

Lǎo Zi's Theory of Everything

Dào Dé Jīng (道德經), *Scripture of the Way of Virtue* stands out from most of the ancient texts as it is almost fully devoid of arbitrary axioms or a reliance on faith. Its postulates are self-explanatory and principle-driven, and they have a rigorous confluence and cross-consistence, akin to concepts of modern science and technology. The version of *Dào Dé Jīng* we reference here has been regarded as one of the main scriptures in *Quan Zhen Alchemy (Immortality)* practice and has been learnt by heart by Taoist priests for nearly thousand years. Lǎo Zi systematically introduces a general-purpose framework that reveals and links together many crucial aspects of Universe and our Existence and could be thus rightfully considered as both a *Roadmap* for the internal development and an ancient, objective and flexible *Theory of Everything*⁷.

The term 道 (in the author's opinion, an adopted English and international word for 道 *Dào* in Pinyin, similarly as *Tai Chi* is commonly used for 太極 *Tài Jí*) surely eludes any frozen definition. It denotes the highest principle of the Universe that can be (often at the same time) a subject, object, predicate or attribute in the sentences of *Dào Dé Jīng* and other Taoist scriptures. It may be related to a generic concept of *Absolute or a Divine*, but with much broader scope than the anthropomorphized God of the most religions. Lǚ Dòng Bīn (呂洞賓), in *The Secret of the Golden Flower*, refers to Tao as "That which exists through itself" while Lǎo Zi talks about it as something *Primordial*, Great, Mystical, and unidentifiable, but still something that can be aspired to, achieved, held, and applied.

We can find related principles in other profound teachings, for instance in the *It* of the Zen, *Middle Way* of Buddhism, *Way that Has a Heart* of Toltec Shamans, *Walking with God* of Enoch (Old Testament) or *Christ Within* (New Testament). The real meaning does not lie in the description or a background, but in usability, similarly as “water” can be also referred to as “wasser,” “aqua,” “shui,” “H₂O” and in many other terms, but one can understand it best by actually drinking it.

Lǎo Zi introduces the concept of Tao at the very beginning, but indirectly, through the transformation of its relative expressions, identities, or “names” (*Míng*, 名). However, even the pure (*Fēi Cháng*, 非常) concept of *Míng* is not identifiable using everyday views of the Universe; it is more related to an intrinsic Truth that modern physics is trying to grasp by the concepts such as *Quantum Vacuum*, which fluctuates between existence and nonexistence (similarly to the *Breathing Ether* of the Upanishads).

Here we see basics of Lǎo Zi’s *Dialectics of the Continuum* in a design that is in full accordance with the perspectives of the science. While modern science emphasizes details rather than fundamental ideas, and it is not so succinct as ancient teachings that use universally applicable core concepts (as described in Chapter 73 of *Dào Dé Jīng*), it does offer some context-free expression methods of Mathematics, System Theory, Group Theory or Software Science, that can be used to provide clear indications about subtle Truths of Nature.

Modern *Group Theory* (extensively present in Chemistry and Crystallography as well as in *Classic Model*, *Superstring*, and other *Theories of Everything*), for instance, defines *symmetries*⁸ of the natural and artificial systems in the mathematical and physical Universe to explain their basic nature. “Symmetry of

the system” describes ways in which it can be *transformed to itself*. In addition to the defined group of self-reflecting transformations of the system, symmetry also defines the *system invariance* of these transformations. In the case of simple systems, the invariant parts are very simple. For instance, in the case of the idealized mechanical clock, the central *axis* of the clock is invariant during rotation of the two arms around the center (comprising so called U_1 , or one-dimensional Unary Symmetry), while in the case of “rigid body” in the mechanics (branch of physics), the *shape* of that body is invariant to any translation or rotation.

In modern technology, the invariance and the transformations of the systems can be much more complex, and the aforementioned invariance is not always static. In the case of a computer system (conceptually, a final state Turing machine⁹), its internal states are synchronized around the invariant ticking of the *system clock*, while the operations of the application software are regulated by the *invariant service* threads of the computer operating system. A *compiled code* of any software application (similarly as *DNA code* in living organisms) is also invariant in relation to its utilization.

