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Metaverse: The latest sign of human existence

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ABSTRACT

The explosion of the "metaverse" provides an opportunity to reflect on the impact of intelligent digital virtual technology on contemporary humanity. While the metaverse opens new worlds of possibility for humanity, the extreme reality. The world and the people in it have been rewritten as a result of the inversion of reality and the obscuring of so-called "augmented reality", which has led to the retreat of the original reality. In the metaverse, the world is grasped more by perceptual perceptions, the objects are informational and symbolic ideas, and the subjects of grasp are increasingly becoming twin digital doppelgangers, digital beings. The metaverse will bring about the tribalization of public life and the territorialization of public space. The construction of a metaverse order is essentially a governance of the human imagination, which will require a shift in political philosophy. The metaverse is the inevitable consequence of the so-called "humanization" of technology. The increasing "staying" and "involution" of people in the world of intentionality, their domination by instrumental reason, their anti-intellectualization and their dumbing down, all of which are the paradox of "human, too human". The interaction between individual intentionality and extensiveness, as well as the risk of serious consequences brought by technological innovation, make the individual's free choice involve problems, so we must appeal to re-moralization, and the basis of re-moralization is individual cultivation. Philosophic workers should not only keep an open attitude, but also keep a thinking attitude towards the metaverse.

Keywords: metaverse; existence; life politics; re-moralize; reality inversion; public space; risk society

1. Introduction

In terms of development trends, "metaverse" does reveal some facts that the future has come and involved sentient beings. "The clever combatant looks to the effect of combined energy" (Sun Tzu's Art of War—the book of positions), when the "future" has been organized by reflection—this is an im-

portant feature of high modernity[1], it has become another kind of reality. Even if understood from the most conservative point of view, such as seeing the metaverse as an upgrade of the Internet, this popularity actually provides an opportunity for people to reflect on the current and future intelligent digital virtual technology as a whole—the mainstream view is believed that the metaverse is the comprehensive application of the most advanced human science and

technology, including blockchain, 5G, artificial intelligence, 3D, VR/AR/XR, brain computer interface and so on[2]. In other words, the self-defined overall characteristics and generalization trend of the metaverse determine its specimen and symptomatic properties, and the metaverse has become an effective incision for human beings to under-stand their own reality and possible existing conditions.

2. The new world and the retreat of primordial reality

By looking at current understanding of the technical support, reality description and ideal vision of the metaverse, there are at least four references that cannot be ignored. The first is that the metaverse means a virtual world that parallel to the real world (metaphysical world or primordial reality: The virtual world is also a kind of reality for people, but this kind of reality is a kind of secondary reality, and the reality in the traditional sense can be called the original reality), in which people are increasingly immersed in it to work and life. The second is that the metaverse means that the universe of "me" characterized by self-intentionality, which is a virtual world that belongs to everyone and is freedom. Thirdly, the metaverse means connecting many virtual worlds and open the common virtual world or common universe of all of us. Finally, the metaverse means that the virtual world and the real world interact and merge, and it is a world that the virtual and reality is co-existed. The virtual world is not only a map-ping, mirroring, simulation or digitization of the real world, but more importantly, a completely artificial possible world based on imagination, a digital "Heterotopias" that are different from the original reality and different from the utopia. Qian Xuesen suggested that Virtual Reality should be translated as "Ling jing"[3], it is indeed very expressive. In this way, the world that people exist and face not only the original real world in the traditional sense, but also has a virtual world—the so-called virtual world formed by the Internet in the past still relies on the screen, two-dimensional page, pure games, and the virtual world in the metaverse

sense is the ontological existence of three-dimensional, interactive, ubiquitous, and eternally online, and there are essential differences between these two. It is in this sense that the emergence of the metaverse (whether it has appeared or will appear) is a major event for mankind, because it means the arrival of a new world.

