Other Thoughts on the Philosophy of Big Life

Ruiyu Zhu^{*1}

^{*}Jiangnan University, Wuxi, P.R. China.

Abstract

This article supplements the information that the Big Life philosophy fails to adequately explain. First, there is a discussion of the relationship between the five basic views of the Big Life philosophy. The point is made that these five basic views are consistent with the five basic elements of the five-element system elaborated from the systematic laws of life present in the material world. Second, it analyzes the main factors that affect human cognition, which include the following: the complexity of things, the characteristics of the cognitive path, factors related to the observer, and environmental factors. It is precisely because of these natural problems that we have direction and goals for growth in our lives. The process of continuously solving these problems is also the process of continuous growth and growing prosperity. Finally, five basic levels of the spiritual world are proposed. There is an emphasis on the transition from the rational world to the constructed world as an urgent task for human beings. This offers a basis for an integration with natural evolution that will promote humans' true vitality.

In previous articles, I systematically expounded upon basic concepts, such as natural driving forces, the underlying nature of life, the composition and characteristics of consciousness, the rational reconstruction of the spiritual world, and the scientific connotation of the five elements. I collectively refer to these views as the philosophy of Big Life. However, the question remains of how these five basic concepts are related to each other. What are the basic factors that affect human cognition? Can our spiritual world be further divided? What are the shortcomings of rational spirit? Is there a higher level than the rational spirit? These questions will be addressed individually.

The interrelationship of the five basic viewpoints of the philosophy of Big Life

Five basic viewpoints of the philosophy of Big Life are an exploration of the manifestation of life information in the human and natural material system, which is in accordance with the Five Elements Law. "The scientific connotation of Yin-Yang and the five elements" is metal², because it is the most essential law derived from nature. "Natural driving force" is water, because it is the provider of energy and related material foundations upon which our life system depends. "Understanding the essence of life" is wood, because it is the construction of life system itself. "The

¹ This is a working document which has not been peer reviewed yet. Please address any comment or remark to ry_zhu@hotmail.com or ry_zhu@sina.com.

² the essence of yin and yang is explained in detail in my article "understanding the essence of life".

composition and characteristic of the conscious environment” is fire, because consciousness is the functional and blossoming part of life. “Active reconstruction of the spiritual world” is earth, because of its multiple purposes: dissolve the ego into society, remove various obstacles from human life, enable life information to grow and expand, and provide a basis for a better future life.

Many of us pursue happiness and beauty. When we have vitality, beauty and happiness can become a natural manifestation. To the contrary, happiness and beauty will not be truly obtained. Therefore, the most important thing for people is to have vitality. For human beings, there are two aspects to life, one is material and the other is spiritual. The growth of physical life is passive. It will automatically grow if one maintains the basic food supply. The space where it can grow is limited. What is needed is active management, so that our body may maintain a relatively healthy state. The growth of spiritual life requires initiative. The existence of nature will constrain the growth of the spiritual world, which requires humans to actively open up spiritual life in order to actively vitality. The spiritual life is infinite; it is able to confront obstacles and overcome the constraints of time and space. The spiritual self can be truly changed and really perceived. Humans need to build the spiritual self. Rebuilding requires a foundation; I offer the Objective Belief of Nature. With this foundation alone humans may truly grow in harmony with nature and cultivate vitality in their lives. Therefore, to truly love oneself means to take care of the spiritual self and the physical self in a comprehensive way. There are different ways of loving these two selves.

Any problem in the real world and any malignancy ultimately is related to life. Any evil and unpleasant phenomenon eventually will make life unsustainable for the future development process. Therefore, we need to actively construct vital values and beliefs. Only in this way will we truly build a culture of vitality and assure that everyone's spiritual world gains vitality; the ultimate goal to create a society full of vitality. The growth of our spiritual world must inevitably be integrated with the growth of nature, so that we can truly obtain the natural driving force of life. When we focus on the efforts consistent with the trend of natural forces, everyone's happiness will become a natural manifestation. If each person takes the initiative to pay attention to this society, actively learn and think, and better serve society, the reward will be better service and experiences. Let us act together to build a beautiful society that belongs to everyone. Let our life grow together with the life of human society and the life of this natural system so that we may cultivate the glory found in each of us.