In the human world, Tai Chi form or Karate kata demonstrate a simple symmetry transformation where an *invariant practitioner* performs a series of steps and stances (transformation of energy through changing body posture) and then returns to the initial position. A personal spiritual invariance towards external events, *non-attachment*, has been also a constant goal of practically all Far Eastern practical philosophy systems (such as Yoga, Buddhism, Taoism and Zen) and also forms a basis of Western *Hermetic teachings* (associated to Hermes Trismegistos, a.k.a. Tahuti or Thoth).

As a general rule, a Phase Space (set of possible behaviors and degrees of freedom) of the system stays invariant in all of the

actual changes. Such independence, or encapsulation of the invariant elements from the real-world transformations of the system, is a basis of its stability (character or nature). We can notice the same principle not only in the isolated systems, but also within a Cosmos as a whole — the *laws of physics* are considered true when they remain valid (invariant) for all possible applications.

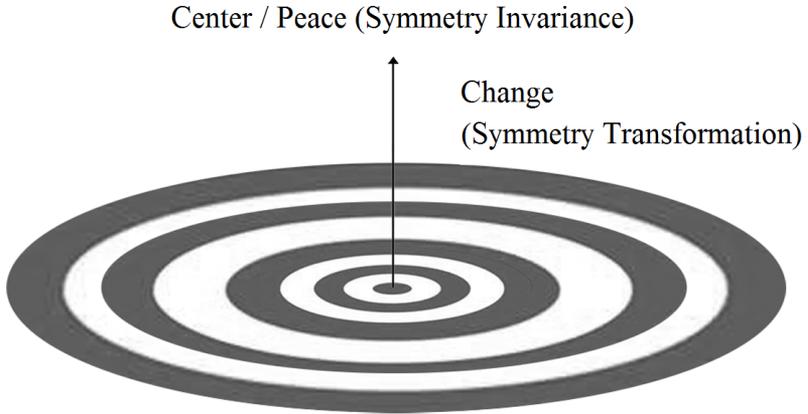


Figure 1: Change and invariance.

In the first chapter of *Dào Dé Jīng*, we can recognize a description of the generic self-transforming space and its entities, around its *invariant*, *Cháng* (常, a character that is also translated as constant, absolute, eternal, or immortal) aspect. The *Essential Nature* (*Xìng* 性) of the totality of any entity, its *Self-hood* (that can be realized as a response to an introspection quest: “Know Thyself”) lies in its invariant or *Yin* aspect — *Peace within the Change*, a continual and “constant” individual presence through time (movements, breathing, thinking, relating, feeding, cycles of birth and death . . .).

On the other side, *Fēi Cháng* (非常) transformations and fluctuations between the existence and non-existence of any entity, comprised of the continual unfolding and enfolding

(similar to vibrations of superstrings that form particles in the modern physics), present its variant - *Yang, Change of the Peace or Eternal Life* (*Mìng* 命) aspect, which is also sometimes denoted as *Selflessness* or (as Lǎo Zǐ mentions in Chapter 13) *Love*¹⁰.

Lù Kuānyù (陆宽昱, Charles Luk) in his book *Taoist Yoga, Alchemy and Immortality* mentions two related elements of the Tao practitioner (*One who Embodies Tao*): *Centered Soul* (*Zhōng Líng* 中靈), which represents invariance, and *Great Ultimate* (*Tài Jí* 太極), which represents a power of dynamic harmonization. We can also notice a manifestation and 3D projection of these principles in *Thrusting* (*Chōng Mài* 衝脈) and *Belt Meridian* (*Dài Mài* 帶脈), centered around *Dān Tián* (丹田).

While the spontaneous transformations of the arbitrary natural system, which reflect its *local symmetry*, are generally chaotic (e.g. fluctuations of the energy vacuum or series of lives and deaths of living beings), *Holding the Tao* would indicate that a local system (sub-totally in the terms of David Bohm¹¹) in some aspects has reflected an established *global symmetry* (best practice, role model, template) or *Great Harmony* (*Tài Hé*, 太和) of the Absolute (Tao).

