



Three Dimensional Body-Mind-Spirit Worlds on Human Society, Social Fields and Chinese Cultural-Social Ecology

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Abstract

First, we propose three dimensional body-mind-spirit worlds on human society. Some observed results imply “ghosts” are probably the existences of some biological or non-biological objects. Any observations and detections on mind and spirit worlds and on relations between both and matter are all valuable. Next, we discuss social field. Third, human ecology and social ecology are researched. Fourth, we study energetics and the entropy ecology. Fifth, from the social “diseases” exist widely, if which continues to increase or spread, it will produce various social crises. Finally, we propose the Chinese cultural-social ecology, whose aim is human and nature are completely harmonious, and reach the highest state of the unity of nature and human. From this explore the way to resolve the human crises. Human decision-making will shape the future of our world.

Keywords: Three dimensional world; Body-mind-spirit; Human; social field; Ecology; Chinese culture; Social crises.

1. Introduction

The field theory is a very important problem in science, therefore, various fields are applied not only to natural sciences, and to ecology, economics and many social sciences. We discussed generally the four variables and the eight aspects in social physics, and searched social thermodynamics and the five fundamental laws of social complex systems, and proposed the nonlinear whole sociology and its four basic laws [1].

Certain statistical aspects of social systems are described by appropriately defined quantities named social potentials. Based on thermodynamic potentials and formalism, Stepanic, *et al.* [2], presented an approach to a quantitative description of social systems. Based on the synergetics, we proposed the social synergetics and the four basic theorems. From the synergetic equations, we obtained the equations on the rule of law, and proved mathematically that a society of the rule of law cannot lack any aspect for three types of the legislation, the administration and the judicature. A developed direction of society is the combination from macroscopic to microscopic order, from an actual capable handling to an ideal pursuance [3].

Based on the sameness for men or any elements in the social systems, we researched the social thermodynamics, and possible entropy decrease in social sciences. Using the similar formulas of the preference relation and the utility function, we proposed the confidence relations and the corresponding influence functions that represent various interacting strengths of different families, cliques and systems of organization. This produces a multiply connected topological economics. Further, we discussed the binary periods of the political economy by the complex function and the elliptic functions [4]. We researched systematically the social hydrodynamics as example of nonlinear whole sociology, which may form various social waves and tides, and describe positive social progress and various negative social crises from mathematical and physical mechanism and methods [5].

From mathematical physical social sciences, we proposed truth, goodness and beauty as three dimensions of ideal society and life, and researched their mathematics, calculus and colors [6]. Generally, the applications of mathematics are necessarily an important direction of modern social science at 21 century. In this paper, we propose three dimensional body-mind-spirit worlds on human society, and research the social field, human ecology and the Chinese culture-social ecology.

2. Three Dimensional Body-Mind-Spirit Worlds on Human Society

Based on the investigations of many years for various phenomena in human society and parapsychology, we propose three dimensional body-mind-spirit worlds on human society and parapsychology (Fig.1).

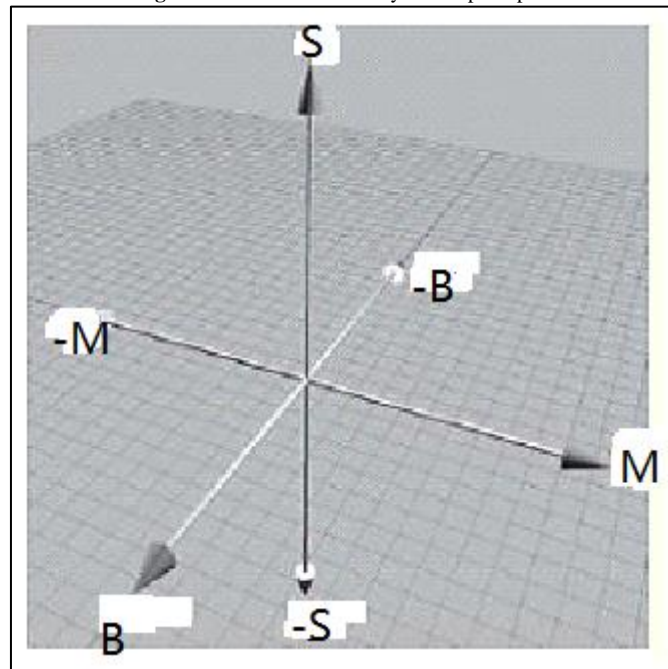
Usual world is a body (matter) world with right and wealth. The biggest is the emperor and rich; $B=0$ is ordinary civilians; under ($B<0$) is the poor and “untouch”.