In this new world, individual has achieved a great expansion of perception, opening a surreal possibility space and time, and its degree in participation, interactivity, openness, and the stimulation of human creativity are not the same as in the original real world. Ideally, in the sense of opening up the ego to form a common world, the metaverse will in fact reach a global society in the digital world that is difficult to reach in reality, and develop towards the "union of free people", and this possibility and orientation will undoubtedly contribute to the construction of a community with shared future for mankind. However, we must face an inevitable problem that does not necessarily make it possible to simply judge the pros and cons: the constant re-treat of the original reality.

Firstly, for the metaverse generation, the so-called Generation M, the daily immersion experience of virtual reality has culminated in what Giddens calls the "Reality Inversion" phenomenon of the period of high modernity. metaverse inhabitants not only tend to understand primordial real-life experience based on experience in virtual reality, and consider virtual reality experience to be superior to primordial real-life experience in the value judgments, but also, in the sense of freedom, increasingly unable to distinguish between what is primordial reality experience and what is virtual reality experience, or do not care about these distinctions at all, but only care about whether these experiences can be manifested in self-awareness, and which their appearance and perception are more important than reality. Therefore, while familiarizing ourselves with the experience of the virtual world, the actual real experience has decreased linearly, and the original reality has been increasingly distanced and un-familiarized. By facing the origi-

nal real world, the sense of crampedness and embarrassment caused many people to consciously or unconsciously claustrophobize themselves in the comfortable virtual world, and "staying" in the metaverse, satisfied with being the king of the metaverse, came out with many ideas and imaginary. If the previous "information cocoon" is more caused by the so-called intelligent big data analytics, today's "information cocoon" may be formed by self-pursuit and conscious construction. Of course, in the eyes of the inhabitants of the metaverse, the situation may be the opposite, and they will think that those who have never actually entered the metaverse are in fact "staying" in the original reality which "cocooning themselves". When the experience gained, the time spent, and the value realized by the back-bone members of a society in the metaverse exceed those of the original world, the inversion of reality will usher in a singularity, and people will "think of the other place is their homeland" and regard it as a kind of claustrophobia to stick in the original world.

Secondly, human-centered augmented reality also means some degree of obscuration and omission of the original reality. Augmented Reality (AR), which is the supporting technology of the metaverse, superimposes virtual information and the real world. It allows people to perceive those perceptions that are less obvious in the original reality, and on the other hand, it allows people to perceive things that originally incapable of perception in the real world, thereby obtain a surreal sensory experience. When we mention that "to exist is to be perceived", it means that perception determines the scope of the world we encounter, and how strong our perceptual ability can perceive how rich the world is. The so-called augmented reality to enhance human perception through technological mediation, and the result is to expand the scope and level of our perception of this world. The problem is that any kind of enhancement implies a certain selection, prominence and manifestation, which imply an analytical thematicization based on digital reductionism, and this manifestation itself implies a kind of obscuration and omission, which not only the digital coding

and decoding of the numbers to physicalize the objects to be manifested, but also to make them invisible and ignore the reality beyond the scope of "augmentation". This "vivid" mechanicality means a profound "coating" that carries unpredictable risks.

Finally, in the final sense, the coming of the metaverse has rewritten the world and the people in the world. The metaverse is no longer a simple medium, nor just a platform. The metaverse it-self is a world, a constructed world. Not only that, but the metaverse is also related, intervening, transforming, and even manipulating the primordial real world in which we live. For Generation M, they may be inclined to think that the pre-virtual world is still valuable because it serves the virtual world, not the other way around. Some people think that the metaverse is purely an elite topic and not or less related with the public. In fact, who knows why it is so in the metaverse are elite, but the metaverse's changes to reality will affect all humankind, and it has shaped a world where virtual and reality coexist according to its own logic. As long as people exist in this world, there will be nowhere to escape, even the life world that is accustomed, has been rewritten by technology from the bottom. In the same way, people who live in the world gain self-identification through a reflective under-standing of their own experiences. In the same way, people who live in the world gain self-identification through a reflective in under-standing of their own experiences. "Man is the world of man"[4], is changing the world also changes people. Generation M has already made extensive use of a variety of smart wearables and will also use the increasingly developed brain computer interface to turn them-selves into Cyborg of human-machine fusion, and the experience of immersing themselves in virtual reality in this way has irreversibly changed people's self-identity, and people will be rewritten on both the physical and spiritual levels. Foucault's "death of man" has been fulfilled in a certain sense, and this metaphor of death implies a paradigm shift in the under-standing of man.

