

The Principle of Oneness and Field-Being Philosophy

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Presented at “A Seminar on Taoist Philosophy”

The 9th Symposium on Field-Being and the Non-substantialistic Turn,

Brock University, St. Catherines, Ontario, Canada,

August 21-26, 2006

Abstract

In this paper, we show the close relationship between Field Being Philosophy and the Basic Theory of Tao Philosophy. The Basic Theory of Tao philosophy is based on the Principle of Oneness. We discuss the synergy of the two formalisms shows another way to appreciate Art of Appropriations. The Field-Being concepts are discussed in terms of the Principle of Oneness. The Basic Theory of Tao Philosophy clearly supports a common pattern of truth and may provide additional understanding of the Field Being Philosophy.

1 Introduction

In this report, we discuss the relationship between the *Principle of Oneness* of Tao Philosophy and the Field Being Philosophy. We limit ourselves to the concepts discussed in the Art of Appropriations by Professor Tong¹ [referred to as the Field-Being Philosophy in this paper] and show how they may be related to the Principle of Oneness, as proposed in *A Basic Theory of Tao Philosophy*² [referred to as the Basic Theory].

Section 2 describes the fundamental principles of Tao Philosophy based on Chapter One of the *Tao Te Ching*. We formulate a two-level architecture of Tao philosophy in terms of classical and actual states. This formulation unifies our direct experiences of the world and the authentic states that reflect the reality. The Principle of Oneness is described in Section 3, where we present a mathematical representation of our model of Oneness. The realities of Tao and the property of Oneness are discussed in Section 4. The Principle of Oneness and the Art of Appropriations are discussed in Section 5. We associate articulation and actualization with the Way of *Wu* 無爲論 and the Way of *Yu* 有爲論 of Tao Philosophy. In Section 6, we apply the same Principle to our concept of time and the karmic effects.

Conclusion is given in Section 7, where we point out the similarity between the Principle of Oneness and the natural way our brain works. We may call Tao philosophy a *Cerebrology* – it is a philosophy of the brain.

2 The Fundamental Principles of Tao

Is there any systematic principle in Tao philosophy? Contrary to popular belief, Laotzu has clearly stated that he has. His fundamental principle of Tao is concisely described in Chapter One of the *Tao Te Ching*.

Laotzu describes the dynamics of Tao in terms of *Wu* 無 and *Yu* 有 and their bound of Oneness. Once this Chapter is properly interpreted, the rest of the *Tao Te Ching* becomes coherent and well within our grasp. We have formulated Laotzu's logics into a Basic Theory of Tao Philosophy² and it is adopted in our interpretation of the *Tao Te Ching*.³ Since this formulation is novel, we shall elaborate it in the following discussion.

2.1 Laotzu's Proclamation of Tao Principles

Laotzu first makes a declaration that teachings should have principles in Chapter 70:

言有宗， All teachings have their principles.
事有君。 All efforts have their guiding rules.

Our interpretation of the above verse is straightforward, but the next portion of the verse has been a source of speculations. Our interpretation is:

夫唯無知也， Unless with *Wu*-wisdom,
是以不我知。 There is no way to understand my principles.

This verse has long been puzzling, maybe because we are overwhelmed by the general perplexity of Tao. Probably and fail to interpret the term *Wu*-wisdom 無知 correctly. We believe that its common association with “ignorance” is incorrect. The *Wu*-wisdom is the wisdom associated with the *Wu* state. This novel interpretation was a major breakthrough in formulating the Basic Theory, although such interpretation is not out of line with our common understanding of *Wu-wei* 無爲 as *Wu*-action. It is also consistent with a similar statement in Prajna: “Prajna is *Wu*-wisdom, so it knows all 般若無知，無所不知。”

2.2 A Two-Level Architecture of Tao Philosophy

The complete architecture of Tao Philosophy is in Chapter One. This Chapter has baffled many ingenuous attempts to interpret. It starts with a perplexing trademark statement: *The Tao we speak of is not the eternal Tao* 道可道非恒道. This paradoxical statement seems to have discouraged any attempt to search for a theory of Tao.

After our analysis, this statement simply indicates that Tao has two levels of appearances. At one level, we can talk about Tao; but the true Tao is at another level that is beyond our words. We choose to interpret the verse as:

道可道也，非恒道也。 Tao may be spoken of, but it is not the eternal Tao.
名可名也，非恒名也。 Name may be given but it is not the eternal name.

This two-level architecture is not paradoxical and this provides a framework for a coherent interpretation of Tao philosophy. If we can recognize this, the words of Laotzu become self-evident and logical.

2.3 Two Modes of Manifestation

Laotzu describes Tao in terms of *Wu* 無 and *Yu* 有. *Wu* is *Wu-Chi* 無極, *the boundless state*, and *Yu* is *the bound state*. *Wu* is unlimited and *Yu* is limited by the appearances in the world. These two modes form a complete description of Tao.

This boundless *Wu* reminds us of the *Apeiron* of the early Greek philosophy as the source of the universe. Laotzu proclaimed *Wu* as the source of heaven and earth and *Yu* as the source of the ten-thousand things. He says:

無，名天地之始。 As *Wu*, it marks the beginning of heaven and earth;
有，名萬物之母。 As *Yu*, it is the mother of ten thousand things.

