Laozi (6th or 5th century BC) was an anti-authoritarian ancient Chinese philosopher who wrote the Daodejing (the key text of Daoism). Heidegger (1889-1976) was a German existential phenomenologist who was influenced by Daoism. Daoism's dao (the world-conscious doctrine) is connected with Heidegger's being in "Being and Time", in a chain by, in turn, wu (the root), which dao influences, and the myriad things, which originate from the root, and which contain the Daoist/Heideggerian being. I will argue that dao and being are correct as discussed by Laozi and Heidegger respectively. I will first examine and then discuss this claim.

This part will discuss whether dao and being are correct as discussed by Laozi and Heidegger respectively. This paragraph will describe how the dao shapes the root originating from nothingness. The Daoist doctrine argues for ontological nothingness, including wu (the root) and the myriad things. Dao (the world-conscious discourse), is connected to Heidegger's being, which is translated as doctrine, where a doctrine should be followed carefully, and is represented by knowledge of competency being required to follow the Dao. The transformation of Daoism's idea from Hegel's idea is similar to the process of Hegel's concept of the self-alienated spirit rising upwards, where Hegel's idea is represented by the competency required by self-alienated spirit to rise upwards and Daoism's idea is represented by knowledge of competency being required to follow the Dao (the doctrine), and should be needed to create a University experience. Daoism is represented by knowledge of competency being required to follow the Dao, which allows generations to be produced by the mother. This paragraph has described how the dao shapes the root originating from nothingness.

This paragraph will describe how the ancient Daoist sages Wang Bi and He Yan argued that ontological nothingness was the root of reality in the Xuanxue school, which means, "study of the mysterious". The ancient Daoist sages Wang Bi and He Yan argued that ontological nothingness was the root of reality in the Xuanxue school, about which David Chai later argued for meontological generativity[1] (how generations are produced by the mother), and that ideas stemming from the root should be safe. The meontological generativity that David Chai argued for included a mother-like complement of ontology, where meontological generativity should be protected by medicine. The central tenet of the set of beliefs in the Daoist religion is the metaphor of a mother-like complement of ontology (meontology), where the mother should regenerate life. The mother aids the continuation of the cosmogony, or the coming about of the universe, by planning the spatial layout of her house. The mother aids the coming about of the universe, which is described in terms of being, nonbeing and nothingness, and where the health of one's being should be maintained. The term "ontological nothingness" (wu) ideally describes the universe in terms of the Being/being (ni) and nonbeing/nothingness (wu) dyad. Nonbeing/nothingness (wu) is the root, as agreed by Wang Bi and He Yan. Daoism takes the philosophical concept of wu as its root, as agreed by Wang Bi and He Yan. The term wu means both nonbeing and nothingness, where nonbeing is the a priori form of being. Being and being in ontological nothingness are represented as interdependent in Daoism and not dependent in Heidegger. In Daoism, you represents Being and being, which are dependent on each other, unlike Being and being in Heidegger's Being and Time, which are not dependent on each other. The interdependent Being and being transition from epistemology to ontology in Daoism. The development of Daoism is the result of this transition of being/nonbeing from epistemology to ontology. This paragraph has described how the ancient Daoist sages Wang Bi and He Yan argued that ontological nothingness was the root of reality in the Xuanxue school, which means, "study of the mysterious".

This paragraph will describe how the ontological nothingness is the root of reality in further detail. Wang Bi and He Yan both contributed to xuanxue ("study of the mysterious"), in which they agreed that nothingness formed the root of philosophy. Wang and He agreed that nothingness formed the root of philosophy, where the name given to this nothingness was wu, where the root was labelled as being utilised differently by He (who is not interested in how the yin and yang manifest into the myriad things, but what it is that yin and yang are based on) and Wang. The name given to this nothingness is wu, where He and Wang label the root as being utilised differently. This nothingness is not to be confused with absolute nothingness, which was associated with a questionable movement in ancient China. The name given to this nothingness is wu, from which stem the myriad things. From wu stem the myriad things, from the smallest things in the world to the largest things in the universe. From wu stem the myriad things, including ontic nonbeings. Ontic nonbeings are another part of the myriad things, where ontic nonbeings are a priori or planned living beings. The name given to this nothingness is wu, including you, which means being, or living beings. You, which means being, includes nomena, the workings of the things. Part of being and nonbeings are nomena, which are things-in-themselves, or the workings of the things, examples of which are yin and yang. Yin and yang, nomenal parts of Daoist theory, represent interdependent forces, among which are the examples female and male respectively. The Daoist study of the mysterious, about which Wang Bi and He Yan hypothesised that the nothingness formed the root of philosophy, is different from a variant which gives rise to both the myriad and the system of epistemology. This paragraph has described how the ontological nothingness is the root of reality in further detail.