Second dimension is mind (conscious) world with morality and reputation. $M>0$ are all good people, the highest is the sages; $M=0$ is mortal with the animal nature; $M<0$ below is the hooligan, the criminal, the liar. Yang and Yin

in Chinese traditional culture correspond to body and mind. Assume that body and mind corresponds respectively to real number and imaginary number which describes illusory no-matter, so a plane number is $A = a + bi$, which may form the mind-brain dualism and the psychophysical parallelism [7].

Third dimension is spirit (gods) world. $S > 0$ is the gods with different level; $S < 0$ is the demons and ghosts with different levels. $S = 0$ is atheism. This is the outer space, and a new space. This is uncontrollable, and difficult to study, although it is related to the human-nature induction.

Fig-1. Three dimensional body-mind-spirit space



Therefore, any things in human society may be described by three dimensional coordinates:

$$A = a + bi + cj, \quad (1)$$

here j is new super number. Or

$$A = B\vec{i} + M\vec{j} + S\vec{k}. \quad (2)$$

Three dimensions may be entangled each other, especially mind and spirit affect mutually.

In two dimensional plane a life of any man is $|a + bi| = \sqrt{a^2 + b^2} = 1$ with unitarity, and is $U(1)$ group. Of course, the unit radius and circle have different sizes for everyone, but life is always limited. In three-dimensional space it is beyond life, and will present more colorful world.

$AA' = (a + bi)(c + di) = (ac - bd) + (ad + bc)i$. When $bd \gg ac$, result will be able to enormous for the damage to the body-matter world. Big body and huge negative mind combine to form some big tyrants in history as Hitler, et al.

Fig.1 is similar to three-dimensional space of the unification on the four basic interactions [8], and is also consistent with the Maslow's multi-level requirements and the multi-layered Tai-Ji Diagram [9]. D. Premack proposed theory of mind, which is the ability to infer what others think. Further, it is animism. There is no scientific evidence that everything is all material [7]. Stereo Fig.1 corresponds to the highest heaven and the lowest hell. People who are mentally unhealthy and misbehaving can not enter heaven because they can not integrate into it. And selfish people must sink, or even fall into hell.

So far, scientists have been able to interpret the unique words, images and thoughts in the human brain by using precision sensors, and often mind over matter as telepathy. Dr. Gallant has completed the recording of people's minds [10]. In fact, learning may change brain structure, so all have some potential to activate with magnetic fields emitted by transcranial electromagnetic scanners (TES). This has a genetic basis for developing stem cells that increase the number of neurons in the prefrontal cortex and other key parts of the brain, thereby boosting brain capacity [10].

Different sensation systems are usually independent each other. Our collective open out the potential of blind children, and found through a period training of time, some children by touch or nose or ear can distinguish different colors, even simple figure and numbers. From this and other research, we proposed a hypothesis: The neural excitable cell is continuously induced and excited, then grow out new synapse and dendrite, and the feeling system, hearing system, smell system, etc., may joint to visual system, and form a new neural network, and achieve finally a transformation among vision and other sensations. Further, we proposed some possible tests, for example, for trained mammal, etc., and research possible theories. It is a testable application of the nonlinear whole neurobiology. This may build a bridge between modern science and traditional culture, religion [11].

Plato proposed two types: world of ideas is noumenon and real, and world of things is phenomena and manifestation. It is dualistic: mind and matter, soul and body, god and the world.

So far, some observed results imply “ghosts” are probably the existences as some living or non-living things that can not be detected by usual methods, but can be detected by infrared light, etc. They effect or have no effect on the human body. This includes Earth-Air, Feng Shui and so on. It will be a great contribution for world, and is the discovery of a new class of substances, which is similar finding of invisible light.