The boundless nature of *Wu* is everywhere so it seems to be absent to our perceptions. However, *Wu* is not nothingness. We may apprehend its boundlessness immediately and certainly as the holistic *Tzujan* 自然, as the whole appearances of the world.

2.4 Transmutation of *Wu* and *Yu*

In the next verse, Laotzu declares that *Wu* and *Yu* are not independent. This verse is most perplexing and has not been consistently interpreted. Our analysis shows that the verse is a description of the transmutation of *Wu* and *Yu*:

恒無， In abiding with *Wu*,
欲以觀其所妙。 we desire to observe its minute appearance (into *Yu*);
恒有， In abiding with *Yu*,
欲以觀其所微。 we desire to observe its transmuting disappearance (into *Wu*).

This verse clearly describes a process of disclosure of *Yu* and *Wu* in each other. *Wu* and *Yu* are co-arising and co-producing in each other. We do not agree with many popular interpretations that emphasize the word “desire,” which originated from Wang Bi and created a perplexing notion implicating “desire” as part of the basic architecture of Tao principle. Our interpretation follows the symmetry of *Wu* and *Yu* in Tao philosophy, as also recognized by many scholars.⁴

2.5 Dual Manifestation of the Same Tao

Laotzu proclaims that *Wu* and *Yu* are two *simultaneous* manifestations of the same Tao:

兩者同出， The two manifests at the same time; they are
異名同謂。 Different manifestations of the same.

It is important to recognize this concise statement as the *Oneness* nature of Tao. *Wu* and *Yu* are not partial or cyclic manifestations of Tao. They are two equivalent ways to describe Tao; each way is a complete description of the same Tao. The two realms, *Wu* and *Yu*, are *equivalent* at the highest level of realization of Tao.

2.6 The Profundity State

Wu and *Yu* co-exist and transmutate and each is a complete description of Tao. These mysterious natures of *Wu* and *Yu* give rise to the Profundity State 玄. Laotzu simply states that this Profundity State is the doorway to all mysteries of Tao:

玄之又玄， It is profundity upon profundity.
眾妙之門。 This is the gateway to all mysteries.

This ultimate mystery is the foundation of Tao Philosophy. The ancient Sino-graph for the Chinese character 玄 (Profundity) is a 'double cocoons' hanging under Oneness, (☯ or ☵) - as noted by Wulf Dieterich.⁶ In order to bring forth this true mystery of Tao philosophy in a systematic fashion, we shall introduce a conceptual model for our analysis.

3 The Principle of Oneness

Based on our analysis of Chapter One, we need a conceptual model to describe Tao's two-level architecture, the transmutation of *Wu* and *Yu*, and the Oneness of Tao. Our ordinary language is ambiguous when it is used to describe a concept not directly perceived by our senses, such as the true states of Tao. A two-level model, as implicitly indicated by Laotzu, will avoid much unnecessary confusion.

3.1 A Simple Conceptual Model

The core principle of Tao is in the Profundity State, so we have to construct a model to describe this Profundity State. Laotzu presents it as *Wu* and *Yu*, bound with Oneness. The concept of Oneness as eternity and reality is similar to the concept of Being and Oneness of Parmenides.

The actual *Wu* and *Yu* states are mysterious, but we may approach them from their asymptotic states which we can describe in our ordinary language. The asymptotic states are what we can immediate sense and simply perceive. We call these the classical states. In a simple model, the Profundity State consists of the actual states of *Wu* and *Yu*. The relationship may be depicted as Figure 1:

The classical states are our conventional way of describing the actual states, which holds the reality with Oneness. In the architecture of Tao Philosophy, the classical *Wu* and *Yu* states are abstract states chosen to describe the actual *Wu* and *Yu*. The choice of the classical states is subjective and represent what we uncritically perceive; the actual states are bound by Oneness and represent the realities. The classical states are what we can speak of, and the actual states are beyond our words. This leads to a two-level model appropriate to describe Tao.

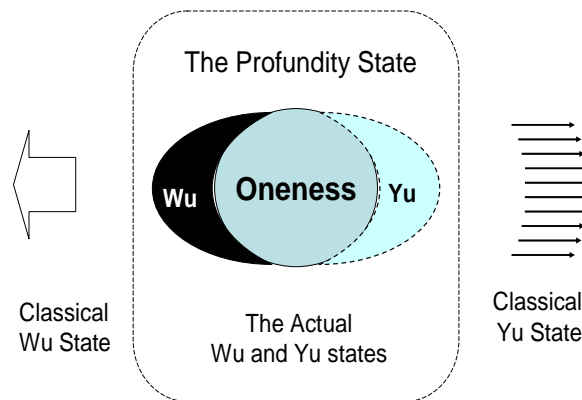


Figure 1 The Profundity State of Oneness

The single constraint of the model is that the actual states must preserve Oneness. The classical states, due to their artificial partitions, are not real and are unstable due to their residual interactions. Only the actual states can be stable, representing “instances of eternity” in this world of appearances. However, the choice of the classical states is not arbitrary; the classical states and their proper interaction should bring these states back into Oneness. For this reason, the classical states *with their interactions* must also preserve Oneness.

