter Eighty

Isolation

1. In a little kingdom of few people it should be the order that though there were men able to do the work of ten men or five score, they should not be employed (To work at this high pressure. *This is a vital point. Daily quotas of work based on the supposed or true greater capacity for work of a few individual workers make everybody's life miserable, including the very worker who set the records in the first place. Any kind of work should be done biologically; what is more, some people are more active during the afternoon and evening, and should be allowed to work at such times. Naturally, this type of schedule would completely disturb, at first, the programs of most factories. Also, it would certainly decelerate production. It might also decelerate inflation, pollution, discontent and social unrest in the long run.*). **Though the people regarded death as sorrowful, yet they should not wish to go elsewhere.**

We are reminded of a cartoon by Johnny Hart, where one caveman asks another:

"Do you feel immortal?"

"Yes," answer the other; "Do you?"

"Sure."

"That settles it," declares the second; "There is an after life!"

2. They should have boats and wagons, yet no necessity to travel (*Meaning, the kingdom should produce all necessary to life, and thus be self-sufficient*); **corslets and weapons, yet no occasion to fight.**

*The right to bear arms is the right to be free. Any country where citizens are forbidden by law to go armed is in the hands of the police. Quis custodiet ipsos custodiet?*¹²⁷

3. For communication they should use knotted cords.

The curse of modern society is the Press: babble of twaddle, like a drunk prostitute vomiting. One should say only things strictly necessary.

What is more, the Press is used as an instrument of misinformation or social manipulation in most countries, the United States included. Even the disclosure of Watergate was on possible because there were powerful financial and political interest out to get Nixon—who, after all, did nothing but what the lamented John F. Kennedy, for instance, had done before—along with the whole sting of leaders.

But unless the people in Lao Zi's apologue used knotted cords to communicate because they wanted to, I think the old philosopher would be going too far. It is quite obvious, however, the compulsion is not part of his meaning. Much to the contrary. The people should have all the necessaries—and not need them. Why have them? In case of emergency.

¹²⁷ PJR Note: This Latin phrase translates as: Who will guard the guards themselves?

4. They should deem their food sweet, their clothes beautiful, their houses homes, their customs delightful.

Again the key to understanding of this paragraph is to keep in mind that no compulsion is involved: the people are not being kept ignorant or compelled to accept fixed standards. This means, consequently, that their lives are comfortable and their rulers efficient, so that they are able to develop pride in their own culture.

This entire chapter has often been mistranslated to mean that Lao Zi approved and encouraged the deliberate occultation of truth or knowledge from the mass of the citizenry. It should be unnecessary to comment on the moral level of such translators!

5. There should be another state within view, so that its fowls and dogs should be heard; yet to old age, even to death, the people should hold no traffic with it.

Again, not because they were prohibited to do so, but because they felt no need for it; their kingdom being perfectly self-sufficient. Remember, they have "boats and wagons" and can travel if they will.

Chapter Eighty-One

The Shewing-Forth of Simplicity

1. True speech is not elegant; elaborate speech is not truth. Those who know do not argue; the argumentative are without knowledge. Those who have assimilated are not learned; those who are gross with learning have not assimilated.

Meaning, they do not intellectualize, because the information has 'digested,' this is, coordinated and integrated and filed in their subconscious. In this way, their every utterance is a gestalt, even in the psychoanalytical sense, and will often seem illogical non-sequiturs.

2. The Wise Man doth not hoard. The more he giveth, the more he hath; the more he watereth, the more he is watered himself.

3. The Dao of Heaven is like an Arrow, yet it woundeth not; and the Wise Man, in all his Words, maketh no contention.

Works is here used in the magickal and mystical sense; but the doctrine is applicable (indeed, we should try to apply it, since this is part of its assimilation—see A.C.'s Introduction) to every deed of daily life.