Usually, we can only see visible light and hear specific sounds, but some instruments can detect all-band light and sound. Probably, in real world the all-band information field and energy exist. If we expand our organs and/or feelings and develop our potential (seventh and eighth consciousness in Buddhism), we will show some special functions, and be able to see other worlds and collect their information, and even get something, various objects, fragrance and so on. Further, we should determine and measure their frequencies, wavelengths, information, energy spectrum, etc. Our experiments confirmed that a blind child X-N Jin trained can see the infrared light using his “eye”, and may see words in an envelope, etc. Similar blind men can see in the dark room. They can play ball, ride a bike, etc. Some men (women) should be able to see “ghosts” as infrared bodies. In a word, any observations and detections on mind and spirit worlds and on relations between both and matter will all be valuable.

3. Various Social Fields

Because of the importance of field in physics, astronomy, chemistry and biology, the social field was researched very early. Lewin [12], discussed the field theory in social science. Wilkinson [13], searched the concept of field in social organization, and studied the theory and method of collective as a social field. In 1973 S.F. Moore studied the semi-consistent social field as an appropriate topic of legal and social change. Social fields may be the microscopic fields or the macroscopic fields. Both is related each other [14, 15].

The interactions between social members, social system and environment form different social fields on politics, economy, society, culture, religion and so on. Helbing discussed the social field not only as an external environmental factor, and also as a mathematical model of individual interaction on individual behavior [16]. Levitt and Schiller [17], discussed the transnational social field perspective on society. Rawolle [18], studied the cross-field effect and temporary social field of recent Australian knowledge economy policies.

The field in social science is generally social field. Based on the social physics, we researched general social fields, which study social system by mathematical and physical methods. It can define the distribution, and social potential, force, energy, entropy, etc., and determine the field equation, and can establish qualitative analysis and the mathematical model [1]. On the contrary, the potential can be determined by equations. Mutation theory has been different potentials [19].

We discussed social dynamics, and researched systematically the social hydrodynamics as example of nonlinear whole sociology, which is a macroscopic and whole description on sociology. This may include various social flows and patterns, and is related with the social geography. An important result of hydrodynamics is to form waves, and social waves may form various social tides. Moreover, we discussed social justice and various defects as social crises. The social hydrodynamics and corresponding waves and tides may describe positive social progress and various negative social crises from mathematical and physical mechanism and methods [5].

Social field can be applied to management, leadership, history, development, military science, tourism, journalism and so on. Social fields may be the scalar, vector, tensor, spinor fields, etc. These fields must be nonequilibrium and nonuniform. They form gradient for the scalar field, and divergence and curl for the vector field [4]. We may research their social meanings: for example, gradient can express the different income class, the destruction rate of the environment, the bigger gradient shows rocket cadres, increase quickly wages and so on. If the gradient is too large, the society and the environment are unstable, and corresponds to the pyramid. The divergence of social field can correspond to the loss of capital.

Mathematics is a powerful and important tool in modern economics, ecology and environment science [20, 21]. Using the similar formulas of the preference relation and the utility function, we proposed the confidence relations and the corresponding influence functions that represent various interacting strengths of different families, cliques and systems of organization. It produces a multiply connected topological economics. This model may describe a corruption field in usual economic system. Further, we discussed the binary periods of the political economy by the complex function and the elliptic functions [4].

We proposed the social extensive electrodynamics, and the social extensive general relativity [22]. Everyone possesses fate and luck. Fate is the family, the era, the background of each person's birth, and is various innate fields and surroundings, and corresponds to mass self. Luck is acquired activity and fortune, and corresponds to life orbit and movement, they are changeable. Both aspects may be influenced each other. General relativity shows that matter, mass and their movement determine the space-time, and space-time determines the movement of everything (Fig.2). Its basic equations are:

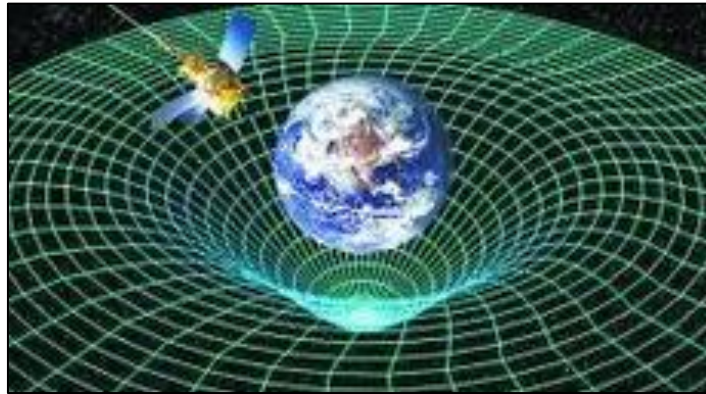
$$G_{\mu\nu} = R_{\mu\nu} - \frac{1}{2} g_{\mu\nu} R = -kT_{\mu\nu} \quad (3)$$