This paragraph will describe a variant of the Daoist concept of nothingness that gives rise to both the myriad and the system of epistemology. The variant of the Daoist concept of nothingness gives rise to the myriad (non-man-made generations) containing the world of natural phenomena. The myriad contains the world of natural phenomena (which self-germinate or mate) including a seed, and hence another wu (root, or start of a new generation) which links to yin of the yin and yang pair and you (being). Wu (the root) links to yin (a mother) of the yin and yang pair, initiating the cycle. The variant of the Daoist concept of nothingness gives
This part will evaluate whether dao and being are correct as discussed by Laozi and Heidegger respectively. I will argue that dao and being are correct as discussed by Laozi and Heidegger respectively are correct because of the reasoning of nature, which is correct because of the ontological nothingness present in their texts. Laozi’s Daodejing is well known for encouraging humbleness and unassumingness. As humbleness and unassumingness are what Laozi’s Daodejing is well known for, powerlessness and nothingness are described in Adorno’s Jargon of Authenticity, a critique of Heidegger’s Being and Time. Adorno argues against Heidegger’s person of authenticity (Eigentlichkeit) by characterising him as powerless and nothingness-like (where powerlessness and nothingness are necessary attributes of an authentic person, detracting the authentic of the ability to object to a state of affairs prevented by the divine rights of the soul). The nothingness that Adorno writes about is a necessary attribute of an authentic person and is the source of an essence from which reason is derived. Reason, similar to Laozi’s Daodejing, the nothingness that Adorno characterises the authentic person as originating from an essence, in which the nothingness is similar to reason, is verified to be good when matched with experience because of the same reason being matched with experience elsewhere. The nothing-like reason’s experience being matched with another good reason’s experience (where these duplicates of the experience are recorded in a tautological structure e-e). Where Adorno argues that the authentic Being is the possibility of taking the whole Dasein in advance in an existentiell (ontic or thing-like) manner I argue that the authentic Being (self) becomes what it wants to be by a tautology containing the experience and experience, of the other, being verified to be identical parts of this tautology of the self. The tautology that Adorno utters should be used to verify Heidegger’s and Laozi’s nothing-like reason to be good. Adorno writes, the authentic Being unto death, the ‘possibility of taking the whole of Dasein, in advance, … in an existentiell manner; that is to say, it includes the possibility of existing as a whole potentiality-for-Being,[2] becomes what it wants to be by a tautology being uttered. Heidegger is defended by Adorno by the nothing-like reason’s experience’s place being matched with another good reason’s experience’s place (which require an additional p-p tautology, in that it is satisfiable, to be satisfied to the e-e tautology). Where Adorno argues nothingness-like death determines Heidegger’s conception of Dasein and coincides in the course of projecting the conception with the principle of abstract selfhood, I argue that the authentic selfhood reasons out the good reason (of the self) that is verified to coincide with the same experience in the same place (of the other). As the places and experiences for good reasons reasoned out by the authentic selfhood coincide, the reasons are proved to be good. Adorno also writes, as a limit [death] not only determines Heidegger’s conception of Dasein, but it coincides, in the course of the projecting of the conception, with the principle of abstract selfhood, which withdraws absolutely into itself, persevering in itself[3]. The Prolog program sameexp.pl shows that places and experiences for good reasons coincide in good reasons, similar to those reasoned out by the authentic selfhood. Reasons

