



The Elixir of Life

The Life of Lu Tung Bin

It is quite difficult to determine that what was once written hundreds of years ago is actually true if there is conflicting data. We ourselves have recently moved out of a time whereby we once thought that everything on the internet could be considered to be true, or at least halfway accurate. The same are for ancient writings, there are contradictions, forgeries, embellishment and political motives to twist the facts.

The following information about Lu Tung Bin has been compiled from several sources, with the intention to present to you information deemed to be as accurate as possible. So, with that said we start off this document with a classic phrase, “aside from what has been written on the internet... *It has been said...*”

Lu Tung Bin is believed to have been born as early as 646 CE, and possibly in 789 CE during the Tang Dynasty (618-905 CE) in the area of Ch’ang An (modern day Xi’an). His upbringing was in a Christian environment in western China. The silk road was already open and Eastern Christianity from Persia already had a presence in China. This was a time when Taoist, Buddhist, Christian and Confucian teachings coexisted in harmony.

He became a scholar, a poet and a student of Chung Li Chuan – a Taoist Immortal who was a government official during the 3rd century CE. He was highly instrumental in the formation of what we now call Taoism. The range of his influence and teachings are magnanimous.

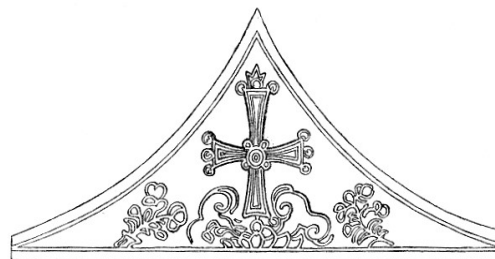


Nestorian Christianity

In 635, a group of Nestorian Christians arrive to western China, officially bringing the ‘Religion of Light’ from the west. In 781 a stone stele is erected containing both Syriac and Chinese writing on Christianity. Lu Tung Bin provided the translation for this stele as well as for other Christian texts written in Chinese. The stele is currently in the Forest of Stone Steles in X’ian.



a rubbing of the original stele



THE CROSS ON THE NESTORIAN MONUMENT.
(From Holm's "Nestorian Monument.")



Patriarch of Barbers

Lu Tung Bin is considered to be the Patriarch of Barbers. In western China, the profession of barbers was generally held by Christians.

Caves of Baishan

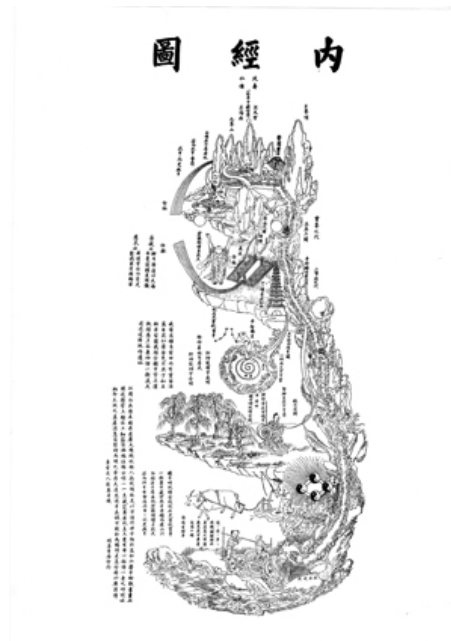
A statue of Lu Tung Bin with wings and the symbol of the Eastern Christian Cross is found in the caves of Baishan, Dazu China.



External Alchemy, Internal Alchemy

While alive, during the Tang Dynasty, Lu Tung Bin is accredited to facilitating a major shift of practice in the area of Alchemy. Previously the ingestion of minerals and elements along with old Taoist shamanic practices were considered the way to become an immortal. This was called Waidan or External Alchemy.

With the blending of the teaching of the ‘Light’ from Eastern Christianity, Lu Tung Bin helped to create Internal Alchemy or Neidan. These teachings focused on the cultivation of Virtue, overall health, the circulation of the Light within, the Kingdom of Heaven within and the salvation of humanity here on earth through service. The school of Lu Tung Bin was called The Way of the Golden Elixir, also known as The School of the Elixir of Life.