Basic factors affecting human cognition

Our understanding of things will inevitably be flawed. What factors prevent an objective understanding of things? These factors include the complexity of the entity, the characteristics of the cognitive path, the characteristics of the person, and environmental factors. These naturally existing factors make an understanding of objective things difficult and accuracy elusive.

1) The complexity of things themselves

First, the environment people live in and the various events they face form part of a complex system characterized by dynamic changes. For complex systems, the law of things has different levels; different laws correspond to different levels. However,

humans rarely pay attention to this structure. Rather, they proceed as if those levels did not exist and apply the same basic laws to higher levels. Second, everything is in the process of a dynamic layer-by-layer evolution. However, understandings often remain at a relatively static level. Consequently, comprehension is compromised. Third, positive and negative feedback are a basic feature of complex systems. Anything that exists will adjust according to positive and negative feedback. Yet humans tend to value one aspect and ignore the other. Therefore, they are unable to analyze the problem comprehensively. Additionally, phenomena always are in the process of dynamic change and development. The course of change and the influence of cognition on phenomena make it difficult for people to objectively understand things.

2) Characteristics of the cognitive path itself

Our understanding of nature possesses unique characteristics. These characteristics determine that the cognitive process needs to be subject to certain rules. These characteristics primarily include: a) an understanding of things requires an internal growth process for the corresponding information and the extent of internal growth determines the extent to which one can identify and discover; b) the distinction of things makes understanding them easy to produce incompleteness and one-sidedness (one often fails to recognize that the complete cycle of a thing is the thing itself); c) factors such as the spiritual world's propensity for imprisonment—due to a variety of reasons—makes it impossible to objectively understand the world; d) intuitive receptors often take over and the limitations and discontinuities of human capabilities are ignored; and, e) it proves easy to overlook that concepts—not the presence or absence of things—are the material basis of the spiritual world.

3) The observer's own factors.

The physical foundation of humans determines that one may only understand things one-sidedly. These limitations may be manifest in a variety of ways. First, the physiological basis of human life determines that they are easily influenced by a range of desires. Second, the expectation of results often determine the choice of cause. Humans also tend to seek perfection. The contradiction between expectation and reality and the contradiction between perfection and reality represent huge constraints on a feasible understanding of the process of the movement of objective phenomena. Third, humans also become imprisoned by intuitive perception and kidnapped by intuitive responses. Fourth, imprisonment may also take the form of an overprotection of the spiritual world. People need to realize that frustration is necessary for growth. Finally, human inertia and disorder are important reasons why it proves difficult to understand things objectively.

In addition to the limitations represented by the physiological basis of human life, the observer also is constrained by human tendencies to do the following: a) be led by evaluations, including invisible ideas, various labels, and good or bad judgments; b) be imprisoned by existing foundations, which include narrow experiences, existing knowledge, and the limitations of the experience itself; and, c) impose objective parameters that limit cognition.

4) Environmental factors

The environmental factors that affect cognition primarily include the influence of social structure on cognition, the abduction of people's cognition through the use of various social labels, and the invisible implantation and plasticization of people's cognition by concepts circulating in the existing cultural environment. Additionally, the interference of various environments also affects people's true cognition.

The above reflection of some of the subjective and objective factors that affect understanding suggests that it actually is very difficult to form an objective understanding of things. There is a need to eliminate the cognitive deviations caused by subjective factors as much as possible, to achieve an accurate understanding of the objective world.