In the Field-Being Philosophy, we may identify the *substantiated experiences* as the classical states and the *non-substantiated transfinite subjects* as the actual states. We need to construct the web of the classical and the actual states within the limits of our subjective perspectivity. The Web is the interaction model of transformation from the classical states into the actual states.

3.2 Interaction Model for the Oneness State

We need an interaction model to harmonize the interactions among the classical states, so we can transform them into the actual states. We have divided the Oneness of Profundity into Wu and Yu . The interaction model may be shown in Figure 2:

This is a model of two classical states interacting with a residual interaction. We have denoted the two classical states as W_0 and Y_0 and their residual interaction V in Figure 2(a). When the interaction is *harmonized*, the classical states are transformed into two new actual states of Wu and Yu , \mathbf{W} and \mathbf{Y} , as shown in Figure 2 (b). In this example, the harmonization process is complete, so the residual interaction vanishes ($V_R = 0$); the actual states are stable and preserve the essential character of Oneness. This process of restoring Oneness in the classical states is called actualization.

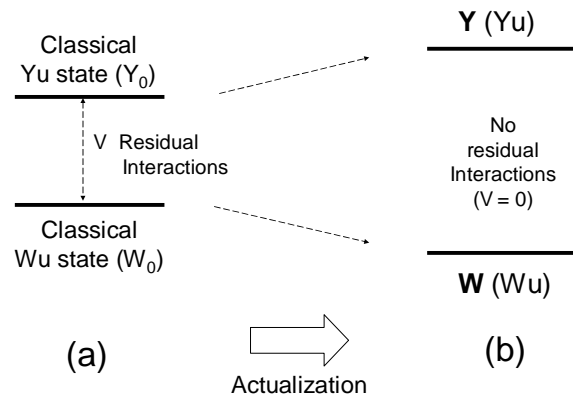


Figure 2 Actualization of the Classical States

3.3 A Mathematical Representation of Oneness

With our interaction model, the actual states become mixtures of the classical states. This mixing is not a heterogeneous aggregate of the classical states, since the actual states do not exhibit the nature of the classical states. All classical states are completely absorbed within each actual state. If we still see the classical states in the actual state, they are illusions as warned by Nagarjuna in Buddhism.

Fortunately we may introduce a mathematical model to represent the Oneness nature of the actual states. The interaction shown in Figure 2 is common in Physics and the relationship between the classical and the actual states is mathematically simple. We may write the actual states, \mathbf{W} and \mathbf{Y} , in terms of the classical states, W_0 and Y_0 , as:

$$\begin{aligned} \mathbf{W} &= \alpha W_0 + \beta Y_0 \\ \mathbf{Y} &= -\beta W_0 + \alpha Y_0 \end{aligned} \quad \text{[Equation of Oneness]}$$

This is the *Equation of Oneness* relating the actual states to the classical states. Here we have the actual states, **W** and **Y**, as *superpositions* of the classical states, W_0 and Y_0 . The coupling parameters, α and β , are determined by the interaction V . We also have $\alpha^2 + \beta^2 = 1$; in case of strong coupling, $\alpha = \beta$; and, if $V=0$, $\beta=0$. This equation is an expression for the *entanglement* of the classical states in reality.

The actual states **W** and **Y** differ only by a 90-degree phase difference and they are orthogonal to each other, as shown in the equation. Both states have Oneness, so we may say that **W** and **Y** have the same *Ontological Identity*, as indicated by Tong. Moreover, if we know one, we will automatically know the other.

The classical states are ‘mixed’ in the actual states in the Equation of Oneness, which shows that the actual *Wu* state has a component (βY_0) of the classical *Yu* state. The actual *Wu* is said to *project* itself onto the world within our senses. This process is called the *projection* of the actual *Wu* state. By the same token, the actual *Yu* state has a component ($-\beta W_0$) of the classical *Wu* state so that the actual *Yu* is not totally confined to our senses: the limited *Yu* is spread onto the unlimited sphere of *Wu*. This is the *spreading factor* of the *Yu* state onto the boundless space of *Wu*. Projection and Spreading are two important features in preserving Oneness.

3.4 Symbolic Representation of Oneness

The boundary between *Wu* and *Yu* may appear mysterious and its fuzziness has been long recognized by Taoist philosophers. We have formulated such fuzzy nature in terms of a mathematical relation, which is not beyond our comprehension. The Equation of Oneness is simply an abstract mathematical representation of our familiar *Tai-Chi Symbol* 太極圖 or *Yin-Yang* symbol. This is shown in Figure 3.

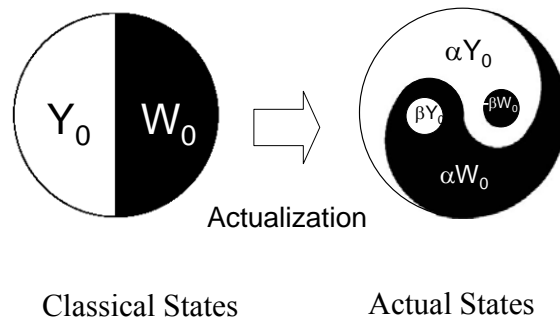


Figure 3 Tai-Chi Symbol

We may now see the symbol as a clever way to overcome the limitations of our language in the description of Tao philosophy. As in a field of harmonious *Chi*, the symmetry of *Yin-Yang* is conserved in the symmetry of *Wu* and *Yu*.