Patriarch of Spirit Communication

After the death of Lu Tung Bin, automatic spirit sand writing groups flourished throughout China as early as the 10th century CE. There is an enormous amount of written material, which has been found, studied and attributed to the spirit sand writing teachings from Lu Tung Bin. Still to this day this activity is widespread, especially in Taiwan and Hong Kong.

Many of these texts relate to Internal Alchemy, Tao and Virtue. Here are some examples:

Taiyi Jinhua Zongzhi – “The Secret of the Golden Flower”

Zhong-Lu Chuandaoji – “Conversations between Chung li Chuan and Lu Tung Bin”

Luzu Sanmi Yishi Shuoshu – “3 Teachings to Heal the World” (Buddhism, Taoism, Confucianism)

Through sand writing, Lu Tung Bin initiated the project to compile the Daozan Jiyao – “Essence of the Taoist Canon” consisting of 300 texts. The goal of Lu Tung Bin’s influence in written texts was very clearly related to spreading knowledge about Confucian Virtues and Buddhist Compassion through service to humanity.

Taoists schools and their founding patriarchs such as the lineages of the Quanzhen (12th Century) and Longmen (17th Century) have Lu Tung Bin as their primary Founding Patriarch since they were built upon his teachings from spirit sand writing.

Automatic writing has evolved into what can be called ‘Shen Kung’ or ‘spirit work’, which is not a common practice outside of Asia. However, the essential teachings as Lu Tung Bin presented still remain, personal cultivation and service to humanity. *(Please see the document, What is Shen Kung?).*



Shen Kung, Dreamtime

During the 12th century, Chang San Feng left the Shaolin Monastery and had the opportunity to see a snake and crane in combat. A subsequent dream with Lu Tung Bin help to form a style of martial arts based on these two animal movements that later would become to be known as Tai Chi Chuan.

The Chen Family Style of Tai Chi Chuan has an obscure reference to a visit by an immortal, which helped them to further develop their martial arts system. It has been said that this immortal was Lu Tung Bin.

Dreams with Lu Tung Bin and other immortals in Asia have all had the common intention of providing help to society in order to alleviate suffering in humanity. Another example will be the sending of medical herbal recipes, which are still in use today in Asia.



Shen Kung, Bilocation-Manifestion

In order to explain bilocation as simple as possible, please research... “The Blue Nun of New Mexico USA”. This is a well-documented example of bilocation during the time that the individual is alive.

In the case of Lu Tung Bin and his teachings of internal alchemy, bilocation is considered to be a unique attribute of the practice. It is done while alive with a physical body. It is not the goal; it is only a natural occurrence that happens during the practice.

Physically manifesting after the passing of the human body is not exactly bilocation... but for matters of simplicity, we can just say that the teaching of internal alchemy helps to develop this skill.

Lu Tung Bin is quite famous for physically appearing as a beggar in order to teach valuable life lessons. One popular story is when he showed up as a beggar at a calligraphy contest. These events were for the highest members of society, the elite in education and calligraphy. Initially he was not admitted because of his outward appearance but he made his way into the event and made his calligraphy with the brush and ink.

Much to the surprise of the elite scholars and calligraphers, his brushwork work was immaculate. He walked out the door and disappeared as he was being pursued by the scholars. What remained on the ground outside was a document of life lessons for the social elite on prejudice and compassion.



Yellow Dragon Taoist Monastery

The teachings of Lu Tung Bin were taught at the Yellow Dragon Taoist Monastery located on Mount Loufu in Guangdong Province, China, which was first founded during the Jin Dynasty (5th Century CE). Here Master Share K. Lew lived from 1935 to 1948. Later Master Lew would begin to teach non-Chinese Americans in Los Angeles, California USA. *(Please see the document, The Cornerstone of Affinity).*



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