Here $G_{\mu\nu}, T_{\mu\nu}$ are the space-time curvature and the energy-momentum tensor, respectively.

People stand between heaven and earth, and must be restrained by era and surroundings. We cannot fight against nature and its laws. “The era produces their heroes, and heroes produce their era.” Era and heroes combine each other, which will form a magnificent history [23]. This exhibits unification between inevitability and chanciness in history. The era is big surroundings and conditions of historical evolution, while chance and hero, etc., are various

occasional factors of happened historical events [24]. In Fig. 2 the big mass of the center and its movement correspond to the great countries and great men that determine space-time and era, from which everyone's mass and efforts determine the orbits of life. Both determine the evolution of whole society and mankind. This as a universal physical representation of causality is a great contribution of general relativity to modern social science [22]. It is the causality field as a common basis of various natural sciences, Buddhism and some social sciences.

Fig-2. Matter and movement determine the space-time, and space-time determines the evolutionary orbits



Based on the social structure we introduced the social individual-wave duality, and researched the social topology [25] and the social strain field [21]. A variant of the damage field $D(r,t)$ should agree with the damage field equation:

$$\frac{\partial D}{\partial t} + \frac{\partial(Dv)}{\partial r} = f \quad (4)$$

Here f is dynamical function of damage.

In psychology there is the situational force field [26]: The Situational force may influence good people turn evil. Lehman [27], discussed 'field' in Theravada Buddhist society. Bechert [28], researched the Buddha-field. Based on many experiments and quantum theory, we proposed the thought field [29, 30], whose basic formula is $E = H\nu$. They form four basic functional states. The thought field is related with the extensive quantum biology [31]. We discussed the thought field or the entangled state should be the new fifth middle-rang interaction [32-35]. In Chinese culture there is Qigong field. Generally, there is the mind-matter unification field.

In natural science and social science there are widely change and evolutionary fields. The development of mathematics often leads to the progress of physics and science. Field theory has been widely applied in many regions of natural and social sciences, and any development of field theory will necessarily inspire and apply to more aspects.

4. Human Ecology and Social Ecology

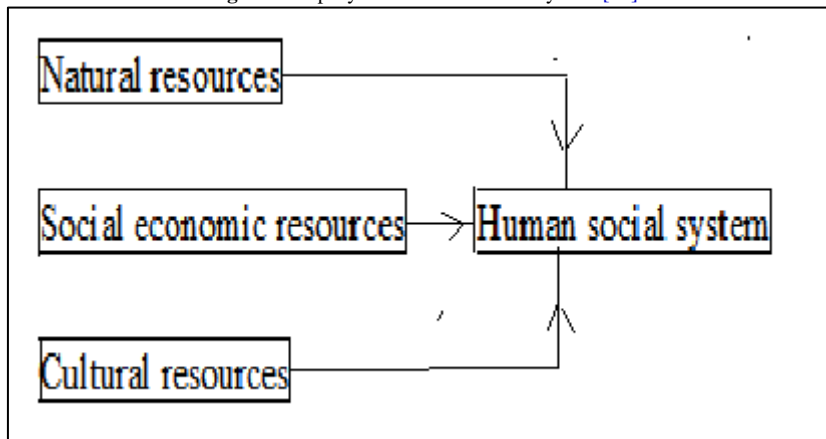
Ecology studies the relations between living things and their environment, which includes both natural and social aspects. Social ecology is one of ecology, which studies various relations between human society and the natural-social environments, and their rules and related problems. This is a highly dynamic interdisciplinary research field rooted in both social science and natural science. Its core axioms are that human social and natural systems interact, co-evolve over time. It studies an approach to society-nature co-evolution that integrates historical and current development processes and future sustainability transitions.