3.5 The Realities in the Tao States

There are important consequences of our model. The manifestations of Tao are treated as *states* and not as *things or realities*. However, the phenomenal things may be derived from these states, as prescribed in the quantum theory. The properties of a state Ψ are contained in its *probability density* of the state function, $\langle \Psi | \Psi \rangle$ or $|\Psi|^2$. From the Equation of Oneness, the properties of the actual *Wu* and *Yu* will contain a cross term $\langle W_0 | Y_0 \rangle$ representing the coupling “transmutations” of the classical *Wu* and *Yu* in the classical sense. Other properties may be obtained in the ‘measurement’ on the state. What we can observe in Tao is a measurement of the Tao state; a measurement is an *Expectation Value* z of an action operator Z in the state: $z = \langle \Psi | Z | \Psi \rangle$. Any conceptualization of the Tao state is an operation on the state. This is consistent with the Field-Being formulation that every concept is a concept of activity in the state, and every word is a verb-word.

Another interesting consequence of our model is that Tao is manifested by *Wu* and *Yu*, in a way similar to a hologram. An ordinary hologram is a three-dimensional image produced by two lasers with a *phase difference*. The full image of Tao is produced by shining two mysterious lights of *Wu* and *Yu* on the appearances of the world. *Wu* and *Yu* differ by a phase difference, as shown in the Equation of Oneness. As a Tao hologram, Tao is retained in every piece of the fragment of the appearances of the world: every part reflects the whole!

3.6 Transcendental and Horizontal Nature of Reality

We may associate the Tao states with transcendental and horizontal views of reality in the Field Being Philosophy. The classical states are our direct experiences that can be expressed in our ordinary experiences, so they may be considered as our *horizontal experiences*. The actual states transcend our ability to describe in the ordinary language, so they are abstract beyond our ordinary experiences and may be associated with the vertical *transcending experiences*.

3.7 The Classical States are not Reality

The Equation of Oneness shows that only a co-dependent collection of the classical states can constitute a reality. Our common error is to try to reduce a reality to a classical state or to try to seek reality in a classical state. The classical states *per se* can not exist as realities; only a inter-related set of classical states can constitute a reality.

Although our experiences are always in flux, they, if properly recognized, can lead us to a transcendental eternal reality. There is no contradiction to have eternity with internal dynamical changes. This relationship may be illustrated in the following familiar example in Mathematics: the functions $\sin(x)$ and $\cos(x)$ are always in flux and vary with changing values of x , but their combination in the form of $f(x) = \sin^2(x) + \cos^2(x)$ is always constant as one: $f(x) = 1$.

We may see $\sin(x)$ and $\cos(x)$ as our classical states and $f(x)$ as our actual state. From this example, we can also understand that the classical states completely disappear in the actual state. That is, we cannot say that there is a $\sin(x)$ or $\cos(x)$ in a constant function $f(x) = 1$. The classical states must be correlated properly; in Buddhism, they are said to have *dependent originations*.

3.8 The Pro-*Wu* and the Pro-*Yu* Groups

Our formulation may provide a systematic framework to present Tao philosophy in a much less ambiguous fashion. For example, *Wu* and *Yu* are symmetric and of equal importance in Tao philosophy and there should not be any preference for *Wu* or *Yu*. Many unnecessary arguments made by Pro-*Wu* 貴無派 and Pro-*Yu* 崇有派 groups may be due to their failure to distinguish between the classical and the actual states. With proper distinctions, many opposing philosophical views will become complementary. We may reconcile their differences by clarifying the ambiguities in their languages.

For example, the Pro-*Wu* group may simply be pursuing the *actual Wu* by advocating against the classical *Yu* states. At the same time, the Pro-*Yu* group may be pursuing the *actual Yu* state by avoiding the classical *Wu* state. Under such consideration, both groups are advocating the same truth in a complementary ways since the actual *Wu* and the actual *Yu* reflect the same Tao.

4 The Nature of Oneness

The core nature of Tao is its Oneness. All realities must have Oneness. This is also proclaimed by Parmenides that we should only think of the actual states that have Oneness. We should not speculate on anything that does not have Oneness.

The two-level architecture of classical and actual states is essential in our understanding of Tao. When Laotzu proclaims transmutation of *Wu* and *Yu* in Chapter One, he is clearly referring to the actual states of *Wu* and *Yu*. Only the actual states can transmutate with each other. Most confusion about Tao may be avoided if we maintain the two-level architecture of Tao.

Only if we flatten this ‘two levels’ into one level, the discussions will lead to uncontrollable paradoxes. In the classical state, there is no reality; all classical states inter-dependent. This is also the base of Buddhist *Theory of Sunyata*.

4.1 Oneness of *Wu* and *Yu* States

In Tao, the Profundity State has Oneness. *Wu* and *Yu* also have Oneness. They are the realities in Tao. *Wu* is the *boundless* and *Yu* is the *bound* manifestations of the same Tao. The boundless *Wu* state is not totally inaccessible to us and can be immediately and certainly apprehended as a whole. It is not completely beyond all appearances since it has a connection to the classical *Yu* state, as shown in the Equation of Oneness. The bound *Yu* state, as the appearances in the world, is held together by Oneness. It is not totally within our grasp since it has a connection to the classical *Wu* state. They both retain the ultimate symmetry of Oneness as an infinite continuum sphere. Therefore, their Oneness has the same properties as “emptiness” so they cannot be perceived simply as direct experiences.

