

# "Tao" in Nature, People, Science and Technology

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**Abstract:** *The harmonious development of nature, human beings, and science and technology has been an important issue in recent years. From the root of "Tao", we can grasp the relationship between the three. The different, the middle and the same are the different stages of the same "Tao". Different from the Tao as a lower dimension: nature, human beings, science and technology are separate from the Tao itself and are projections of the Tao, and false projections cannot know themselves by re-projection. And, as science covers the whole world, it will lose all its opposites. As the middle dimension: Nature, human beings, science and technology belong to the "others" of the Tao, who elevate themselves and their opposites to the middle dimension by opposing each other, then improve the Tao in a higher dimension by negating each other, i.e. nature, human beings, science and technology start from the same "Tao" and ends with the "Tao" of unity. The original unity of the end is the pure sameness of the beginning. The three follow and complete the cyclic movement of the Tao, which is "the ability to produce all laws and the return of all laws to one".*

**Keywords:** *nature; man; science and technology; same as "Tao"*

## 1. Introduction

In the report of the 20th National Congress pointed out that "nature is the basic condition for human survival and development. Respecting nature, responding to nature and protecting nature are the requirements of building a modern socialist country.<sup>[1]</sup>"The relationship between the Tao and nature, human beings, science and technology should be "the ability to produce all laws, all laws to one". The "Tao" is "nothing", which is the most primordial structure of the universe and is the projection; the is "something", which is the primordial function of the universe and is the projection. The opposition of "nothing" and "something" generates two, and the combination of "nothing" and "something" generates heaven, earth and man. The three constitute the natural world of nature. Man is one of the constituent structures of nature, and his knowledge system of nature, society and thinking is science; the sum of experience, methods and skills accumulated by man in the process of understanding and transforming world, and the materialized science is technology. Therefore, science and technology should be attributed to man, man should be attributed to nature, and nature should be attributed to the "Tao". However, in modern times, science and technology have formed an invisible power, which has the of reversing the cart before the horse, that is, science and technology have started to override the development of man and nature, and then mastered and possessed the Tao. This makes everything from the "Tao", but ultimately can only be attributed to science and technology. This paper explains nature, human beings, and science and technology can move together with the Tao in an environment where science and technology are about to take over the Tao, starting from the Tao of Laozi. "This explains how nature, human beings, and science and technology can move together with the Tao.

## 2. Different from the "Tao"

"The Tao, as the highest meaning of existence, is the existence of nothingness. The existence of nothingness represents its internal sameness, which is non-differentiated, and non-differentiation means that it is its own opposite, and it is able to project and reflect itself to know itself. "The various deformations and stipulations of the Tao due to the repulsive movement form nature, man, science and technology. When nature, man, science and technology are separated out, they are no longer the Tao itself. In contrast to the Tao, nature, human beings, science and technology are all real beings, and these real things are themselves projections of the Tao, i.e., not real. These real things are themselves projections of the Tao, i.e., non-real. In addition, due to the high development of man and science and technology, both began to take over nature, leading to the alienation and extinction of all natural things.

### ***2.1 The alienation and extinction of all things in nature***

The natural world is the result of the free collision of the basic elements between the sky and the earth, and human beings live in all things. Nature, as the material world, is the sum of various substances and fields. The material world, as a world of finite existence, is relied upon and facilitated by man and science and technology. The original natural earth should grow all kinds of flowers and trees, but now the earth is occupied by high-rise buildings, and it is difficult for flowers and trees to find their own habitat. Even if they find a habitat, it is no longer the natural earth at the beginning of the Yuan, but the earth is now covered with other materials left behind by people and science and technology. With the passage of time, these plants and trees may be contaminated with other substances alienated growth, or perhaps killed by other substances. The original uranium element was able to combine freely with everything to form multiple substances and to produce multiple functions, but now it is specialized and placed only around atomic energy. Specialization means homogenization. When uranium is used in large quantities, it will disappear.

Thus, man and science and technology have taken up residence in the natural world, and the original creatures of the earth have mutated or died out due to the intervention of man and science and technology. The development of human science and technology has hindered the free development of all things in nature, transformed the free development of all things into specialized development, and destroyed the freedom and diversity of the natural world. One day, when all natural things cannot exist, man and science and technology will not be able to stand alone and will also disappear from the world.