Five Spiritual World Levels of Man

The structure of the human spiritual world can be divided into five levels. I have already conducted an in-depth analysis of them in the previous article on the Five Elements Theory. A profound truth may be found in that theory. The growth of the external world is a process that passes from metal through water, wood, fire, and earth. Moreover, the process begins from inside and moves outward. The conscious world is characterized by a cognitive growth process from the outside to the inside of objective things. This process must be move from earth to metal, and then in reverse. If the process is described in spiritual language, it is the world of consciousness (referred to as Conscious world), the world of knowledge (referred to as Cognitive world), the world of reason (referred to as Rational world), the world of construction (referred to as Constructing world), and the world of freedom (referred to as Jnana world). The world of consciousness is a spiritual world that lacks internal links, while the world of freedom is a spiritual world that has internal links and obeys the direction of natural driving forces..

1) Conscious world:

The growth and evolution of the natural world is a process from simple to complex. Moreover, it is a process of generation. The spiritual world is a process that moves from complex to simple. It is a process that entails the continuous deconstruction of natural phenomena. Because an understanding of the objective world depends on signal input from various receptors, initially knowledge only may be obtained about the appearance of things followed by the establishment of corresponding conscious environment that forms a conscious world.

2) Cognitive world

As the content of inner conscious environment increases, one may begin to recognize and differentiate. Of course, it is important to distinguish and define things that will not change for a long time under the influence of natural forces. However, for the sake of distinction, one may mark dynamically changing content, mistaking the temporary transition as a fixed state. This mistake represents an important cause of social conflicts and unhappiness. A typical example is racial discrimination. The root cause of racial discrimination is the categorization of a person who constantly is changing and growing as a person who cannot grow.

3) Rational world

When there are various distinctions and identifications, the process of establishing connections begins. The establishment of connections primarily relies on logical

deduction. The material basis of logical thinking is the neural cell network and the sensors on the body. The ability to think logically is inherent to everyone. Training serves to strengthen this ability. The use of logical deduction to establish connections among different things is the basis of the rational world.

4) Constructing world

The logical thinking on which the rational world depends is a continuous process and cannot break through the material restrictions in the conscious environment. If the spiritual world needs further development, it is necessary to make breakthroughs in cognitive concepts and standards of values. The mind can be subconsciously kidnapped by various concepts embedded in the environment. There is a need to re-examine various concepts. Physical desire also represents a very big constraint for our spiritual world. It is easy to see that, in ancient times, many people were very intelligent and extremely capable of thinking but were finally defeated by conservative ideas and desires. Therefore, virtue, creativity, and vitality are more important than cleverness. Above the rational world is the constructing world; the ultimate goal is to enter the constructing world. During the course of that transition, the shackles of traditional ideas and sets of desires must be broken in order to liberate the spiritual world. Of course, the release of vitality is a goal. For vitality to last, however, it must be inspected and verified whether it obeys the driving force of nature..

5) Jnana world

The Jnana world demands a better understanding of the laws of nature and natural trends. The attention paid will permit the discovery of a variety of natural trends and the pursuit of needs based on natural presentation. In this way, humans will be able to integrate into the evolutionary trend of nature. A resonance between the state of human growth and the evolutionary trend of nature will result, permitting entry to the Jnana world. The Jnana world is an ultimate state. In the Jnana world humans will gain true freedom: a consciousness that the subconscious has been completely structured by the laws of nature. The constructing world is the only way to reach the Jnana world, and the Jnana world is also an inevitable result of the construction world.

It can be seen from the analysis of the five spiritual worlds that human beings currently need to transition from a rational world to the constructing world. Only in this way will people be able to gradually move toward a life that blooms at the same frequency as nature. The current challenges humanity faces will disappear as a better future.

References

1. zhu, ruiyu. "Scientific Connotation of the Five Elements Theory." SocArXiv, 19 June 2020. Web.
2. zhu, ruiyu. "Understanding the Essence of Life." SocArXiv, n.d. Web.