These states are often called the ultimate or the greatest. We may identify *Wu* with the Greatest Ultimate 太極 or *Wu-Chi* 無極, and *Yu* with the Greatest Harmony 太和. The Profundity State constitutes the unique Oneness nature of Tao 太一.

4.2 The Let-Be and the Radical Nothing

The Oneness nature is also described in the Field Being Philosophy in various ways. The Profundity State 玄 is the highest state of *One Being* of Tao. All realities in Tao are related back to this One Being and this is the *Radical Monism* of Tao. The One Being is the primordial source of the *Radical Nothing* and the *Let-Be*.

We may identify this Radical Monism with our Principle of Oneness, Radical Nothing with the state of *Wu*, and the Let-Be with the state of *Yu*. By letting the Oneness state be, we may perceive it as a holistic state of *Tzujan* 自然. From the *Tzujan*, we may perceive the appearances of the world. This relationship is shown in Figure 4.

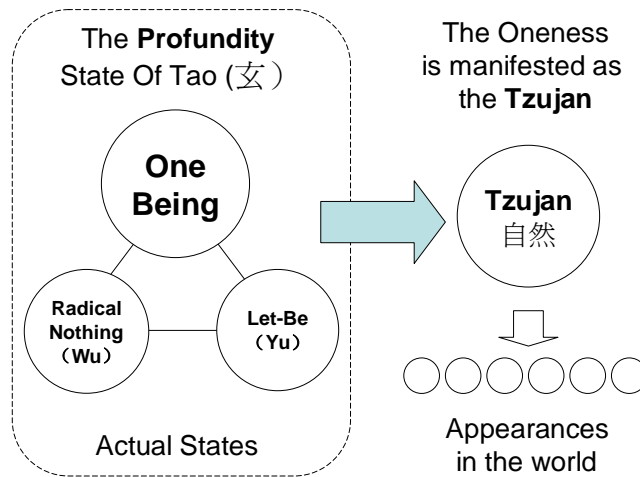


Figure 4 Radical Monism in Tao

In general, we may identify the Oneness state with *Tzujan*. Here we have associated *Tzujan* with the *Yu* state. The *act of letting-be* is the primordial activity of Tao that let the *Yu* be the source of all beings in the world. This holistic *Tzujan* is the harmonious state of all beings in the Tao universe.

There are many ways to appreciate the unity of Oneness and appearances, such as “apprehension of Oneness as recognition of appearances 感一如實.⁷ The One Being is connected to all beings, so that the Oneness may be preserved in all activities and all realities. All appearances are related to the One Being and there is no separate multitude of beings in the appearances. All beings are connected to each other via the One Being and reflect the true Universal Perspectivism in Tao. This Radical Monism is full of internal dynamics, as indicated in the Field Being Philosophy.

4.3 Two Processes of Seeking Oneness

The purpose of our analysis is to provide a platform for a systematic way to seek Tao. Laotzu has skillfully integrated Oneness and the appearances into one single framework. We may seek Tao either from the Oneness or from the appearances. Both *Wu* and *Yu* are complete manifestations of Tao and the truth may be approached from either direction. These two processes are called the Way of *Wu* and the Way of *Yu* in the *Tao Te Ching*. The Way of *Yu* and the Way of *Wu* are equivalent, respectively, to the reality process (actualization) and the truth process (articulation) of the Field Being Philosophy. They represent two ways to seek Tao as the *doctrine of two truths* in Tao philosophy.

4.3.1 Process of Actualization as the Way of *Yu*

In the way of *Yu*, we start from the classical states. The classical states are based on our subjective experiences and the particular choice depends on the perspectivity of the percipient subject. This is a process of actualization by re-constructing a reality from the classical states. This process is based on the Way of *Yu* 有爲論 by following the *Yu* states. It is also called a reality process or a theory of Becoming.

We may also identify this process with “apprehension of Oneness in the appearances 感一”, “generation of the actual states along the appearances 緣實生虛”, or “entering from square into roundness 方而圓”. This wisdom discovers realities in the appearances 落實智.⁶

4.3.2 *Process of Articulation as the Way of Wu*

In the way of *Wu*, we start with *Wu* and maintain Oneness in the process of articulation from a reality to our world of experiences. Our activity is to express a reality in terms of the proper set of classical states and their interrelatedness. It is a *truth process* of *articulation* in the Field Being Philosophy. In general, articulation involves identifying a topological region and the classical states to represent the local reality (a being). This is a process of self-appropriation of transfinite subjects. The art is to maintain Oneness when articulating a reality in different levels with different sets of classical states.

The process, starting with *Wu*, is called the Way of *Wu* 無爲論. We may identify this process with our ability to “render into appearances 如實”, to “apprehend Virtuality and transform it into appearances in the world 乘虛化實”, or to “enter from roundness into square 圓而方”. This wisdom apprehends the actual states with virtuality 乘虛智.⁶

4.4 **The *Wu*-wisdom of Oneness**

We would like to point out that both ways of seeking Tao requires the same ultimate wisdom in Tao, which Laotzu calls the *Wu*-Wisdom 無知. It is the wisdom associated with the Oneness state. With this well-rounded wisdom 圓的智慧, one will be able to act with *Wu* 無爲 or to act with *Yu* 有爲 without deviating from Oneness of Tao.