### ***2.2 The Uselessness of Man***

Man, as one of the natural creatures, is a unity consisting of a soul and a body. According to Plato, the soul is the most per se state of man, the nature; the body is the carrier of the soul, the essence. The soul is immortal because it belongs to the world of pure existence, the world of celestial bodies. It has experienced many lives as a host, has seen everything in heaven, earth, God, and man, and it knows everything. The body will die because it belongs to the world of muddled existence, the world of the ground. It will perish or die as a host body, and its can only know what is present. Therefore, the human soul and the body are one and the same as different things, and there is a "cooperative relationship" between them. When the two cooperate well, they can "achieve the state of non-action through the art of action", and both the soul and the body can reveal themselves. When the two do not work well together or are separated, they become detached from the nature or essence of human beings and enter into uselessness.

#### ***2.2.1 The human soul becomes useless, and the human being becomes detached from his nature***

From Lao Tzu's "circum ambulation" to Buddhism's "six paths of reincarnation" to modern scientist Stephen Hawking's "cosmic cycle theory", it is clear that "The Tao has a cyclic nature. The human soul, as the closest being to the Tao, follows the instructions of the Tao. The human soul can always go beyond the body and transcend to the Tao. However, the impenetrability of the body prevents one from moving freely through the Tao, and the body cannot realize the soul's transcendence in the real world, while the soul cannot reveal itself. Moreover, in the human world, science and technology always act on the being or the being. Science and technology cannot verify the soul's transcendence, and people believe that the soul's transcendence is almost non-existent. Thus, the soul does not win the dependence of the other on it, and when people do not depend on it, i.e., the soul becomes useless, and man becomes detached from his own nature.

#### ***2.2.2 The body of man is useless, and man is detached from his essence***

In Rousseau, man is all in one. Man needs to survive in the harsh environment and climate, and needs to protect his food and dwelling place by chasing away the invading beasts with his bare hands. The primitive man did not need to rely on surrogate<sup>[2]</sup>, So they were immensely strong. When entering the age of technology, people invented, created and produced a large number of substitutes for the human body, and these substitutes made the human body no longer perform its original function, and even replaced the physical activities of the human body, and the original structure and function of the body gradually became useless, and people were detached from their own essence. Moreover, when the soul begins to resent the incompetence of the body, it may change to another species and the human body will gradually die out.

### **2.3 No Nature, No Humans—No Science and Technology World**

The existence of nature (including man) is all indeterminacy, and indeterminacy in turn represents freedom. The true meaning of freedom is protection, i.e., the protection of everything in its essence<sup>[3]</sup>. The existence of science and technology is certainty, and certainty in turn represents non-freedom. Unfreedom means non-protection, i.e., the detachment of everything from its essence. According to Heidegger, modern science and technology are promoting and posing nature. This pushing causes nature, man, to lose its own free nature, and the whole world moves away from the indeterminate, free world at the beginning of the genesis into the determinate, non-free world. Determinism means that things are at rest, and rest is death. This means that when everything enters the world of science and technology, nature and human beings will die, and science and technology will also die after losing the antithesis of uncertainty.

#### **2.3.1 Science and technology is "nature"**

Modern science and technology has evolved from a single science and technology to a combination of science and technology, and finally to a system of science and technology. The combination of different dimensions in the science and technology system results in static and dynamic interdependencies, and these relationships have their own operating rules and transformation programs. With the passage of time, the system continues to expand and expand outward, and the connection of the elements within the system becomes more and more complex. The system of science and technology has formed a huge network and covers everything in the world. At that time, science and technology become "nature". The free existence and development of nature is assimilated by the mechanical existence and development of science and technology. The original free nature will cease to exist, and the mechanical nature will be born.

#### **2.3.2 Science and technology is "human"**

The development of new technologies, such as CHATGPT, intelligent robots, etc., are stronger than humans in collecting information, calculating data and other functions, but they have no mind and no soul. They need the infusion of human mind and soul. When technology becomes more and more technological, technology will gradually replace humans. This replacement does not represent the death of man, but man is technology, and technology is man. First, human beings through the brain interface to their souls, thoughts through the airwaves and other ways into the body of intelligent people, intelligent people are briefly given a human soul, thoughts. At this point, the human soul and the intelligent human strong union, to reach cooperation, the intelligent human is "human". Second, by implanting the nano-chip of the intelligent human into the human brain, the human also has the functions of the intelligent human. At this time, people will rely on the chip, and gradually lose the ability to think and soul activities. At this point, the "human" is the intelligent person. Third, intelligent people replace the work of people, people do not work not only no mind, soul activity, physical behavior also disappeared, people will be in the fog of the day. Gradually, people disappear from the world.