\[ r1 \]
\[ (of the self) and \]
\[ r2 \]
\[ (of the other) are authenticated to have the common experience \]
\[ e \]
\[ when they are at the same place \]
\[ p \]
\[ , as shown by the program \]
\[ . In sameexp.pl, reasons \]
\[ r1 \]
\[ and \]
\[ r2 \]
\[ are shown to match experience lines 1 and 2, because of having the same Experience and Place atoms ( \]
\[ e \]
\[ and \]
\[ p \]
\[ , respectively), however lines 3 and 4 do not because these have differing Experience and Place atoms. \]
\[ ?-sameexperience(r1, r2). \]
\[ sameexperience(R1, R2) :- experience(R1, E, P), experience(R2, E, P). \]
\[ experience(r1, e, p). % Line 1 \]
\[ experience(r2, e, p). % Line 2 \]
\[ experience(r1, ez, p). % Line 3 \]
\[ experience(r2, e, pz). % Line 4 \]

The humbleness and unassumingness that Laozi’s Daodejing is well known for encouraging fosters a primary aged personal growth argument. One should claim that an ontological nothingness being present in the texts of Laozi and Heidegger is correct, which shows that dao and being are correct as written about by Laozi and Heidegger respectively.

Also, dao and being as written about by Laozi and Heidegger respectively are correct because of the nomenclature of nature, which is correct because of answering what a thing in itself is. To answer the question of what a thing in itself is, it is a personal growth argument, similar to that used in primary school. A thing “in” itself, similar to a personal growth argument, is revealed by atheleia to undo concealing the acupuncture needle. By atheleia (revealing), the undoing of concealing is shown to work well by inserting the acupuncture needle to bridge the gap between outside and inside and help the patient return to normal. The thing in itself as primary aged personal growth argument must adapt to and deal with the constantly changing inside and outside the body. Zhan writes, a traditional Chinese doctor stated that the human contains constantly changing envious inside and outside the body, e.g. how a disease develops, tension at work and during life in general, feelings, food, the weather and climate.[4] As the acupuncture needle helps the patient return to normal, he is part of the event (in Ereignis) when he makes the transformation from weak to strong, Ereignis is that in which the subject-patient is part of the event, which occurs as he makes the
transformation from weak to strong. As the acupuncture needle bridges the gap between outside and inside, Chinese medicine should be a course that interprets and involves the human as a succession of transformations and observable events and as a group of permeable and realistic relationships. Zhan also writes about the story of Bernie, a traditional Chinese doctor, which shows that an entire process of diagnosis and treatment in traditional Chinese medicine should be a course that interprets and involves the human as a succession of transformations and observable events and as a group of permeable and realistic relationships. Zhan also writes about the story of Bernie, a traditional Chinese doctor, which shows that an entire process of diagnosis and treatment in traditional Chinese medicine should be a course that interprets and involves the human as a succession of transformations and observable events and as a group of permeable and realistic relationships. Zhan also writes about the story of Bernie, a traditional Chinese doctor, which shows that an entire process of diagnosis and treatment in traditional Chinese medicine should be a course that interprets and involves the human as a succession of transformations and observable events and as a group of permeable and realistic relationships.
Moreover, dao and being as written about by Laozi and Heidegger respectively are correct because of the abducingsness of nature, which is correct because of abducing rules for conclusions, authenticating the self because of the other. A conclusion is abduced into a rule, which is evidence for this conclusion. Inductive reasoning abduces rules for conclusions, authenticating the self because of the other. Inductive reasoning that abduces rules for conclusions about synonyms (authenticating the self because of the other) is predicted by Kant's analytic (self-explanatory sentence subjects as against those that need explanation). In the same way that Kant's analytic (self-explanatory sentence subjects as against those that need explanation) predicts a synonym induction algorithm (in which a property of a synonym about the other, which the self is because of, is authenticated) based on the same structure and function in Heidegger's ontology, the unnamable dao becomes known when containing true for following a successful synonym rule. Inductive reasoning, which authenticates the self because of the other, abduces rules for conclusions about mathematical relationality. Zhan writes that Heidegger's ontological thought, which strongly emphasises relationality, event and process, makes important departures from the main philosophies in Western thought, including from what Bruno Latour calls the Modern Constitution, which is based on divides and hybridizations that lead to the invention of humanism, the sciences' emergence, the secularisation of society and mechanisation of the world.[29] The verb "be" in to be acting on the self's authority or authenticating the self with the other (authenticity) means inductively abducing (authenticating the self because of the other) rules for being inside a three-dimensional region described by mathematical relationality. The verb "be" in to be acting on the self's authority or authenticating the self with the other (authenticity) means inductively abducing abducing rules based on our nature's individual emotional relations. Through identifying who the self authentically is by devising rules based on one's nature and avoiding who one inauthentically isn't, one is both thinking and in touch with one who existentially, authentically is. The verb "be" in to be acting on the self's authority (authenticity) means inductively abducing rules for who we existentially, authentically are. Zhan writes that Heidegger stated that "most thought-provoking in our thought-provoking time is that we are still not thinking" in "What Is Called Thinking?", which was the first series of lectures he presented after going through the de-Nazification process after the war, which was his last before he retired from the University of Freiburg.[20] Burik writes that in Heidegger's earlier work, the notions of authenticity and inauthenticity play an important role. In the Verfallen von das Man, in our modern societies, we have lost touch with what we really, existentially, authentically are.[20] Inductive reasoning abduces rules for conclusions, where conclusions are written before rules, in the same way that Heideggerian ontological nothingness forming reality is known a posteriori, in order from conclusions to rules. One should claim that abducing rules for conclusions, authenticating the self because of the other is correct, which shows that dao and being are correct as written about by Laozi and Heidegger respectively.

