

Peter Hubral

The Lao Tzu Code



Key to Chinese and ancient Greek
natural life care and search for truth

Description of the sculpture on the front cover

Laozi, Tang dynasty (618–907) or Northern Song dynasty, 8th –11th century, China, Bronze; H. 9 1/2 in. (24.1 cm). Gift of Abby Aldrich Rockefeller, 1942. In Heilbrunn Timeline of Art History. New York: The Metropolitan Museum of Art.

Comment on the sculpture

The interpretation of Lao Tzu (6th century BCE) in this book is in agreement with my understanding of modern Tai Chi-teaching (Taijixue) taught by Dao-Master Fangfu who views his school in the tradition of Laozi (Lao Tzu). All original words of Laozi or other Dao-masters (Taiji-masters) of his genealogy are based on Wuwei (action by non-action) and imply a Qi-transmission. This is a spiritual energy transfer from the master to the novice, which is a necessary requirement to follow the Great Path. The sculpture features Laozi who performs a Qi-transmission through the right hand, which I explain in Chapter 6.

THE
LAO TZU
CODE

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Peter Hubral

THE LAO TZU CODE

Key to ancient Chinese and Greek
natural life care and
search for truth



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Peter Hubral: The Lao Tzu Code - Key to ancient Chinese and Greek natural life care and search for truth

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49393 Lohne
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ISBN-13: 978-1500821340



***There exists no Taiji-knowledge (gnósis)
without Qi-transmission***

All three books in the series explain the Taiji-knowledge (Taijixue) that results from regularly practising Taiji. It is recollected prenatal unconditioned knowledge that cannot be found in society. Its Greek equivalents are what the Greeks call *gnósis* and *epistéme*. I also call it Platonic knowledge. It is dedicated to Taiji or what the Greeks call BEING (*eón*) and *lógos*. It differs from what I call Aristotelian knowledge, which is the post-natal knowledge acquired after birth in society dedicated to Being (You), the familiar world that we identify with unless we practice Taiji.

Non-practitioners strive for Aristotelian knowledge, which means that they expand their existing post-natal knowledge that emanates (flows out) from the mixed world (Wuyou = Taiji = BEING) translating what was previously unknown (Wu = Nonbeing) into what gets increasingly known and thus expands the familiar world (You = Being).

The drive that causes the flow from the unknown (Wu) to the known (You) is Wuwei (action from Wu), which is an attribute of Wuyou or of BEING. The Greeks call it *philia*.

The action (Wei) from Wu occurs when the thinker, who identifies himself with You (known world), does not act, which happens when he gives up his mind control and gets into the (open) state of intuitive thinking, which precedes the directed (target-oriented) state of conditioned discursive thinking. The new insights are born in Wuyou (Taiji, BEING) and emanate from there into Being (You). What I indicate explains why Plotinos (ca. 204/5 – 270) calls BEING a *plérōma* (cornucopia).

All Aristotelian knowledge is revealed in the indicated way. It is obtained by Aristotelian thinking, which is predominantly discursive and directed to expand the postnatal knowledge, which means that You (Being) dominates in the mixture Wuyou. The outcome of this Aristotelian thinking can be good or bad. It is relatively judged.

This is not so for Platonic thinking, which aims at enhancing the Wu-part in the mixture Wuyou. This enhancement occurs out of itself during the regular Taiji-practice (Plato: *meléte thanátou* = practice of dying), which provides increasingly the non-targeted pre-natal knowledge by recollection (*anamnésis*). This occurs in a self-steering (cybernetic) way, which provides the unconditioned Platonic knowledge, which is a knowledge that cannot be imagined unless one attains it. It is true knowledge that cannot be questioned by the practitioner. It is fully attained with the completion of Great Path (Path to Truth). To guarantee that all that is acquired on it is beneficial to the Taiji-practitioner requires the Qi-transmission (see Chapter 6).



Heracles and Cyrus used ischys (i.e. they received a Qi-transmission) in becoming virtuous and building bodily and mental strength.

Diogenes Laertius in Doxography (VA 134.4)

Heracles (Hercules)



***Heracles with a lion* from a Hellenist temple near Masjid-e Solaiman (Iran)¹**

Cyrus



"I am Cyrus the king, an Achaemenid."
In Old Persian, Elamite and Akkadian languages.
The text is carved in a column in Pasargadae (Iran).