Social ecology is often the interdependence of people, collectives and institutions, and evolving out of biological ecology, human ecology, systems theory and ecological psychology [36]. This concept has been employed to study a diverse array of social problems and policies within the behavioural and social sciences [37].

Social ecology is a philosophy developed by M. Bookchin in the 1960s. It holds that present ecological problems are rooted in deep-seated social problems. Bookchin's social ecology proposes ethical principles for replacing a society's propensity for hierarchy and domination with that of democracy and freedom. He pursued the connection between ecological and social issues, and argued that human domination and destruction of nature follows from social domination between humans, was a breakthrough position in the growing field of ecology. Then Light [38], searched social ecology after Bookchin. Rutter [39], distinguished resilience from concepts of positive psychology and competence by showing that there is heterogeneity in how humans respond to environmental hazards. Stokols [40] studied social ecology in the digital age as solving complex problems in a globalized world.

Social ecology is related with human ecology, population ecology, system ecology, ecological anthropology [41], etc. Ehrlich and Enrich [42], studied human ecology and its problems and solutions. Human ecosystem is proposed by Clapham [43, 44], in which there are the model of human ecosystem (Fig. 3) [45] and the structure of human ecosystem [46].

Fig-3. A simplify model of human ecosystem [45]



Many graphs described in ecology are recyclable, from various gaseous to rock and sediment [42, 47]. If the change is unidirectional and the entropy always increases, then the ecosystem cannot persist. A sustained increase of CO_2 creates the global greenhouse effect.

In China some ancient ecological countryside has formed the complete cycle system of agriculture-mulberry-raise-fishery. This is paddy field planting rice, planting mulberry on the ridge, fish in the water. It raises pigs by agricultural and sideline products, pig manure as fertilizer of field. Mulberry leaves raise sheep, with sheep manure as fertilizer of mulberry; mulberry leaves raise silkworm, with silkworm manure and snail water grass feed fish, and fish manure as fertilizer of mulberry.

Chinese traditional grass as top and soil as walls are also easier to return to nature. Land produces food, men manure as fertilizer of land. Clothes are cotton, living in the house of grass-soil-wood structure, and they can be used as fertilizer, and back to the land. Of course, the modern agricultural cycle can also add biogas, hydropower and other new technology. Chinese traditional agriculture and the countryside have complete cycle economy, and the fertility of the land has not diminished for thousands of years. Moreover, the Yuanyang terrace in Yunnan has existed for more than 1400 years, which is also the adaptability of mountain environment. They may be the typical sustainable developed models for the world.

5. Energetics and Entropy Ecology

An important problem in ecology is energy [48], and thermodynamics [49]. In 1909, Wilhelm Ostwald first proposed human energetics, a near-synonym to human thermodynamics. In biological anthropology it examines some ways in which measurements of energy intake, expenditure and balance have been used to study human populations. Ulijaszek [50], provided an integration of human adaptation and adaptability approaches.

Energetics (also called energy economics) studies energy under transformation and flow. Giampietro, *et al.* [51], discussed the energetics of modern society. The fundamental laws of energetics include the basic laws of thermodynamics, for example, entropy. Aoki [52-54], investigated systematically entropy flow and entropy production in the human body, and calculated effects of exercise and chills on entropy production, which seems that there is a parallel between energy and entropy for human physiology. Entropy principle for human development, growth and aging, and proposed a three-stage hypothesis of entropy production in human life. Further, Aoki, [52, 53] calculated entropy production in the human body as a whole from observed energetic data, which shows a two-stage character over the human life span, that is an early increasing stage and a later decreasing stage until death, and similar methods for calculating entropy production are also applied to lake ecosystems. It is related with ecological economics [55], energy economics, environmental science, etc. Giampietro, *et al.* [51] searched energetics of modern societies.

In human energetics, two basic organizations of human society are of production and distribution [41]. Two are also the most basic mechanism for social existence, stable and development.

We proposed possible entropy decrease for isolated systems in natural and social sciences due to internal interactions [56-58], and discussed the entropy economics and entropy sociology, and obtained a total formula of entropy change [59-61]. We research the entropy ecology as a special human energetics. In various ecological cycles, at least one stage of the cycle entropy decrease is possible. It can combine the evolution theory.