3. Perceptually grasp the world of ideas with "twins"

Since the ancient Greek Parmenides, philosophy as the wisdom of the world has taught people that the senses can only grasp the phenomena of things, so they can only obtain opinions, and the road to truth must rely on rational thinking to grasp the existence behind the phenomena. Hegel's view that "philosophy is the epoch of grasping in thought" also became an important creed of philosophy. However, in the metaverse era, people often grasp the world in a way that does not rely on rational thinking, but more on perceptual perception. The object grasped is often not the original reality, but more of a conceptually constructed world. The subject of perception is becoming more and more direct, not the real physical self, but the twin digital avatar and the digital person.

Everyone agrees that immersive immersion is an important feature of virtual reality in the metaverse, which embodied in the cognitive level as a synthesis of various perceptions such as vision, hearing, touch, etc. Due to the enhancement of these perceptions, people feel immersed in the scene. The "immersion" here is the realistic experience of the user with-out thinking and engrossed in it. Husserl believed that everything appeared in pure consciousness, and that the virtual world of the metaverse was manifested in human conscious-ness through technology and devices. However, this consciousness is perceptual perception, and the virtual world exists in people's senses and perceptions due to the immersive perception. "Humans are often seen as an audiovisual animal: Two eyes, two ears, ten fingers, a screen, and of course a credit card[5]." Although Harari describes the Internet in the past, it also explains the minds of the current metaverse corporate. The progress of modern human instrumental rationality seems to any act as a tool for "following the senses", and all kind of senses are concentrated towards the vision, so that sociologists lamented that "the vision has become the only sensory intermediary for the construction, consolidation and reproduction of modern social relations."[6]

To a large extent, we can say that the metaverse reconstructs an order by "catering" to human senses with the help of integrated technology, and through their senses, human gain a kind of freedom and comfort that can't be obtained in the original reality world through their own way.

Virtual reality is essentially a concept embodied by information and symbols, and people's ideas are formed through the objectification and objectification of systems of expert software designers. From a human perspective, virtual reality can be said to be the latest form of objectification of human essential power. Someone pointed out that "the metaverse world is directly transformed from human's thoughts and imaginations, which is the external manifestation of the human spirit, and is the three-dimensional presentation of 'my mind is the universe, and the universe is my mind'."[2] This statement may be too romantic, but the basic logic is probably good. The metaverse will achieve a universal perception of the highest level of human imagination. At that time, Plato believed that there was an idea world on top of the material world within the reach of human sensibility, and the real material world is the share of imitation of the ideal world, and the idea world was real. However, this idea world was beyond the reach of human perception and could only be achieved by rationality. These ideas of Plato constituted the mainstream belief in Western philosophical thought for thousands of years. As mentioned above, the arrival of the metaverse has exacerbated the sense of reality inversion of Generation M, who will further believe that the virtual world is—virtual world is essentially an ideological world—more real than the original physical world. This seems to spontaneously stand with Plato and Hegel. However, this ideal virtual world does not have a true ontology; on the other hand, people grasp the virtual world mainly in the perceptual so far rather than rational way that Plato, Hegel, and other scholars oppose. Thus, these two aspects are related. The fundamental reason for the inversion of reality is to grasp the virtual world only in a perceptual rather than a rational way. When we grasp the virtual world in a

rational way, we are directly thinking about thoughts—the virtual world is conceptual in nature, and in fact is a reflection on the human spiritual condition.