¹http://www.livius.org/man-md/masjid-e_solaiman/masjid-e_solaiman.html

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People [who pursue knowledge in the familiar way] are ignorant [with respect to grasp what I teach], so they do not know me. There exists only a handful of persons who [make an effort to] understand me. Those who do, will discover that my teaching is most valuable.

Laozi (*Daodejing* 70.III)

Remark by the author on the three volumes of the series

There exist three books in these series - *The Socrates Code*, *The Lao Tzu Code* and *The Plato Code* - that essentially address the same subject: The strong coherency in the search of knowledge, wisdom and health in the traditional Chinese, Iranian and Greek cultures, which I explain and illuminate from different angles.

The Socrates Code reveals - with a minimum of Tai Chi (Taiji)-knowledge that is summarised in it - the impressive equivalence between the teaching of Lao Tzu (Laozi) and Socrates, Plato and other Greek masters who taught the Pythagorean/ Platonic *philosophía*, which is the mother of modern philosophy.

The Plato Code shows that it was not, as commonly claimed, the original but the severely misconceived Pythagorean/ Platonic *philosophía*, which was strongly influenced by Eastern traditions that made and still makes a strong impact on western philosophy, literature and arts.

The Lao Tzu Code describes in detail the Taiji-teaching (Taijixue) of my Taiji-school (Taijixue), which I used to write *The Socrates Code* and *The Plato Code*. It relates modern Taiji-knowledge (Taijixue) to that acquired by the Pythagorean/ Platonic *philosophía*. It also builds a bridge between unconditioned Taijixue, which is the secular spiritual science in the tradition of Lao Tzu (Laozi), and modern conditioned cognition and life sciences. It shows that these can significantly benefit from Taijixue.

I recommend reading *The Socrates Code* before *The Laozi Code* and *The Plato Code*. The “code” addressed in all three books got lost to the western world after the closure of the last Neo-Platonic schools

during the Byzantine Empire when the Pythagorean/Platonic *philosophía* was eliminated. It is based on the millennial Wuwei (*philia*)-principle: *Do not act intentionally, but let nature unconditionally act.*

It was taught by Laozi and is still the essence of modern Taijixue with its millennial Dao-practice (Taiji-practice). It involves body-controlled self-movements which very much differ from what we commonly associate with modern Taiji-movements, namely a priori specified and mind-controlled movements.

Readers who explore the three books of this trilogy to their very end, should accept that the code is discovered by regularly implementing a very unique formless meditative Taiji-standing posture as indicated on the front-cover of *The Socrates Code*. The Taiji-knowledge (Taijixue), which the Greeks called *gnósis*, gained from regularly practising is required to comprehend Socrates, Plato, Laozi and many other Ancients of various traditional and apparently lost cultures like the Greek one.

Remark by the author on the use of literature and internet references

The references that I quote in the three books are no indication that I support what can be read there. On the contrary, the information that I find there is, in spite of addressing the same topics as me, in general very distorted from the Taiji-perspective. The omnipresent distortion is due to mixing up Being (familiar world) with BEING (primeval source of Being) and misunderstanding that Being is the emanation of BEING.

This emanation occurs, as I show in this book, cyclically by what I call in Chapter 4 **cyclical emanation**. I could also have called it cyclical revelation. It addresses the **unconditioned world and self-creation** of Taiji-knowledge (Taijixue = *gnósis*), which equals, as I show in all three volumes, that of the Greeks and other wisdom traditions. Of these I discuss only the oratory part, because the self-observed psychic sensations that hide behind it cannot be communicated to unpractised readers.

I cite various references of scholarly books and articles as well as less scholarly internet sites to rigorously revise what I consider severely distorted in them from the Taiji-perspective. I quote many other publications on the widely investigated subject of my trilogy, in which I leave the revision of the distortions to be done by the readers with the help of the inedited hermeneutic² tools that I offer in this book.

To these I count, for instance, in Chapters 2 and 3 the two unconditioned natural laws discovered on the Great Path (Path to Truth): Sanjiexue (doctrine of the three worlds) and Sanxi (three analytic principles). They significantly help to perform the revision.