Mayer, *et al.* [62], discussed information and entropy theory for the sustainability of coupled human and natural systems.

Stewart [63], proposed first the culture ecology. This is the cross-science on applying the methods of ecology to the existence and development of culture, and environment, resources, state and its interrelations and laws. It regards the cultural circle as a large ecosystem, and encourages the establishment of cultural diversity to achieve the coordinated development of the whole cultural system. Walters [64], researched the system approach and mathematical models in ecology. Mathematics in ecology is mainly topology, graph theory and few equations. The meanings of limit cycle and strange attractors in population and ecology should be good, and correspond to the order out of chaos. And they as contract and law and so on should be so in society, in public opinion, etc.

The population model in biological mathematics can be extended to sociology, law, etc., e.g., law as a population, or as constraints, boundary conditions. If ecology and population form stable limit cycle, it can be virtuous circle, otherwise unstable. Population is usually used as a single population model, so periodicity can be introduced by external environment.

When it is extended to two populations (x and y):

$$dx/dt = x(b_1 + a_{11}x + a_{12}y), \quad (5)$$

$$dy/dt = y(b_2 + a_{21}x + a_{22}y). \quad (6)$$

It is a general Lotka-Volterra (LV) model.

- 1) $a_{12} < 0$, and $a_{21} < 0$, two compete each other, such as life and death.
- 2) $a_{12} < 0$, and $a_{21} > 0$, for example, x is a prey and y is a predator, or y is a human and x is a human-dependent ecology.
- 3) $a_{12} > 0$, and $a_{21} > 0$, two coexist mutually, such as man and crop.

Different key of 2) and 3) is only a_{12} with negative or positive symbol. Equations can add factor F or H, and the function term represents the influence of other factors such as war. The LV model may have a limit cycle, and is a model of co-evolution of leadership and the masses, but leadership cannot fool the masses.

The development of the talent ecology is an extensive cultural ecology. A special case of concretization is the talent synergetics. This is linked to human resource development. Only bold assumptions and free discussion can produce creative thinking.

6. Social “Disease” and Social Crises

At present there are various serious ecological crises from the community to the global level. Further, the social “diseases” exist widely at different levels. They may be divided into:

- 1) Global, there is a global “myopia”, and produces ecological crises. Because of the human blind development, a series of serious problems: environmental pollution, lack of resources, ecological instability, population explosion, extinction of species, food shortage, land desertification, global warming, economic crisis and so on, which like the ghost of terror are now approaching all mankind. *Nature* (2019 Dec.) reports the climate in Earth changes towards nine global tipping points.
- 2) Countries, different social systems, faiths, religions. We investigated possible unification of some ideal social sciences. The science of law should be based on ethics. Ethics is based on anthropology. Politics should be based on the science of law. The ideal sociology and economics should be based on ethics. Various ideal social sciences should be based on anthropology. Differences of various nations must exist for some specific rules in social sciences. We should study simultaneously universality and particularity in social sciences [58]. In modern society faith free, but there is the clash of different nations and cultures [65]. If their particularity is overemphasized, it will be easy to derive the contradiction and clash. Since the clash of religions, nations, interests and personal powers, the war has never stopped. These crazy acts continue to plague innocent civilians, so that the Earth can no longer find an oasis of calm. The clash of civilizations in history and reality is mainly origin of the lack of communication and of tolerance. The clash is mainly caused from the conflict of interest by some individuals and groups using civilization, belief, ideology and poverty.
- 3) Regions, there have different economy and education, etc. Fascist education and hate education will derive social crises. The onset and spread of many diseases, whether caused by human eating wild animals indiscriminately or environmental pollution, have sounded the alarm to the self-inflicted human living environment. Unrestrained pursuit of material enjoyment, blind plunder of the resources in Earth, the result turned to harm human. These thrilling tragedies always remind us that man is only an animal that is not higher than other species, and that man is only a small part of nature.
- 4) Individuals exist mainly in order to fame and fortune, to avarice, hatred and delusion. They are psychological basis of various social crises.

On the one hand, if social “disease” continues to increase, for example, faith loses, it will produce social crises. On the other hand, if social “disease” continues to spread from one field to more fields, social crises will also appear, such as the diseased economics will probably lead total social crises.