As well as this, dao and being as written about by Laozi and Heidegger respectively are correct because of the epistemology of nature, which is correct because the Heideggerian ontological nothingness forming reality is known a posteriori. That Heideggerian ontological nothingness forming reality is known a posteriori, then performed more strongly a priori than a posteriori. As Heideggerian ontological nothingness forming reality is known a posteriori, scientific experiment should be planned a posteriori, examined in a safe position instead of using a priori techniques. While unconcealing one saying conceals another, science in contrast shouldn't be concealed in the safe position that would conceal further mysteries. Scientific experiment should be planned a posteriori to solve mysteries. Zhan writes that Heidegger claims that the sciences have denied their states of being and travelled so far down the path of bifurcations that they have lost the ability to "make the leap back from the source from whence they have sprung."[21] Burik writes that Heidegger writes of Daoism that "Perhaps there lies concealed in the word "way," dao, the mystery of all mysteries of thoughtful saying, as long as we let this name return to its unspokenness and are able to accomplish this letting. As scientific experiment should be planned a posteriori, the same (as a posteriori) and different (a priori) should be linked a priori so that the experimental scientist is planned at the time to have the advantages of hindsight. The undividedness necessary to solve science's non-thinking was also of the sameess (all of the different and Auseinandersetzung (jointure) of Heidegger's logos as polesmos, in other words) of Heidegger's logos (the way of the universe) as polesmos (diplomacy in the face of war) is achieved by an a posteriori method, similar to that in scientific planning. Heidegger's way of solving the problem of "not thinking" of bifurcation was to immerse it again in pure philosophy, or in fact, philosophy that would reinitiate an Ancient Greek genealogy extending from a time of undividedness.[22] Burik writes that in Heidegger, difference and jointure are connected as Auseinandersetzung (jointure) of Heidegger's logos as polesmos.[24] In the same way that the scientific experiment should be planned a posteriori, the Heideggerian ontological nothingness forming reality is in an a posteriori manner is shown by the example in ancient India, where the art of humanist pedagogy was known a posteriori before a priori by observing that writing a humanist pedagogical argument was the only way of earning a high distinction. In the same way that the scientific experiment should be planned a posteriori, Daoism and Heidegger's arguments are parallel because ontologically nothingness is known a posteriori. Daoism and Heidegger's arguments are parallel because ontologically nothingness (humanist pedagogy) is known nontranscendently (not transforming a posteriori to a priori), nonmetaphysically (a posteriori as critiquing, not exposing) a posteriori. Where scientific experiment is conducted a posteriori and ontologically nothingness (humanist pedagogy) is known a posteriori in Daoism and Heidegger, Daoism's and Heidegger's ideas through their oneness are parallel. Oneness in each of Daoism and Heidegger's arguments, as shown, seem to be part of a pair of differing academic genealogies even though their ideas are parallel.[25] The natural facilitator of forming reality with ontological nothingness that is done a posteriori is God. One should claim that Heideggerian ontological nothingness forming reality being known a posteriori is correct, which shows that dao and being are correct as written about by Laozi and Heidegger respectively.