²<http://en.wikipedia.org/wiki/Hermeneutics>

Acknowledgement

I am indebted to Zhiwei Chen, Michael Ludwig, Tijmen Jan Moser and Gerardo Quiroga-Goode for constructive comments.

Chinese and Greek transcriptions in the List of Contents



Ru Pan (入□) = entering the circle (name to begin with the Taiji-practic)

Sanjie Jiuxi (三界九哲) = three (San) worlds (Jie) and nine (Jiu) analytical principles (Xi)

Sanjie Wujing (三界五境) = three (San) worlds (Jie) and five (Wu) phases (Jing)

Sanxi (三析) = three open analytic principles

Xue (学) = teaching = knowledge

You (有) = Being = familiar world = 10.000 things = world of the Yin-Liugen (six roots = five ordinary senses and coordinating consciousness)

Wuyou (無有) = Taiji = mixture of Wu and You = intermediate world connecting Wu to You

Wu (無) = Nonbeing = Nothingness = opposite of Being

Shen (神) = non-existence = content of Wu = opposite of Xing

Qi = Qi (氣) = mixed existence = content of Wuyou (Taiji)

Xing (形) = existence = content of You

Wuwei (無爲) = spontaneous action (Wei) from Wu = action by non-action = natural drive

Youwei (有爲) = action (Wei) from You = cultural drive



Introduction

For this is the great error of our day in the treatment of the human body, that physicians separate the psyché from the body.

Plato (Charmides), written 380 BCE

I address in *The Laozi Code* what in Taijixue (Taiji-teaching) is called Yangsheng (cultivating life) and Xiuzhen (searching for truth). Both are two aspects of the Great Path (Path to Truth) that provides the Taiji-knowledge (Taijixue) of which I use in *The Socrates Code* and *The Plato Code* only Xiuzhen, while the *Laozi Code* is also devoted to Yangsheng. It is a book which offers an introduction to the comprehensive Taiji-teaching with both its theoretical and practical aspects.

Both aspects result from the meditative self-observation during the Taiji-practice. They are an inseparable unity. The practical aspect is largely non-oratory. Both aspects will be increasingly understood in function of the success with the Taiji-practice, i.e. with the advancement on the Great Path. The better one knows the practice, the better one knows the theory and vice versa. The theoretical aspect is compiled in such a way that it should be grasped by non-practitioners.

Chapter 1 repeats some information and offers new one on the unconditioned world and self-creation (*kosmogonia*) presented in *The Socrates Code*. I provide many examples about its misconception in *The Plato Code*. They result from not accounting for the fact that the Pythagorean/Platonic *philosophía* was like Taijixue unconditioned. This is a consequence of the meditative practice being in both cases based on the Wuwei (*philia*)-principle, which must be concluded from the excellent match between the metaphors of both traditions. If

the metaphors are identical, the principle must be identical. If the principle is identical, the metaphors must be identical.

Chapter 2 gives a comprehensive description of Sanjiexue, the doctrine (Xue) of three (San) worlds (Jie), which is the essential part of the *kosmogonia* (unconditioned world and self-creation) in both the Daoist and Greek traditions.

Chapter 3 provides a more comprehensive and detailed description of Sanxi, the three (San) analytical principles (Xi), than offered in *The Socrates Code*. The three principles not only help to understand conditioned Being, the familiar world, from a bird's eye view, but also to change it into unconditioned Being. In this way we get a natural view of Being in harmony with what creates it: Taiji (primeval source of Being)

Chapter 4 combines Sanjiexue and Sanxi into what I call cyclical emanation. This is a meta-system that extends, as I will show, the analysis of a thought, described in “How do we think?” in *The Socrates Code*. The extension takes care of the natural evolution of the thought during its cyclical flow through the three worlds, which makes it possible to relate its cycling to the cyclical EEG³ brain flows measured and made use of by cognition-, brain- and neuroscientists.

The establishment of this link between Taiji-knowledge and modern sciences is one of many example that justifies the usefulness of combining Sanjiexue and Sanxi. I apply cyclical emanation in Chapter 4 to describe the cyclical interaction between the sympathetic and parasympathetic parts of the autonomous nervous system (ANS). In this way I show, how the cognitive and physiological aspects of the ANS benefit from the unconditioned Taiji-knowledge (*gnósis*) gained on the Great Path.