5 **The Art of Appropriations**

We may now discuss the Principle of Oneness in light of the Field Being Philosophy, by following closely Professor Tong’s discussions of the Art of Appropriations.¹ Appropriation is to preserve Oneness in our pursuit of realities.

5.1 **The Profundity State (Ontological Identity)**

We may start with the Profundity of Tao as the One Being and this One Being is manifested *in totality* in the *Wu* and the *Yu* States. *Wu* and *Yu* are each in Profound Unity 玄同 with Tao. The entire Universal Matrix of Tao in the Field Being Philosophy may be associated with *Wu*, *Yu*, and the Profundity states.

Field Being Philosophy also introduced the concepts of *Let-Be* and *Radical Nothing*. We may identify *Yu* as the Let-Be state. The Let-Be state is a holistic manifestation of the One Being and its whole is represented by the *Tzujan*. We may identify the Radical Nothing state with *Wu*, since the *Wu* state is mostly beyond our senses. In our formulation, the Let-Be and the Radical Nothing states have the same Oneness. The two states co-arise and transmutate into each other as *Wu* and *Yu* do. At this highest level, we may state the First Field Principle as the *Ontological Identity* of *Wu* and *Yu*.

The Let-Be and the Radical Nothing states are not independent, since they are encoded in each other in the way described by the Equation of Oneness: if we know one of the states, we will have enough information to construct the other state.

5.2 Topological Regions, Local Beings and the Reality

The One-Being is well-rounded and cannot be further described. In order to understand the internal dynamics of One Being, we may divide the Tao universe into topological regions and hope to reveal its internal realities. All topological regions and their beings are a continuum interconnected as Oneness in the Universal Matrix.

By nature, we only have limited access to Oneness and we can only perceive a limited region. However, within this region, the *local realities* must also have Oneness in order to qualify as authentic beings in the region. Oneness is not divisible. We cannot simply separate a being out from the One Being in a topological region. We may apply the Principle of Oneness to analyze such local realities.

5.2.1 Local beings (Ontological Differences)

In order to study the internal beings in the Tao Universe, we divide the Tao universe into topological regions. In order to preserve Oneness, these regions are still connected. A topological region is shown in Figure 5.

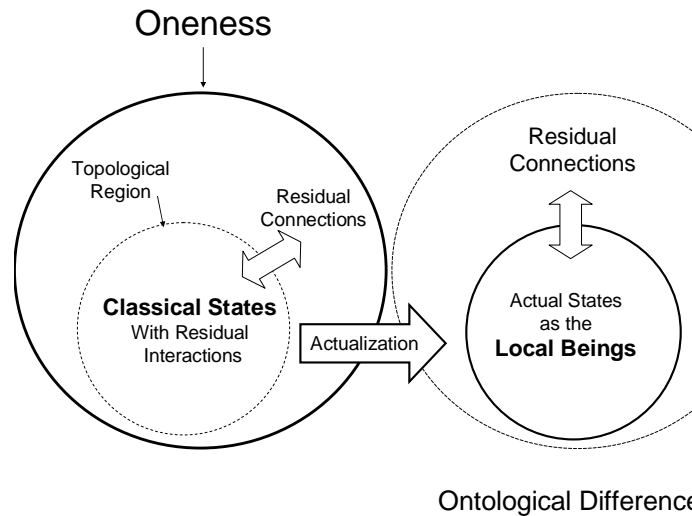


Figure 5 Topological Regions and Local Beings

The topological region is defined as a subset of the *Yu* state. We want to characterize the realities in the region. Following the actualization process, the region may be described in terms of a set of classical states and the residual interactions among the classical states may be harmonized to form the actual states in the region. We show these actual states as the *local beings* in the *isolated* region. When the topological region is separated from Oneness, there is a Residual Connections between the region and the rest of the Universe. A local being is ontologically different from the One Being. The local being is at best an approximation to the One Being when the region is large. This *ontological difference* shows the deviation of the local being from Oneness. This is how we can identify the local beings in the Great Ocean of Becoming, within our perspectivity represented by the region we choose. Therefore, the local beings are not the authentic realities in the world.

Due to our inherent limit to comprehend, our philosophical discourses can only be held at the local being level. It is reflected in the ontological differences of Heidegger's beings. For Heidegger, the *local being* would appear as a being in the light of One Being and "Being of the beings 'is' itself not a being."⁸ These local beings lack completeness in their authentic realities, as the Being. A local being is recognized as a "proposition" with partial truth by Whitehead.⁹

In order to reconstruct the authentic realities, we have to harmonize the residual connections of the region with a greater region or the whole region. In doing so, the local beings may regain their authenticity and eventually merged with the One Being. This is an actualization process, which may be carried out in multiple stages.

5.2.2 Actual Beings (Ontological Equivalence)

To be authentic realities, the local being needs another level of actualization, by re-connecting to the rest of the Tao Universe. That is, we may construct the *actual being* from the *local being* by harmonizing the residual connections with the whole Tao Universe. These actual beings are the realities in the region. Every being has a “back-bending” connection to the whole. We call this actualization of the local being the process of Global Spreading with Oneness, as shown in Figure 6.