We can recognize similar pattern in *Tài Yī Shēng Shuǐ*¹² (太一生水), a manuscript that says: “Great One created Waters and Waters returned to make a Greater One” (*Tài Yī Shēng Shuǐ*, *Shuǐ Fǎn Fù Dà Yī* 太一生水 水反輔大一). A behavior of such water cycle — a transformation of an identity (*Míng*, 名)—is in *Dào Dé Jīng* described by steps (similar to three steps of Shiva in Hindu tradition) of its division into Non-Existence (*Wú Míng* 無名) and Existence (*Yǒu Míng* 有名). These two aspects further develop into Form (*Jiào*, 徼) and *Substance*

(*Miào* 妙) and their subsequent re-integration into the *Mysterious* (*Xuán* 玄).

In the continuous Tao cultivation, Good becomes better and Perfect becomes more Perfect upon every cycle. As the laws of paradox, rather than one-dimensional causality, apply to metaphysical realities, the cycles of change are actually reflected in the (continually enhanced) invariance of the symmetry of the natural system, which itself behaves invariantly in Nature.

This principle has also been well known in Western Alchemy and is expressed in the formulas: “Creator preserves its creation as circles” (Sator Arepo Tenet Opera Rotas)¹³ or *Horn of Plenty* (*Cornus Copiae*). Its underlying operation reflects an enhancement of the Primordial Truth through Experience (“world space” or “akasha records,” charted by manifestation). This concept is also very often routinely used in practice, such as for the development of one’s Qi through repetitions of the Tai Chi form, or finding the solutions to scientific equations through a number of iterations or perturbations.

According to currently prevailing *Standard Model* of Physics, the nature of the *electromagnetic field* also conforms to a similar symmetry, “Abelian U(1) symmetry of a complex number”¹⁴. The beauty of coordinate systems is their context-free reusability, so we can also set up mapping to the other domains by associating specific meaning to each axis. In *Dào Dé Jīng*, we can associate *Wu* (Non-Being) aspects: Heaven and Earth to *Infinity* and *Zero* that define the ends of an axis, while Myriad Things of *You* (Being) can be associated to the finite numbers on the axis. Complex circles matching specific finite number values can symbolize the energy and information exchange between the *Global Macro-cosmos* (R axis) or *Oneness* and the *Unique Micro-cosmos* (I axis), during life cycles of the beings (mapped to specific function graphs).

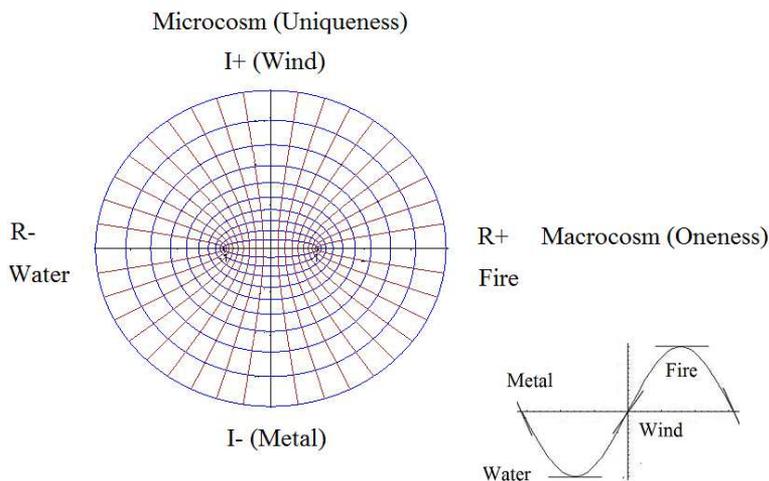


Figure 2: Complex Circle of Oneness and Uniqueness and its phases.

Yi Jing (易經) references this coordinate system (where each axis, of, course, stands for a full space) in relation to the work of sages: “Heaven develops through motion, Sage works with Heaven to develop own character (virtue)”: (Tiān Xíng Jiàn, Jūn Zǐ Yǐ Zì Qiáng Bú Xī 天行健, 君子以自強不息)¹⁵.