For these crises a hot spot in ecology today is the study of sustainable development. Based on the basic social laws on energy and entropy, we discussed three social sustainable developed patterns: 1) The nonlinear limit and cycle pattern of three elements; 2) the synergetic pattern on society-economy-environment developed together; 3) the promotion-restraint pattern on Five-Elements [59].

A psychologist Yang Mei [66] wrote a very special good Chinese book: *Farewell to Age 11-----My eyes: the story of the Cultural Revolution*. Using the techniques of Narrative Therapy in psychology, she describes self saw the mundane good happened during the Cultural Revolution, when she was only age 11. Although the Cultural Revolution had activated the most terrible evil in human nature, that is a diseased society in the sick age. But, there were still some adults in the author's living environment, and she chose to stick to benevolence, righteousness, propriety, wisdom and faith in that sinister social situation. They not only protect the young author, but also set an example for her forever. It is of great significance in the author's social learning and self-education. The adults who influenced the author, these civilian heroes and their mundane good, and through the author, she influenced

thousands of her students. The narrative process is not only a way to gain a deep and comprehensive understanding of one's own trauma, but also a way to comb, sense and heal oneself, and a way to gain a new and stronger self. Therefore, the author's process of clearing up and healing her trauma in a narrative way has reaped a lot of spiritual resources, the term is post-traumatic growth. Narrative is a ritual, and this psychological analysis of past trauma can also provide a theoretical framework for self-analysis and healing for peers who have similar experiences. After the catastrophe of the Cultural Revolution, it is not enough for ordinary people to only apologize or even repent. We also have an obligation to be grateful, to renew our hope for humanity, our faith in goodness and beauty. At the same time, highlighting the mundane good is another perspective we should have when we look at the mediocre evil of the Cultural Revolution.

The population interactions are usually classified as neutral, negative, or positive. Positive interactions include commensalism, cooperation and mutualism [67]. Commensalism with three elements may form the Borromean rings [25].

From the perspective of anthropology, it is shown that only on the basis of the balances of the three cultural processes of humanization, politicization and commercialization we can solve the problems facing mankind [68]. But, today human try to return to tribal society that is complete impossible, only a wave of refugees can subvert it. Moreover, the horror exists always by various aspirants from antiquity to today sweep across world.

Charon [69], studied ten questions of a sociological perspective, one of which is suffering, which is origin of social inequality, conflict and alienation, etc. Of course, full equality is not possible, so a healthy society should control its mechanisms of production and distribution.

The reason for the extinction of dinosaurs, in addition to celestial body impact on the Earth, also exist biological evolution singularity for dinosaurs, whose increasing volumes produce the inherent crisis. It should be enlightened and warned for the future development of human: This is the crisis and the end for the continuous increase of population, which will inevitably lead to survival crisis and religious conflict. Human must be changed to improve quality. Possible methods may include: 1. Social synergetics. 2. Robot and databases in A Brief History of Tomorrow [70]. 3. New human with improve morality and ability. 4. Wells' prophecy. They can be used as futurology and science fiction.

We researched the social strain field, and the pattern dynamics and the damage mechanics in sociology. From this mechanism the crises of society may be described [25].

7. Chinese Cultural-Social Ecology

Based on the traditional Chinese culture of Yi, Taoism, Buddhism, Confucianism and so on, we propose the Chinese culture-social ecology, and explore the way to resolve the human crises. *The Book of Changes* is the first book in the world to discuss the relations between human and nature. The ternary meanings of the core on Yi are change, invariance and simple. Base of Yi theory is endless and sustainable development. But, human must follow the eternal law, and the invariant way of nature. This is the most basic and simple truth, and the reason for the formation of all things in the universe, and their changing and evolutionary laws.

The Book of Changes said: Yi began familiar with anxiety and calamity. "The superior man, when resting in safety, does not forget that danger may come; when in a state of security, he does not forget the possibility of ruin; and when all is in a state of order, he does not forget the disorder may come. Thus his person is kept safe, and his states and all their clans can be preserved." Yi theory can be applied to the resolution of human crises. Yi is a simple life, change is easy to follow the fate of heaven, and invariance is the human ideal and mission.