Also, dao and being as written about by Laozi and Heidegger respectively are correct because of the emptiness of nature, which is correct because there should be a natural facilitator of power. There should be a natural facilitator of power, a God that is Being of beings, for example, who creates radiating roads that are not too close to each other in a city. That Heideggerian ontological nothingness forming reality is known a posteriori, then performed more strongly a priori than a posteriori, where reality is formed by the ontological nothingness by God and the obvioslessness to 'Being' and interest in 'beings' and their 'beingness' led metaphysicians to crown the hierarchy of beings with a supreme being, God.[26] A natural facilitator of power, a God that is Being of beings, for example, where the Being of beings (God) should trace a doctrine of truth along the way, leading to power and the source of things is not shown but its actions and expression can be traced, and this is known as the way (the road) and the form of principle is known as Being. Cai writes that the source of things is not shown but its actions and expression can be traced, and this is known as doctrine and the form of principle is known as Being.[27] Beings of beings should trace a doctrine of truth along the way, leading to power, where will to power's aim towards power through achievement is enabled through achieving goals with a Heideggerian way of being objective. Heidegger characterises Western thought as metaphysical, starting with Plato and finishing with Nietzsche, a tradition in which Beings of beings should trace a doctrine of truth along the way, leading to technology as a means of will to power, involving objectifying and calculative thinking, which is not practised in Hindu thought.[28] Will to power's aim towards power through achievement is enabled through achieving goals with a Heideggerian way of being objective, where Dasein explains and predicts an objective universe and being here is a form of power, which Dasein endows during its self-thrownness into authenticity of being. Being here is a form of power, which Dasein endows during its self-thrownness into authenticity of being. The aim of will to power's aim towards power through achievement is enabled through achieving goals with a Heideggerian way of being objective, where Dasein comments on an objective universe and being here is a form of power. The Moment is the authentic moment of "owning" (Ereignis) in which Dasein (being) throws itself into its foremost authenticity of being out of Angst through realizing the nullity and groundlessness of being-t/here with the "they."[29] There should be a natural facilitator of power, a God that is Being of beings, for example, for the facilitator of Lucanian Meditation who provides humanist pedagogical arguments for creating ways in a city, similar to a meditation religion. The obliviousness to 'Being' and interest in 'beings' and their 'beingness' led metaphysicians to crown the hierarchy of beings with a supreme being, God, who forms reality from ontological nothingness, which is known a posteriori, then performed more strongly a priori than a posteriori. Heidegger argued that if theology is possible, the word "Being" can have no place in it, because recovering a sense of being and recovering a sense of religious behaviour cannot be separated.[30] The religion Lucanian Meditation's power lies in the fact that its God provides humanist pedagogical arguments for emptiness that can create meditation religions, where being subjugated by God is the source of authentication of ourselves. Emptiness is a gift from the Gods, where being subjugated by God is the source of authentication of ourselves.[31] The mind returns to the primal emptiness (, ) by emptying it-self, where the primal emptiness in which the human mind/body and dao of the self-so-ing nature becomes one, into which the "primal spirit" (" or "daemonic") comes and stays, and the person becomes the authentic being-human who completely embraces its emptiness into its own selfishhood.[32] Derrida's theory of deconstruction derived from Heidegger's Being and...
Time overcomes logoscentrism by inverting the hierarchy of power by accepting emptiness as a gift from God, where being subjugated by God which is in the self, is the source of authenticity of ourselves (with God, the They). Derrida’s theory of deconstruction derived from Heidegger’s Being and Time overcomes logoscentrism by inverting the hierarchy of power. Emptiness (the absence of necessity) is a gift from the Gods, where being subjugated by God is the source of authenticity of the self with the pseudo-logic of the they. Derrida turned Heidegger’s phenomenological destruction of philosophical texts into a deconstruction, which aimed to prove the absence of necessity and the pseudo-logics of what had been written.[33] Given that the nothingness of be-ing is not an emptiness but “a source of being,” Sein (be-ing) is analogous to the unnamable dao, as the power of the religion Lucianic Meditation lies in the fact that its God, a Being of beings, provides humanist philosophical pedagogy that can create meditation religions. The nothingness of be-ing is not an emptiness but “a source of being,” Sein (be-ing) is very analogous to the unnamable dao.[34] Dasein, or God, absorbs itself in the superior power of being, ‘confronting’, or ‘setting-itself-apart’ (Auseinandersetzung) from and determining its own manner of dealing with other beings as it provides humanist pedagogy arguments that can create meditation religions. Not merely absorbed in the superior power of being, Dasein ‘confronts’, or ‘sets-itself-apart’ (Auseinandersetzung) from and determines its own manner of dealing with other beings.[35] One should claim that there being a natural facilitator of power is correct, which shows that dao and being are correct as written about by Laozi and Heidegger respectively.