Cosmos and Individual breathe according to the same pattern, but with delayed phases. Compared to the objective reality of Cosmos (which physically contains myriad beings), subjective reality of the Individual being (where whole Cosmos is in our mind) may look imaginary; however, they both make a part of the same heartbeat (called *Kokoro* in the Japanese internal martial arts¹⁶) or a described *Tài Yi walk*. The applications of this self-reflection pattern passing through domains of *Oneness* and *Uniqueness* can be seen in different manuscripts and are also mentioned in author’s previous book, *Jade Writing*, as *Tao Cross* and *Identity Enhancement* symmetries.

Sage engages the world benevolently, while keeping oneself detached. This is one of the core principles of Tao practice, not

only because it gives inner invulnerability to the tides of life, but also because it allows noble principles to penetrate everywhere, without baggage of an explicit complex hierarchy.

Lǎo Zi describes this approach in Chapter 32 of *Dào Dé Jīng*:

Tao is forever without distinctions.
It may look ordinary and simple,
But nobody in the world can subdue it.
If sovereign individuals could hold it,
The myriad beings would naturally follow
Heaven and Earth would be in harmony and
The sweat dew would drop from above.
There wouldn't be any need to command the population
and everything would flow according to own nature.

The Invariant (Cháng, 常) aspect of the identity, preserved during all world transformations, remains in the holistic primordial reality. However, the *information* about cycles of change appears and could be mapped to another axis (“world line”), the space of *Mystery* (Xuán 玄), which complements the *Primordial Truth*. Through realization of the new Mysteries, the original Truth is enhanced, completing *Tài Yī walk* and the various aspects of *Virtue* (Dé 德, also sometimes translated as potential or a power) depicted in *Dào Dé Jīng*. The invariant self-awareness of an Individual is related to that third axial dimension, a personal *celestial registry* (phase space), from which one lands into the incarnations and to which *ascends* after each life. According to Taoist teachings, true *Immortals* (or Transcendents) do not need to “come and go” with ebb and flow though, as they *keep the center* (of the coordinate system above) that joins dimensions of invariance and transformation in the *Cultivation of Perfection*.

In a default life cycle, beings at birth emerge from Oneness and spend their Pre-Heaven potentials (which is described by Lǎo Zi in Chapter 20 as clinging on “Sacrificial Spring Feast”) for their

own Unique fulfillment (see the bottom part of Figure 3), with a little conscious regard for the wholeness. However, natural laws work in multiple phases, and thus the unbalanced separation from the Universe, along with exhaustion of inner essential resources, eventually leads to fall, decay, and the reset of the life function (death).

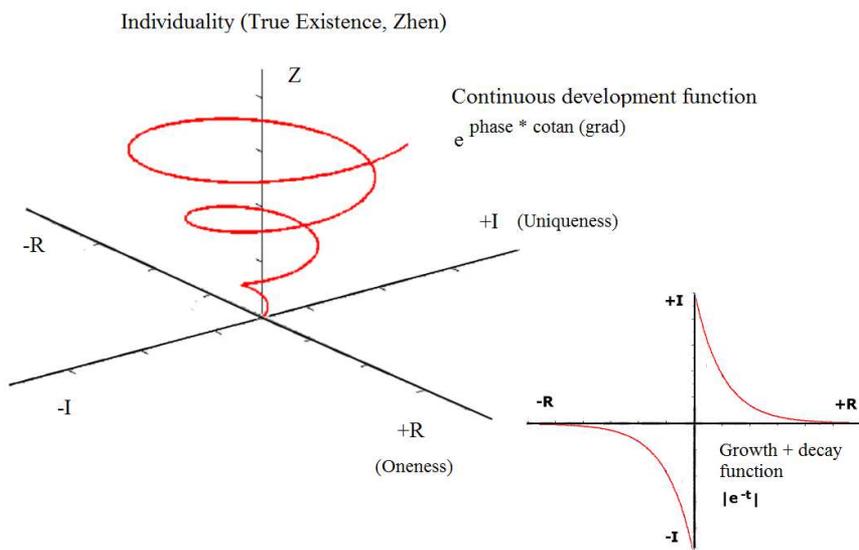


Figure 3: Development of virtue.