The complexity of the problem also lies in the fact that the subject, whether grasping the virtual world in a perceptual or rational way, the subject has becoming increasingly difficult to describe. In the past, no matter it was the "I" of Descartes' "I think", the pure consciousness of Husserl, the presence of Heidegger, the subject who grasped the world was clear. After the advent of the Internet, people once thought that it was a shocking change because they could have different virtual identities in the network, but in fact, the main body was still the person in front of the screen. The metaverse is not the case, according to its preset logic, each user has a twin digital self, can leave the physical body of reality, through the avatar to smoothly interact with the elements of augmented reality. Related to this, if there is a trust or even preference for virtual, images, and copy, in fact it is a person's avatar that is trusted and preferred, but not the actual person itself. The experience of the digital self in the metaverse merges with the experience of the real self in the original reality. The digital self and the real self are both relatively distinct as subjects, and both are merged as one. Their relative differentiation will be so extreme until even that the physical self the subject is dead, but their digital self will still be online forever. In more than 2,500 years ago, Lao Tzu said that the longevity of those who die without dying, will gain a completely new understanding in the metaverse. In other words, the part of people who die is the physical self, and the part that does not die is the digital self. What is more radical is that the virtual digital person created by intelligent technology has no physical body associated with it in reality, but it is just a data support system.

4. The transformation of public life and the shift in political philosophy

Humans are plural beings. It is the destiny to exist in a certain common way of activity, and it may be an important mission to guarantee a certain type of public life, and to move towards a better public life is the value appeal of political philosophy. Modern society's understanding of public life and its political nature originated from the rise of the modern nation-states. Based on the values of rationality, freedom and democracy, the interaction between the state and society, the government and the market, and the relationship between the power and rights constitute the basic discussion framework of modern politics. It is precisely in the interaction between these two poles, supported by modern media and the Internet, and represented by public opinion, that the third realm of people's public life, the so-called public realm, has been formed. The ideal public realm is a free public critical space open to citizens equally. By "subjecting public facts to public supervision with a critical awareness"[7], providing society with the principles and value concepts of order construction. This kind of public life represented by public space, is an extremely important achievement of modern society. However, the advent of the metaverse has brought important transformations and even hidden worries.

The first is the tribalization of public life. The metaverse, a "heterotopia" which is different from reality and utopia, can indeed transcend the boundaries of nations and countries, and has the characteristics of a global society, on the other hand, it has intensified the differentiation of human beings. On the basis of the digital divide (37% of the world's population is still not connected to the Internet), the creators of the metaverse have cut themselves off from the ordinary netizen, as they were not leaving the old continent to reach the new one but is from the new one to a new planet, where the entire evolutionary history of humanity can be repeated, may be called the second birth of mankind. Entering the metaverse is not only a matter of self-consciousness, but more importantly a matter of conditions and abilities. There is an implicit structural bias in terms of national development level, individual professions, age and other differences, the active entrants and passive participants,

elites and the general public, experts and laypeople become people of two worlds. After entering the metaverse, when the "self" failed to be unified, people choose with their interest. In fact, they used consensus to create a living community, to build a public life of digital people, thus forming countless tribes in the virtual world, and the tribes are relatively separated from each other. Habermas recently pointed out that today's media has become a platform, and the equal and unrestrained mode of communication has fragmented people's communication, forming a small circle of "enclosure and self-germination"; the borderless and unguided discussions that spontaneously form around the topic have a natural centrifugal force, which makes some dogmatic communication loops constantly intensify and self-enclose.

The second is the domination of public space. This is another manifestation of the metaverse, which has caused public life to repeat human history. Consensus and order in the virtual world imply a certain challenge to consensus and order in the real world. At present, as the "territory" basis of the metaverse, the number of Soul users has exceeded 100 million, and Roblox has 140 million players, and Facebook has 2.9 billion users. They build a public space that any nation or country fears in a way, which is recognized by users. They have their own rules, orders, even the issuance and use of cryptocurrencies. Of course, they have their own common values and ideologies, and they have played an extraordinary role in the political life and geopolitical competition of real countries, and even constantly challenged sovereign nation. At least at present, the government representing the country has not yet succeeded in entering the metaverse. In other words, even if the government takes the initiative to enter the metaverse in accordance with the changes of the time in future, if it cannot reach a consensus with the in-habitants of creation, it will be impossible to obtain the legitimacy of rule. The deeper problem is as revealed by Zizek: the metaverse public space that makes nations and countries fear is actually privately owned (such as Zuckerberg's Meta, which was formerly Facebook),

and that the free movement of people in the metaverse is actually an interaction under the supervision and regulation of a business owner (what Zizek called a "private feudal lord").

