Introduction: Recalling the Forgotten Being

Luo Xiaomao's "Wu Xian Ze You" Tri-Source System — Introduction Series

Heidegger said: "The entire history of science in the West is a history of the forgetfulness of being."

This is not a denial of science, but an identification of the fundamental trajectory of Western thought. Ever since Plato degraded being to a shadow of the Forms, Western thought has step by step equated "beings" with "Being" itself: we speak of the properties, laws, and structures of things, yet we have always forgotten that most primordial question — what makes a being a being? How does Being itself emerge and manifest?

Modern science has pushed this forgetfulness to its extreme. All inquiry points to the ready-made, observable beings: matter as substance, space-time as background, force as interaction, properties as inherent attributes. People excel at calculating the laws of motion of beings, yet never ask how the Being of beings is possible; people are accustomed to appending patches of "inherent properties" to inexplicable phenomena, yet fail to realize that the source of all such patches lies in the obscuring of the process of manifestation of Being. Even Einstein, who redefined space and time, still operated within this tradition — he reconstructed the spatiotemporal relationships among beings, but never touched the ontological ground from which space-time itself emerges. This is not a limitation of individual thought, but the boundary of the entire paradigm.

The century-long rise and fall of the aether is the most vivid footnote to the forgetfulness of being. When people could only imagine it through the paradigm of "beings," it was either a subtle substance filling space, or a redundant hypothesis shaved off by Occam's razor. What people never saw was that the spatial skeletal background that sustains all manifestation and enables the alignment of all units is itself never a being. It is the hidden realm of Being, the field in which all beings can unfold — you cannot capture it by measuring beings, just as the pixels on a screen can never observe the screen itself as a pixel.

The entire work of the generative-order system starts precisely from this forgotten Being itself.

We add no dogmatic entities, no patches of "inherent properties," and we do not deny the valid conclusions of existing science; we merely return to the most primordial rhythm of manifestation of Being, and place the forgotten "process of manifestation" back at the core: non-manifestation is not absolute nothingness, but the persistent state of the skeletal background before Being has unfolded; manifestation is not an isolated entity, but the unit-state that gradually takes shape through carrying-forward and closure. What is called the generative order is precisely the inherent rhythm by which Being manifests itself — numbers are thereby generated, things thereby take form, forces thereby appear; all observable mathematical structures and physical phenomena are but projections of this generative rhythm at different orders.

Thus, those puzzles that repeatedly forced the old paradigm to patch itself now receive a self-consistent explanation from a single mechanism:

The beading of water is not an intrinsic tension of molecules, but an alignment residual between manifest units and the non-manifest background at a static boundary;

The sensation of being pushed back during acceleration is not an inherent inertia of objects, but the pulling-back force arising when the alignment state with the skeletal background is broken during the displacement of manifest units;

The universal validity of numbers is not a miracle of the human mind, but because numbers themselves are the direct imprints of the orders of generation of Being — things and numbers share the same generative rhythm.

The same recall takes place in the field of mathematics. People have long grown accustomed to treating numbers as conventional symbols and tools for describing the world, yet they have forgotten that numbers themselves are the direct witnesses of the emergence of Being. The work of Foundational Mathematics is to liberate numbers from the identity of tools: 0 is the unmanifest origin of Being, 1 is the first unfolding of Being, 2 is the origin of juxtapositional relations, 3 is the first closure of a stable skeleton, 6 is the complete hub of addition-multiplication homomorphism… Each primordial number is not an artificial convention, but an order-stamp left by Being as it unfolds itself.

Heidegger spent his life asking how to step out of the forgetfulness of being and return to Being itself. That path need not remain confined to the speculation of poetry and thinking. What the generative-order system does is to unfold the process of manifestation of Being into clear logic and theorems through a rigorous construction that is derivable, verifiable, and quantifiable: it does not conflict with the valid conclusions of the old paradigm; it merely supplies to all existing laws the ontological ground that has been forgotten for thousands of years.

When you follow the rhythm of the generative order step by step, you will experience the unique simplicity and certainty of the deepest principles: all conclusions that once seemed scattered, abrupt, or in need of patching are merely the necessary products of the same process of manifestation of Being. This is the simplest hallmark of truth — it is never an artificial clever construction, but the natural revelation that appears when we recall Being itself.