The multi-layered Tai-Ji Diagram [9] may be the relations between people in a group; in society it is the relations between law and virtue; in a country it is the relations between the people and the officials; in the world it is the relations between different countries, and between different nationalities and different beliefs, etc. The largest range is the relations between human and the natural environment. Both must live in harmony each other in order to be symbiotic and sustainable development. Therefore, we proposed a social sustainable developed pattern, in which the social progress, the economic development, the science and technology, the education and the environment complement each other [59]. It is the promotion-restraint on Five-Elements model. Ecological field is also useful concept. Its complete mode is the unification field of human-nature in Chinese traditional culture.

Good society has made people better and advanced. Bad society makes people worse and degrades. Good society can be good education and sound rule of law. Chinese traditional culture emphasizes morality: Ren (Humanity, Benevolence), Yi (Justice, Righteousness), Li (Etiquette, Propriety), Zhi (Wisdom), Xin (Faith, Sincerity) and so on. They go beyond times, and request to constitute various social orders, and moral actions as behavior criterions restrict emperors, officials and total society. Existence of moral system is a certain extent restriction for emperor power. It is the thought basis of super-stable structure of Chinese traditional society [71]. When the autocratic system of emperors is abandoned, and replacing the dynasties by democracy, a new super-stable structure can be formed.

Qian in *Book of Changes* says: Heaven in its motion gives the idea of strength. The gentleman with self-improvement is accordance of ceaseless activity. Although our behavior is limited by society, our thoughts are free and optional, and the pursuit of truth, goodness and beauty is beyond the control of external environment [66]. This is also one of the ten sociological perspectives [69].

We proposed the basic principles of Buddhism, which are: (I) The essence of world principle is a world outlook. (II) The prajna (wisdom) principle is an epistemology and methodology. (III) The Dependant Origination (the law of causality) and the Emptiness of Nature principle is an outlook on life, and is also a rule on doing good works. We researched that Buddhism may exert more function in the present world crises [72].

Combining the multi-layered Tai-Ji Diagram [9] and whose three-dimensional spatial radius can be enlarged and change associated with higher-level development. Human hope existence and development, ecology must be cycle. From the Tai-Ji Diagram and the multi-layered Tai-Ji Diagram with two elements to three elements and five elements [59], they are all cycle.

In the face of various ecological and social crises, we should vigorously advocate less desire, frugality and financial management, magnanimity and contentment. This kind of happiness view and values cannot only enhance people's morality, save and use resources effectively, alleviate the crises between human and environment, but also resolve the conflict between different civilizations, so that to realize the pure land of the world, and achieve the harmonious world and permanent peace.

We believe that pursuing truth, goodness and beauty can guide that human tend to a fine noble ideal society, and enter into higher civilization and more harmonious society [6]. The macroscopic aspect in the bigger space-time scope, era, heroes, the modern science and society, the increasingly rational human mutually may promote and determine the human destiny and the evolution trajectory together.

In Chinese traditional culture, the most perfect ideal society and future mode is to fear nature, human and nature are completely harmonious, in which human and nature and environment coordinate each other to form a virtuous cycle of endless life, and finally reach the highest state of the unity of nature and human, the unity of matter and mind, no life and no death, and the world forever.

Chinese traditional culture is based on Yin-Yang, we may apply the social physics [1]. Assume that two correspond to positive and negative charges, so there are the social extensive electrodynamics and QED with group $U(1)$. If they correspond to the isospin I , it will develop to the social non-Abel gauge field with group $SU(2)$, and Yang-Mills nonlinear equation and its various solutions, for example, instanton solution, which represents a transient opportunity factor at the junction of an extraordinary fiber cluster. Another basis of Chinese traditional culture is Five-Elements, which corresponds to $SU(5)$ and the grand unified theory (GUT).

In modern society, the lofty thought of carrying forward Chinese traditional culture has the function of inspiring people to pursue the best realm in an ideal. Confucianism emphasizes benevolence, Buddhism emphasizes love, Mohism emphasizes both love, combined with the fraternity of western civilization, based on Chinese culture-social ecology, and combined with modern science, we can construct the model of harmonious development of man and man, man and nature, and resolve all kinds of crises. Our world can be a society of peace, harmony, mutual help, mutual respect and mutual love. In a word, human decision-making will shape the future of our world.

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