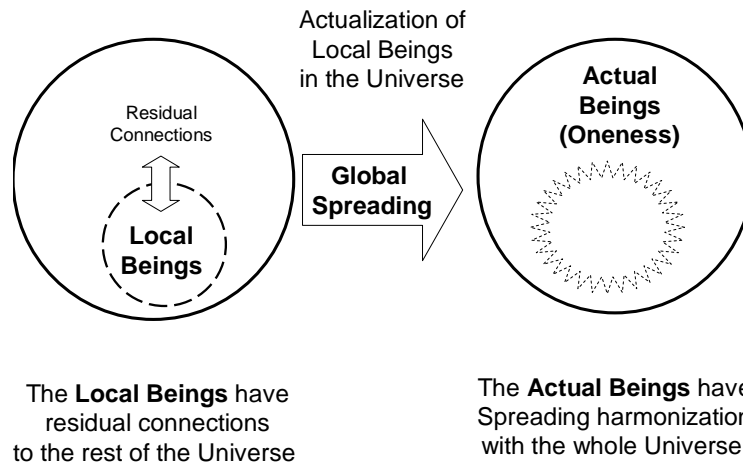


Figure 6 Global Spreading (Unification) with the Universe

The actual being is in harmony with the whole universe, represented by the *Tzujan*. The local being is a *finite subject* and the actual being is a *transfinite subject*, which is embedded in the world. Habermas stated that “World is always prior to the subject that relates itself to objects in knowing and acting.”¹⁰ In our analysis, an ‘approximate being’ is abstracted from the *Tzujan* and then embedded in the *Tzujan* again in order to preserve Oneness. This is the *Field Principle of Tao*.

Therefore, our perspectivity in a region can also reflect the whole *Tzujan* if the residual connections are properly taken into account. All such perceptivities may be a perspective of the One Being. Therefore, an authentic being in Tao should always reflect the holistic *Yu* or Oneness; the “thing-in-itself” is not real, when separated from the *Tzujan*. All actual states in Tao reflect the same Oneness of Tao. This is our third Field Equation in the Field Being Philosophy: the *Ontological Equivalence* of all beings.

5.3 The Process of Actualization and Articulation in the World

As shown in the Basic Theory, we may associate different topological regions with different levels of synchronization with Tao. We may achieve *local Oneness* with Tao in a region. After we have achieved local Oneness in a region, we may expand to a larger

region to reach a higher level of Oneness. In practice, it will take infinite steps to achieve the Profound Unity with Tao. The actualization process is shown in Figure 7.

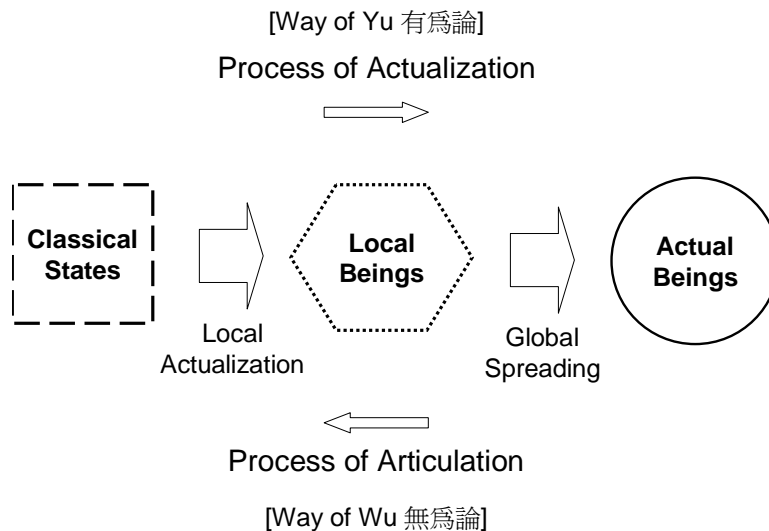


Figure 7 Local Beings and Actual Beings

At the first level, we have to harmonize the classical states to form the actual states as the local beings in the region. This process is called the local actualization. The local beings may be further actualized into the actual beings by the process of Global Spreading.

The above process of actualization, or the Way of *Yu*, is discussed in the Art of Appropriations. This process may be reversed as the process of articulation, where we start with the Actual Beings and articulate them in terms of the local beings in the region of choice. The local beings can then be described by their classical states and interactions. This articulation process is also shown in Figure 7.

Both the actualization and the articulation processes must obey the Principle of Oneness at each step. Laotzu gives examples of actualization and articulation in the *Tao Te Ching*, to guide us to create worldly institutions. More details are given in the Basic Theory.

5.4 Paradoxes as Necessity to Maintain Oneness

Since a reality is always well-rounded, it has perfect symmetry. When we articulate a reality with classical states, we will inevitably include opposite and contradictory classical states in order to preserve the Oneness. For this reason, our articulation of the realities is always paradoxical in the classical sense. Nevertheless, such paradoxes should disappear when Oneness is restored.

Paradoxes will appear when Oneness is broken. For example, the “chicken and egg” paradox may be avoided if we take into account the fact that the *classical* chicken and the *classical* egg are not independent. The actual chicken and the actual egg are comprised of the classical chicken and classical egg in an inseparable and entangled mode. There is chicken in the egg and there is egg in the chicken. They penetrate into each other.