The "Tao" is the homogeneity of nothingness, whose subject is the object and the object is the subject. Science and technology, as the constituent structure of the Tao, need opposites in different fields and at different levels to enrich themselves. Therefore, when science and technology become all existent, they lose the inner dynamics of indeterminacy and the outer conditions of the existence of nature and man. Having lost all opposites, science and technology are unable to know themselves in terms of differences and opposites. Thus, it will eventually perish while being unable to know itself.

### **3. Middle in the Way**

The "middle" of "Tao" is the middle of the difference and the same, the intermediary; it is inside the "Tao". From the perspective of structure, it means that nature, human beings, science and technology are located in the middle of "Tao" and "non-Dao"; from the perspective of dimension, they are located in the middle of "Tao" under the joint efforts of nature, human beings, science and technology. From the perspective of dimensionality, nature, man, and science and technology work together in the middle dimension of the Tao.

From the perspective of structure, the Tao in the beginning is the same, and the Tao itself is the existence of reality. "The process of "creating something out of nothing" is as follows: the repulsive force generated by the same structure of the Tao (nothingness) creates a pair of dimensions, and this

pair of dimensions allows the Tao to transform into all kinds of The great multitude of things. As one of the millions of things, the structure of human beings and science and technology are generated and combined by the Tao, which is the same; however, the structure of human beings and science and technology is not the structure of the Tao itself, which is different. Therefore, the structure of human and technology, as an intermediate link between the Tao and the non-Dao, cannot transform the structure of natural things, the Tao, in any case, but can only assist or improve the structure of natural things, the Tao. The structure of nature and the Tao can only assist or improve the structure of nature and the Tao.

From the perspective of dimensionality, the Tao gives birth to all things, and then all things return to the Tao. These two "Dao", or "Tao" as Lao Tzu called it, never change and are always themselves. What human beings think is changing is only their own "observation" dimension, that is, the observer effect. Being in a different dimension is a different thing. The original Tao has caused nature, people, science and technology to evolve slowly because of the low dimension of human observation of the Tao. The development of modern man and science and technology has changed the dimension of observing the Tao because the Tao has given enough conditions for "free" choice, and man and science and technology have moved from the low dimension to the middle dimension. As civilization progresses, human beings and science and technology get closer to the truth of the Tao and change their relationship with the existence of the Tao by changing themselves. Human beings have become the same part of the Tao in a natural and free way, but they have become the Tao in an ascending dimension because of the progress of modern civilization and the process of intelligence.

#### 4. The same as “the Way”

The "same" as "Tao" has three meanings here. The first is pure sameness, and the second is original unity. The third is that the "Tao" is the same body and the unity, the same life is unity, unity is infinity, and infinity returns to the same. Nature, human beings, science and technology as "other bodies" are in the circular movement of the Tao.

The first "same" means no difference from the Tao, i.e. pure sameness. The reason why nature, human beings and science and technology are the same as the Tao is clearly stated in chapter 16 of Laozi's Tao Te Ching: "All things return to their roots. Where do the roots of nature, people, science and technology come from? Laozi said: "The Tao gives birth to one, one to two, two to three, and three to everything". "The Tao is the mother of all things, the root of all things, and treats nature, people, and science and technology equally. So how does the Tao work? Lao Tzu said: "The Tao is always inactive and inactive, if the king can keep it, all things will transform themselves, transform and want to make". "As the head of all things, the greatest inaction of the Tao is to have action. The uncertainty of the Tao is the freedom of choice and the survival of the fittest, since the universe follow the laws of the Tao freely and evolve and exist naturally. This freedom is the refuge of the Tao for nature, human beings, science and technology; this evolution and existence is the evolution and existence of the highest meaning given by the Tao to nature, human beings, science and technology.

The second meaning of "the same" comes from the aggregation of distinctions<sup>[3]</sup>, the common belonging of what is distinct ,This is reflected in the opening words of Laozi, "the door of all the wonders", that is, "these two are the same, but out of different names". When "Tao" comes out of the "Gate of Many Splendors", it also comes into the visible world. All the worlds come from the transformation of the Tao itself into countless "other bodies" (in fact, itself), and there is a relationship of opposition and difference among the countless "other bodies". No matter how different nature, human beings, science and technology are, they are all transformations of the Tao in different spheres, living in the world in different forms, and knowing themselves through their differences in different areas of the world. The ultimate unification of countless "others" constitutes the "Tao", and also constitutes the "Tao" from itself to the "others" and then back to its own self-knowledge. It also constitutes the self-knowledge of the Tao from itself to the other and back to itself.