As well, dao and being as written about by Laozi and Heidegger respectively are correct because of the technologisation of nature, which is correct because of authentication by rolling a ball from the other (input) to the self (output). There should be a natural facilitator of power, a God that is Being of beings, who will introduce a technology that is assessable in educational institutions that should include the green computer programming language Ball Prolog, which literally computes algorithms through a ball and tunnel model. There should be a natural facilitator of power, a God that is Being of beings, a new god which only Heidegger states can save us. Scientific revolutions require something similar to a Gestalt Switch that enables a scientist to move to a new paradigm, through which one resists efficiency through friendship, backpacking in the wilderness and drinking local wine, and about which Heidegger states that only a new god can save us in doing.[36] The unnamable dao is the way for the ontological nothingness to form a new god. A form of technology (computer’s application) that should be used, blesses (protects) the child before conception is humanist pedagogy, originating from the unnamable dao in a dream of reason. The technology introduced by a new god similar to that called for by Heidegger, a technology that is assessable in educational institutions should include the green computer programming language Ball Prolog, which literally computes algorithms using an unnamable (valued) ball which goes through a tunnel, following the Way of nature’s self-so-ing, and lands in the namable (variable) result hole. II-Joon writes that Laozi and Chuangzi state that even though human beings live between the unnamable and the namable, between dreaming and awakening, everything tends to fulfill the Way of nature’s self-so-ing.[37] A form of technology that blesses the child before conception, humanist pedagogy is both an ends and not a means and a technology that can only point beyond treating senses about the child as measurable, calculable means by operating with wonder in the face of beings as a great art.[38] A reflection of pre-existing sensibility (humanist pedagogy, a form of technology) is analogically represented and a positive agent in the making (conception of a child) and sustaining of sensibility (his or her livelihood). Quartets, still life paintings and cockfights are not only reflections of a pre-existing sensibility analogically represented, they are positive agents in the forming and sustaining of sensibility.[39] The artificial distinction, similar to artificial technology is between heaven and earth, which dao lies between, which is at the “end” of a line reaching the midpoint, not the means, contra the theory of Aristotle and Marx of the humanisation of senses (treating senses as means, not ends). Dao (the way) should be determined to be the ends, not the means, between earth and heaven, where technology treats the senses as means, not ends. Burik writes that Dao should have been spoken about before human beings made the distinction between heaven and earth and followed by placing themselves in the middle, where dao is not earlier than what is natural or self-so of the world.[40] A technology that leads to salvation is the green computer language Ball Prolog, which literally computes algorithms through a ball and tunnel model. Heidegger claims that the salvation separate from technology of the current state of human being is not necessarily likely to occur.[41] The green computer programming language, introduced by a god called for by Heidegger, Ball Prolog, is a language that brings salvation (safety through calculation) using a ball and tunnel model. Heidegger reads the West as having lost touch with the saving practices excluded by totalizing technology, including practices that are all around us.[42] Salvation from technology occurs because of the shifting process of the world, similar to dao (doctrine). Instead of being read as heaven, tian can be read as a technology-like shifting process of the world, similar to dao (doctrine). Salvation will occur because of technology, which is similar to the ever-shifting-process of the world (nature), while tian can be translated as instead of heaven in the Daodejing. In the Daodejing, the space between the heaven and earth characters, representing man’s abode, is closely related to the gateway character where tian can be read as the ever-shifting process of the world (nature) rather than heaven.[43] Nietzsche’s eternally returning will to power, where technology is metaphysics when it completes itself is akin to the ever-shifting-process of the world (nature), while tian can be translated as the ever-shifting process of the world instead of heaven in the Daodejing. The histories of metaphysics and Western philosophy where Being has been excluded which, for Heidegger, end in the nihilism of The philosopher Nietzsche’s eternally returning will to power, where technology is metaphysics when it completes itself. Instead of being read as heaven, tian can be read as a technology-like shifting process of the world, similar to dao (doctrine), similar to the Heideggerian concept that there is a goal that the forces of the history of people can make sense of and develop in a particular direction. Heidegger agrees with Nietzsche that there is no longer a goal that the forces of the history of people can make sense of and develop in a particular direction.[44] There should be a natural facilitator of power, a God that is Being of beings who creates technologies containing the ontological material from which things are created and epistemological agency which is used to latch onto the Thing when it needs to be re-found. These are a book and medical and/or photographic records, respectively. Chai writes that the nothingness can serve two purposes, first as the ontological material from which things are created and epistemological agency which is used to latch onto the Thing when it needs to be re-found. One should claim that authentication by rolling a ball from the other (input) to the self (output) is correct, which shows that dao and being are correct as written about by Laozi and Heidegger respectively.