Lǎo Zi clearly says in Chapter 30 and 55: “Growth and subsequent decay is not in accordance with Tao.” To ensure a continual function of self-cultivation, the individuals need to be able to *Embrace World — Non-Self* (R+) with a sincere *Kindness*. *To Know When to Return* (I+) by exercising *Moderation* and to *Withdraw and Not Act* (I-) with *Modesty*, altogether integrating the three virtues that Lǎo Zi mentions in Chapter 67.

A glimpse of the Nature of all things, provided in the first chapter of *Dào Dé Jīng* clearly reveals a symmetry of Being and Non-Being and the need to achieve *Selfless Self* to everyone.

However, it has a most profound impact on the attentive Tao practitioner, who can become closer to a concept of *Holding the Center* and the own nature as an *Individual Expression of Tao*. One is reborn from *Movement from within the Peace*, which extends both within and without, upon achieving inner *Peace within Change* (non-attached presence in all experiences or stillness). It is also clear that *Individual merging with Oneness* and synchronization with the Tao are the crucial elements of such a realization.

The Invariance toward changes in the world, *Hermetic Mind Seal* (*Xīn Yīn* 心印) or personal Immortality, naturally cannot be found within ordinary existence in the world of matter (R+ axis in Figure 3 above) for the *Ego* tied to the concept of possession, but only for the *Selfless Self*. This cosmic law is also mentioned in the New Testament proverb “You own only what you give to others” and in other spiritual sources. Every being eventually comes to a spiritual realization that an attempt to “seize the world” is a futile pursuit (at the end of life, if not earlier). Some aspects of the same principle are, however, applicable (when observed in the right scope) even in very mundane conditions. We can notice that businesses that offer solutions for the needs of many people succeed, while countries that invest in innovations and research or large-scale manufacturing (without direct return on investment) become the established leaders in that area.

Even though the authentic Taoist masters had been traditionally living in seclusion, dedicated to personal cultivation (following the core principles of non-attachment and holding their own center), the wisdom patterns they learned from *Dào Dé Jīng* and other scriptures were so valuable that Chinese people, nobles, and even emperors were continually trying to approach them, looking for advice and support. Many of them, like author’s grandmaster Li Cheng Yu (1885-2003) ¹⁷ have been helping and inspiring their community for many decades, while some of

the other adepts (like Zhū Gě Liàng 诸葛亮,¹⁸ or Jiāng Zǐ Yá 姜子牙¹⁹) have made a profound impact on the Chinese history.

Isolated existence is not balanced; it finds the symmetry only in non-existence, merging with the world. This is two-way path: everything that is born and takes substance (such as food) from the Universe needs to return the taken resources. However, as Lǎo Zǐ mentioned in Chapter 13, all suffering in life comes from the identification and attachment to one, positive side of an objective reality, the physical body. Our true nature (as quantum mechanics had detected for wave-particles, *wavicles*) lies in a complex reality that includes both objective and subjective, as well as positive (actualized) and negative (potential), aspects.

At some point, after long introspection, we also realize that our physical form is actually based on the negative space, a void or cocoon/aura (*Jiào* in *Dào Dé Jīng* or *Tonal* in Toltec teachings) that channels cosmic matter, everything (molecules of air, water, and food etc.), while our positive objective existence, our potential (Phase Space) lies in the world of formlessness (*Miào* in *Dào Dé Jīng* or *Nagual* in Toltec teachings).

Both “curvatures” of one’s existence (presented as condensed areas in Figure 2) need to be cared for, using the concept of “Acquire Not-being while Managing the Being to be able to Crossover them in an Accomplishment” (Cún Wú, Shǒu Yǒu Qīng Kè Èr Chéng 存无守有,倾刻而成), mentioned in the *Jade Emperor Mind Seal Classic* (*Yù Huáng Xīn Yīn Jīng* 玉皇心印经)²⁰. The line of *Mystical Accomplishment*, or *Perfection*, (*Chéng* 成), developed through a combination of these two practices, is a target product of cultivation, which upon completion reintegrates into one’s original Truth, and becomes a reliable ground from which to step into the *further mysteries* (*Xuán Zhī Yòu Xuán* 玄之又玄).