The third "the same" means that nature, human beings and science and technology follow the same path of the "Tao". "The Tao is the unity of pure sameness and original unity. This is consistent with Hegel's statement that "infinity is truly infinite only as the unity of the infinite and the finite<sup>[4]</sup>"The path is the same. When the Tao is in motion, the idea that pure sameness (nothing) generates original unity (something) is already very clear. But where does pure sameness (nothing) come from? How should pure sameness and primordial unity complete the circular movement of the Tao? Therefore, the following is a brief description of the relationship between pure sameness and primordial unity to

clarify the path of the Tao.

The intermediary between the two internal and external connections is represented mathematically. Pure sameness represents 0, and primordial unity represents all numbers other than 0. The cause and effect, the beginning and the end of pure sameness are constant 0. The cause of primordial unity is the cosmology that is not 0 in all cases, and the effect is 0, e.g.  $1+-1$ ,  $n+-n$ . Their causes are the opposites of the cosmology, and their effects are the 0 state, the equilibrium state. From this difference, variation, and comparison, it is clear that pure sameness is the same as primitive unity in that the fruit is the same as 0. The difference is in that the cause of pure sameness is 0, and the cause of primitive unity is all that exists except 0.

The relationship between pure sameness and primordial unity emerges. This simple affiliation is as follows: pure sameness is the starting point, according to the circular path of I Ching doctrine - Wuji gives birth to Taiji, Taiji gives birth to two yi, two yi gives birth to four elephants, four elephants give birth to eight trigrams, eight trigrams determine Qiankun, Qiankun gives birth to the Great Work. Therefore, a life of two, two begets four, four begets eight, eight begets sixteen, sixteen begets thirty-two, thirty-two begets sixty-four, sixty-four begets infinity. Infinity is  $\infty$ , which is the two cyclic 0 as the 0 of the two interfaces, while the 0 of the two interfaces is the 0 of the pure sameness and the 0 of the original unity, the final result is the 0 of the original unity, i.e., the 0 of the pure sameness for the cyclic universe, "Tao" is the cycle, so the original unity of the end is the starting point of the pure sameness. In other words, the pure sameness comes from the original sameness, and the original sameness goes from the pure sameness, which completes the independence of the Tao without changing and the circumference of the Tao.

To sum up, the path of nature, man and science and technology are the same as the Tao is as follows: The original pure unity of the Tao is without nature, man and science and technology. The "Tao" is the three, and the three are the "Tao". When the "Tao" separates itself from the "other" because of the same-sex repulsion, the "other" transcends its own opposites in opposition and negation, and improves the "Tao" through the improvement of itself. The "other body" transcends its own opposites in opposition and negation, and improves the "Tao" through its own improvement. After reaching a certain high dimension, the three will come to the end of the original unity and return to the original pure unity of the Tao.

## 5. Conclusion

From the root, nature, man and science and technology are different, in the middle and in the same "Tao", but in different dimensions of the "Tao". Different from the "Tao" means that the three are in the lower dimension of the "Tao", and nature, man, and science and technology as false projections cannot be the source of projection and know themselves through reflection. In addition, the three intervene in each other's opposites, making the opposites alienate and disappear, and at the same time, they cannot protect themselves. Being in the "Tao" means that the three are in the middle dimensional state of the "Tao", and the three oppose each other and negate each other, and develop together with the opposites in the prescriptive nature of the "Tao", and finally improve the "Tao". The "Tao". The same as "Tao" means that the three are in the higher dimensional state of "Tao", and nature, human beings, science and technology and "Tao" originally have the same nature and unity. When the three are separated from the mother body of Tao, they are the "other bodies" of Tao in different fields. When the three are separated from the mother body of Tao, they are the "other bodies" of Tao in different fields, and the countless "other bodies" have differences and opposites due to the relationship, and finally combine with the opposites and annihilate, thus returning to the true nature. Annihilation is the end of the Tao and the beginning of the Tao, and all three are in the same circular movement of the Tao.

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