6 Oneness of Time and the Karmic Effects

Time is a Being with Oneness: Time is a Continuum with the state containing all events. When we sub-divide Time into three separate segments (past, present, and future), we introduce three classical states of Time: the classical past, the classical present, and the classical future. These three classical states of Time are not independent and are inter-dependent in the Oneness of Time. In our model, each of the actual states will be superpositions of all three classical states.

6.1 The Actual Time

The continuity of time is reflected in the actual states of Time. The actual state of the present is an entangled state of all time segments. For example, the actual present state will have components of the classical past and the classical future. It may seem paradoxical, but it is consistent within the Principle.

This view is also reflected in Mead’s *Philosophy of the Present*: “Thus the future is continually qualifying the past in the present” and there is a “fundamental relation between the future and the past in the present.”¹¹ Similar notion of time is also expressed by Habermas: “The horizon open to the future, which is determined by expectations in the present, guides our access to the past” and “we appropriate past experiences with an orientation to the future.”¹²

6.2 Karma

The above seemingly puzzling nature of time was actually used by early Buddhists in understanding karma. The past, present, and future are overlapped.¹³ In the doctrine of Non-Obstruction, Chang describes it as “the past can enter into the present and future” and “all three times can be ‘contained’ or ‘dissolved’ into the one moment of ‘eternal present.’”¹⁴

The past actions are actions that happened in the classical past. The effects of the past actions are felt at the classical present. This karmic effect seems to be a natural result of the Oneness of Time. It is natural to see the effects of the past actions on the present and the effects of the present actions have impact in the future.

We should note that not all past actions have karmic effects. The action performed within the bound of Oneness will not have karma effect; only volitional action will have karmic

effect. Therefore, karmic effect is a result of an “un-harmonized” residual interaction in the past, i.e., the past actions that deviate from Oneness.

The accumulated karmic effects form the Karmic Warp in the Universe, which requires our Karmic Labor to correct and achieve harmony in the present, by eradicating the Karmic Warp. Karmic labor involves both actualization and articulation of Oneness. One of the Karmic labors is to eliminate our ego, which appears when we cannot maintain Oneness with Tao. When we take our limited experiences as realities, we create our Ego. Ego is a deviation from Oneness.

7 Concluding Remarks

We have discussed the Principle of Oneness and its applications to the Field Being Philosophy. The Principle of Oneness formulation can simplify our description of Oneness that is critical in dealing with the transcendental reality. The theory is a natural and convenient extension to our ordinary language. The Principle of Oneness is clearly explicated in the Field-Being Philosophy.

With the concepts of classical and actual states, we can maintain consistency in our interpretations of Tao Philosophy. All appearances and realities exist concurrently within Oneness. Appearances should not be ignored in our pursuit of realities and vice versa. The Principle of Oneness is obeyed in many other ancient philosophies, including Parmenides, Heraclites, Indian ancient philosophers, Buddha, and Nagarjuna, etc. These two ways of truth are not foreign to modern Western philosophy: Whitehead’s reality process is a way of actualization.

Field Being Philosophy and the Principle of Oneness clearly support the *Doctrine of Two Truths* of Tao: The Way of *Yu* and the Way of *Wu* lead to the same truth. The Way of *Yu* is analytical and the Way of *Wu* is holistic. The similarity between Tao Philosophy and our brain is obvious: the left-brain senses and experiences all appearances and the right-brain synthesizes and intuits the wholeness without a bound. When these two brains work in unison, we may preserve Oneness. In our speculations, it is important to maintain such Oneness as our source of creativity.

As a concluding remark, we would like to associate the way our brain works with our Principle of Oneness. The left-brain is a *Yu*-brain and the right brain is a *Wu*-brain, and there are intimately interconnected. This is a philosophy of the brain, which we shall call the *Cerebrology*, as shown in Figure 8.

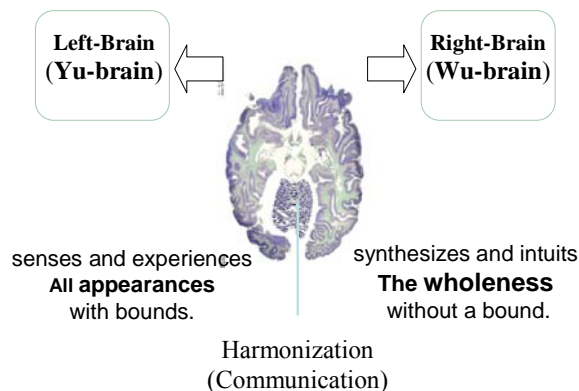


Figure 8 Cerebrology - Philosophy of the Brain

We may speculate on this analogy. Are *Wu* and *Yu* of Laotzu simply products of our Brain? Or, have our brains developed in such a way to cope with the *Wu* and *Yu* in the Nature? Is our philosophy only a mirror image of our brains? Can we extend the Principle of Oneness to define a Human Being as the Oneness state of the right-brain and the left-brain?

8 Acknowledgment

The author would like to thank Professor Vincent Shen for suggesting my study on the Field Being Philosophy and Professor Lik Kuen Tong for his support to submit this paper. The author would also like to thank Jongsong Chien and Mark A. Ristich for their invaluable comments on the manuscript.

NOTES

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