Building upon the comprehensive explanation of the nature of Tao revealed in the first chapter, Lǎo Zi further develops more detailed paradigms in the next chapters of *Dào Dé Jīng*.

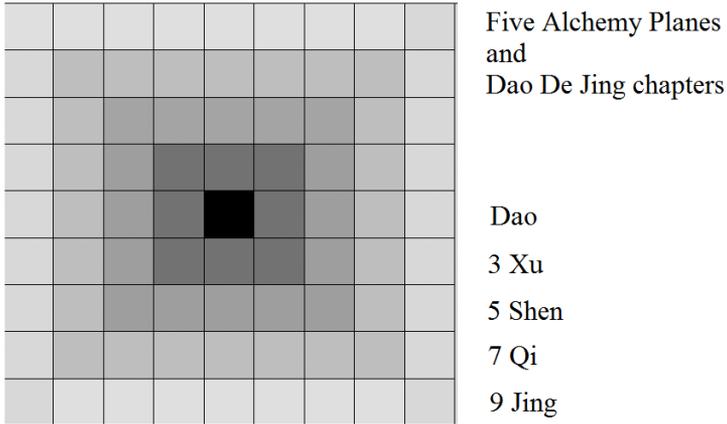


Figure 4: Chapters of *Dào Dé Jīng* and Alchemy Planes.

We can observe the chapter structure in Figure 4 above, where they are presented as a table comprised of 81 squares, with One surrounded by the square of size three, which is subsequently surrounded by squares of size five, seven, and nine. Each “ring” manifests own system of reference with a different *spatial symmetry* of the single, multi-dimensional *Reality* that was described in Chapter One. This configuration directly fits the alchemy planes *Tao–Void–Spirit–Vitality–Essence* (*Dào–Xū–Shén–Qì–Jīng* 道- ▪ -神-气-精) from various Taoist scriptures. It is interesting that the same configuration also matches (coincidentally or not) the spatial symmetries of the electromagnetic field within the atom energy shells, which gradually extend from central and axial to four-dimensional ones, as in Figure 5 below. Even inorganic matter (as noted by a great Arabic Alchemist Geber Jabir Ibn Hayyan) follows the patterns of pursuing perfection.

Electron shells of the atom (0D - 4D)

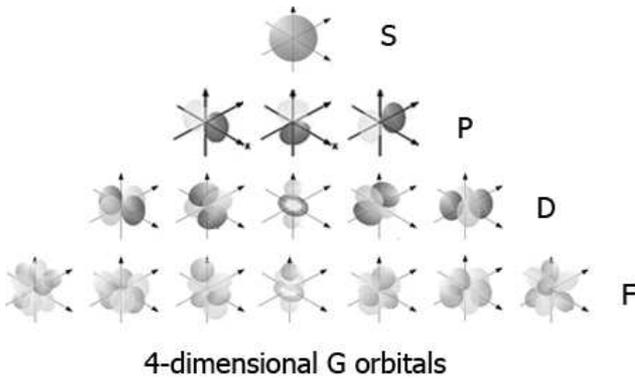


Figure 5: Propagation of spatial symmetries in electron shells.

Propagation of the squared domains based on odd numbers is also described in *Classic of Great Simplicity* (*Tài Shàng Lǎo Jūn Tài Sù Jīng*, 太上老君太素经), an ancient text that has been also associated to Lǎo Zi (in his identity as a ruler of Greatest Purity, *Lǎo Jūn Tiān Zūn* 老君天尊) as follows:

Great simplicity's character is to begin. This designates change. Change turns into One, One turns into Three, Three turns into Five, Five turns into Seven and Seven turns into Nine. Nine ends as a world pole where all turns again into one. That One has a character of Heavenly Change.²¹