In conclusion, I have argued that dao and being are correct as written about by Laozi and Heidegger respectively because ontological nothingness is present in their texts, because of answering what a thing in itself is, because the grand narrative of society progresses, develops and improves, because of authenticating the self’s conclusion with the other’s evidence, because of abducing rules for conclusions, authenticating the self because of the other, because Heideggerian ontological nothingness forming reality is known a posteriori, because there should be a natural facilitator of power, and because of authentication by rolling a ball from the other (input) to the self (output). I have argued that dao and being are correct as written about by Laozi and Heidegger respectively. This conclusion allows us to authenticate the self with the other.


[22] Steven Burik, The End Of Comparative Philosophy And The Task Of Comparative Thinking Heidegger, Derrida, And Daoism, p. 149.


[34] Park Il-Joon, “Betweenness and the Authentic Selfhood - A comparison of Daoist thoughts with Heidegger within the context of living with an authentic selfhood”.


[37] Park Il-Joon, “Betweenness and the Authentic Selfhood - A comparison of Daoist thoughts with Heidegger within the context of living with an authentic selfhood”.


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In "5 Interesting Sounds for a Hit Formula", explain each idea to use in Pop Illuminati in 20-30 breasnoings before composing the song. Also, include in Pop Illuminati 20-30 breasnoings about songwriter/writer or work that could have influenced the work, and then proofread the work...

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Critical analysis of the philosophical conception of verification of being/the self in Heidegger's "Being and Time" against... That dao and being are correct as written about by Laozi and Heidegger respectively is exposed through eight perspectival points of verificationalism (which is correct because of the connectionism...
present in texts), connectionism present in texts and communication, etc.

Critical analysis of the philosophical conception of dao in Laozi’s Daodejing and being in Heidegger’s “Being and Time”

That dao and being are correct as written about by Laozi and Heidegger respectively is exposed through eight focal points of reasoning, noumenonisation, narration, authentication, abducingness, epistemology, emptiness, and technologisation of nature.

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Hegel’s claim that the social world is included in consciousness is exposed through five-fold humanities lenses.