Chapter 5 comprehensively characterises the Taiji-practice (*gymnastike téchne, meléte thanátou*) which is the source for all that I write in all three volumes.

³Electroencephalography (EEG)

Chapter 6 explains the Qi-transmission, which is necessary to follow and progress on the Great Path without encountering obstacles. It thoroughly explains the motif on the front cover of this book.

All the Taiji-theory that I offer in this and the other two books of the trilogy is part of the self-observed unconditioned Taiji-knowledge recollected on the Great Path that Parmenides (520/515 -460/455 BCE)⁴ calls the Path to Truth. My aim is to demonstrate that this unusual knowledge is very useful to expand the modern cognitive and life sciences. These cannot attain it because they confine themselves to Being and not what creates it: BEING = primeval source of Being.

In this way I hope to disprove the claim of Aristotle (384 -322 BCE)⁵ that the (unconditioned) Platonic secular spiritual science, which offers the unconditioned *gnósis* (Taiji-knowledge), is of no use. It certainly is, as I will show in this book, of much use, however not for the conditioned material (physical) sciences, but for enhancing and expanding the understanding of the conditioned life sciences.



⁴<http://plato.stanford.edu/entries/parmenides/>

⁵<http://en.wikipedia.org/wiki/Aristotle>

1.0 Traditional world- and self-creation (*kosmogonía*)

To the mind that is still, the whole (psychic) cosmos surrenders.

Zhuangzi

In search of truth about the self and the world

Before I was introduced by Dao-master Fangfu to the Great Path I considered people suspicious who claimed that they know the truth and are able to reveal it to others. I agreed with the German physicist Max Born (1882–1970): *The belief that there exists only one truth is the deepest evil in this world.* To claim to possess the one and only truth is often connected to the desire for recognition, power and domination of others. It is frequently the basis of intolerance, as believers who claim to be in possession of the truth want to force it on others.

When I was a young scientist I found the words of Confucius (551–479 BCE)⁶ irritating: *Truth takes its origin not from human nature.* It sounds like the opposite of *Man is the measure of all things.* I was convinced that it is the human nature that enables us to search for it. What else than studying great thinkers and sages of the past like Aristotle, Plato, Kant, Newton, etc. and having inspiring interactions with clever creative scientists could show the way to possibly find or approximate it?

Before I entered the Great Path, I accepted my activity in natural science to be the only search for truth. I was conditioned by my social environment to assume that it was the true approach to understand the world and myself. It provides, however, as I now

⁶<http://en.wikipedia.org/wiki/Confucius>

realize after many years of practicing Taiji, not the unconditioned truth (*alétheia*) that the masters speak of and taught by introducing their novices to the Great Path (Path to Truth) or whatever they called it. Now I know that it is a path to explore the world and the self to attain super-sensual Taiji-knowledge that does not take its origin from human nature.

With this I want to say that it was not discovered by humans who identify themselves with Being (You), which defines our human nature. It was rather discovered by humans who withdrew themselves from Being (You) and completely surrendered to the unknown (Wu), which they did during their meditative practice thus transcending the world that surrounds them. What they obtained in this way, which may of course also be called a “human discovery”, was the truth (*alétheia*) uncovered from nature that Confucius must have talked about, although he is not considered by Daoists to have been a Taiji-practitioner.

I could find no better words for my new understanding of this unconditioned natural truth than expressed by Heraclitos (ca. 535-475 BCE)⁷ : *To have true insight* (which cannot be gained in Being, the world that defines our human nature) *is the biggest virtue, and it is wisdom to convey truth and act according to nature* (B112).

Here we have it: *Truth is acting according to nature. Acting naturally!* But who tells us how to do it? The answer is: *No one else than nature. Nature is the true educator.* And how does nature teach us? Well, the answer is: *By following the Great Path in consequence of rigorous non-action* (Wuwei) *during the Taiji-practice.*

I could also say that the body is the true educator to which the practitioner completely surrenders. I describe its crucial significance for following the Great Path in Chapter 5, where readers should hopefully learn to appreciate the profound words of Zhuangzi: *You have only to take care and guard your own body; these other things*

⁷<http://en.wikipedia.org/wiki/Heraclitus>