The realms of the *Three Purities*²² (*Sān Qīng*, 三清 that include Jade, Highest and Greatest Purity) are born from Tao. Domains of the *Five Spirits*²³ (*Wǔ Shén* 五神, that include *Shén-Hún-Zhì-Pò-Yì* 神-魂-志-魄-意), corresponding to the spiritual basis of five organs, are born from the Three Purities. The *Seven Energies* (*Qī Qì* 七气), emotions or senses²⁴, matching seven openings in the head, are born from the Five Spirits. Finally, the *Nine Essences* (*Jiǔ Jīng* 九精), each matching one star of the *Big Dipper*, or a *Palace of the Brain* (*Jiǔ Gōng*

九宮)²⁵, come from the Seven Energies. Identification and analysis of these patterns in *Dào Dé Jīng* is a very deep subject, out of scope of this introductory work; however, we can point to a couple of samples that illustrate the principle.

We can notice, for instance, that the three *Dào Dé Jīng* chapters following the first one indicate the matching domains of the Three Purities. Chapter 2 describes the *Tao of the Universe*, Chapter 3 is related to a (*Sovereign*) *Individual*, and Chapter 4 is related to the *Omnipresence* of the Tao. These domains could be associated respectively to *Yuán Shǐ Tiān Zūn* (元始天尊), the ruler of *Jade Purity* (Yù Qīng 玉清), presented with an Immortality Pill in the hand, in charge of the continual creation; *Líng Bǎo Tiān Zūn* (靈寶天尊), the ruler of *Highest Purity* (Shàng Qīng 上清), presented with a scripture scroll, in charge of recording knowledge; and *Dào Dé Tiān Zūn* (道德, alias of Lǎo Zi), the ruler of *Greatest Purity* (Tài Qīng 太清), presented with the fan, in charge of spreading Heavenly Wisdom.

The spiritual roles of these characters could be roughly compared to the Judeo-Christian concepts of Divine Father, Son, and Holy Spirit or to Shiva, Vishnu, and Brahma from Hindu tradition. The geometry of Figure 1, Lotus Mudra (vertical palm in the middle of horizontal one, in front of the body) or Christian gesture of Crossing themselves all reflect the same objective cosmic law that connects Greatest (Horizontal plane, Dao De, Brahma, Holy Spirit), Highest (Vertical line, Ling Bao, Vishnu, Son) and Jade Purity (Circle and Center, Father, Shiva, Yuan Shi). Differently from other holy books, though, the teachings of *Dào Dé Jīng* do not aspire to extensively “flatten” the deep mysteries of Nature into stories depicting events in the ordinary world. The Divine Rulers are also rarely said to intervene in the natural flow. Taoism as a religion (much younger than as a philosophy) does have a

personified concept of God, on par with other religions (e.g. *Shàng Dì*, 上帝 and *Sān Qīng*, 三清 as monotheist and trinity form). However, divine beings are primarily considered as benevolent, virtuous, *Supreme Teachers* (or *Role Models*) of the less developed beings rather than their owners or creators (as every individual conscious being is considered primordial and eternal by nature, potentially able to “hold the Tao”).

Multi-Layer (Complete) Reality in *Dào Dé Jīng* we discussed, as well as the topics of other *Heavenly Scriptures*, look more like a compilation of scientific formulas than myths about the adventures of the Divine characters. Teachings provided in such a form were, of course, always difficult to spread to wider circles of people. It was always easier to adopt the inertia of common social beliefs or to blindly follow the impositions of authorities. However, as Lǎo Zǐ observes (in Chapters 20, 72, 80), the benefits of such conformance always fall short in scope and time.

With some effort invested into its study and application, the Inner teachings slowly but reliably become a pragmatic set of “best practices” that could help the synchronization and alignment of any possible set of beliefs, experiences or skills of the practitioner, in much more varying conditions than those assumed by simple dogmas. Those who learn such teachings obtain something like a “software toolkit” to develop the own future and are not restricted to a limited set of “available life programs”. With a foundation in the *primordial simplicity* (as in Chapters 4 and 38), rather than in social opinion, *Dào Dé Jīng* and other manuscripts assist in a continual development of the capabilities (or Virtue) of the practitioners (as in Chapter 54), without incurring inner conflicts and side effects that lead to a dead end.

Another illustration of the square configuration at Figure 4 could be related to a well-known formula (mentioned, for

instance, by Lù Kuānyù (陆宽昱, Charles Luk in his work *Taoist Yoga: Alchemy and Immortality*): *Return Jing to Invigorate the Brain*. Filling the nine brain palaces with the personally transmuted Jing brings the Tao practitioner to some very rewarding fields of work. Each palace is a portal to a full, three-dimensional reality. For instance, in *Míng Táng* (明堂 *Brilliance Palace*, frontmost from the nine palaces) one can experience oneself as *Presence in Light*. By synchronizing the *Ba Gua* pattern of the eight palaces into a Center (*Ní Wán* 泥丸), following the aforementioned Formula *Nine becomes One* from the *Great Simplicity Classic*, the practitioner actually forms a four-dimensional elixir pill.

At its core, *Dào Dé Jīng* is an Internal Alchemy (*Nèi Dān* 内丹) text (from the traditional Tao practice perspectives much older than often considered in history), which shows the metaphysics of the Universe and helps the practitioner align various elements of the own totality into a transcendent, selfless self. Lǎo Zi, as many of the other Taoist masters, uses “method without method” and guides the practitioner through seemingly simple scenarios of daily life that would gradually bring enlightenment to their intuition.

As this is a long process that relies heavily on the practitioner’s intuition, some later Tao masters have described the structure of the work we discussed in a more explicit way. Master Tán Qiào (谭峭) from the ninth century, for instance, defines passing through mentioned alchemy planes in his manuscript *Book of Transformation* (*Huà Shū*, 化書)²⁶ as follows:

The actualization of Tao occurs through Void transforming to Spirit, Spirit transforming to Qi, Qi transforming to Form, from the Form myriad things are born, each with the unique principle. Reintegration of Tao occurs through Form transforming to Qi, Qi transforming to Spirit and Spirit

transforming to Void. This Void is radiant and thus myriad beings ascend.

Tán Qiào precisely describes the unfolding and enfolding process we analyzed — *Tài Yī walk*, with sub-steps detailed on Figure 4 — as a method to revitalize oneself, as he further says, “True Form in Void makes (us) fit Big Template” (Xū Shí Xiāng Tōng, Shì Wèi Dà Tóng 虚实相通, 是谓大同).

Between the lines of *Dào Dé Jīng* many elements of this process could be discovered through a deep study (after reading text many times) and applied upon integration. Like the other holistic teachings, *Tài Yī walk* (very similar to *Walking down and up the Tree of Life* in Qabalah and Western Alchemy or using a *Map of Nagual Work* of the ancient Toltecs) could be powerfully used in any area of study and life, if we can understand it and creatively apply it within the own world. Christopher Alexander, a famous architect (whose ideas were later also extended to the software science), calls this phenomenon a *Pattern Language*, while the Western Hermetic tradition refers to it as the *Law of Analogy*. Regardless of how we name them, the objective principles of the Universe are ubiquitous and holographically reflected in every corner of the world.

As currently the most accepted model of physical reality (in the so-called *Classic Model*) is based on: $U(1) \times SU(2) \times SU(3)$ symmetry²⁷, and as Lǎo Zǐ's teaching could be easily mapped to: $U(1) \times SU(2) \times SU(3) \times SU(4) \times SU(5)$, it could be an interesting endeavor to try to extend existing physics theories into the further dimensions. Even though modern science usually carries a burden to prove that its theories conform to a basic human perception and so can be pretty slow to adopt the mathematically credible concepts, such as complex or negative space (similarly as it was difficult to accept the heliocentric

system few centuries ago), the Truth inevitably finds the way. It seems intuitively clear that 3D symmetries are related to the crossover between Microcosm and Macrocosm (similar to “Light Cones” of gravity singularities or gravity-entropy symmetry), while the 4D symmetries are related to a reversal (or inner twist) of Time and to a completion of the cycle of an individual alchemy transformation.

This brief introduction into Lǎo Zi’s philosophy, as well as the following translation, can only provide limited scientific and metaphysical pointers to some core Taoist concepts in the various frames of reference, to aid reader’s own intuition.