Lastly, there is the decriticalization of the public space. The core-essence or core value of the public realm lies in criticality, which is the public use reason in the maintenance of the public interest, the public criticism. However, people in today's era are increasingly fleeing from the real public realm (including the public opinion field built by virtual technology) and indulging in the "consumption" of the perceptual virtual world. On the other hand, in the metaverse, the first thing people get in an immersive way is the novel experience brought by leisure, games, etc., and the value consensus is pre-emptive, and only the consensus can establish a public space, rather than forming a public space then reaching a consensus. In the foreseeable time, if it is not a projection of the real public realm but relies on the newly generated public discussion among digital people, its own value will be more of a consumerized nature. Especially under the supervision of the operation of capital and the above-mentioned so-called "private feudal lords", this public discussion will be manipulated in the same way as the public realm in reality: It manipulation is mainly the socially psychologically calculated proposals that appeal to sub-conscious tendencies and evoke predetermined reactions[7]. Even if there are a public realm and related public opinions, they may be artificially set up public realm and non-public public opinion, which is only a manifestation and testimony of the tribalization of public life, the lordship of public space, and the "fan" of value consensus.

These various tendencies have had a great impact on political philosophy. Habermas points out that the task of the present theory differs from that of the 18th century in that it is not to evoke expectations of human rights, but to re-construct the political order that should be based on such fulfilled expectations. While the overall problem with democratic politics in modern pluralistic societies is that

there is no longer a common religion and worldview that provides legitimacy for domination. This post-metaphysical situation may be more evident in the metaverse or because of the advent of the metaverse. To put it simply, if the theme of traditional political philosophy can be summed up as asking what kind of government is good government and what kind of society is good society. Then after the arrival of the metaverse, people will discuss on what kind of virtual world (metaverse) is a good virtual world (metaverse), and how is a good and possible sustainable public metaverse based on the metaverse that appears as a plural. At the same time, when asking what kind of government is a good government, it is inevitable to add a question—how to govern the metaverse. The essence of this problem is to govern the human imagination in order to gain the approval of the inhabitants of the metaverse, which is becoming an important source of legitimacy for governance. Governing the human imagination is to make appropriate decisions in the confrontation of tastes and the controversy of values, and such themes no longer belong to the scope of politics in the traditional sense, but belong to the scope of so-called life politics such as Giddens.

5. The "human, all too human" paradox

In 353 A.D., the calligraphy master Wang Xizhi and his friends left the first script—*The Orchid Pavilion*. For thousands of years, people in the world have admired the ingeniousness of his calligraphy, but they have not paid enough attention to the content. Its text said, "Facing up to look at the vast expanse of the universe and bowing down to examine the flourish matter category, skimming over everything in the universe and giving free rein to extend their range of vision, then people can be enough to get the pleasure of seeing through and hearing about to the extreme. Actually, it should look as very happy. Yet, people deal and cope with others in all their live. When alive, they get each other in embracing, or talk freely what are on their hearts in a room, or place their emotions to others

as to be unrestrained out of the formality." In ancient times, only a very small number of elegant, open-minded, and wise people could achieve such a status. However, everyone immersed in the metaverse today can experience this state. We can even say that it is very appropriate to use this passage of Wang Xizhi to describe the experience and characteristics of the metaverse. In the metaverse, our perception can indeed go up to heaven or down to the earth, to the vast, subtle, able to travel in one's mind, is indeed a very audiovisual entertainment, can indeed be completely informal, indeed extremely happy. For thousands of years, the audiovisual pole that people can think of has now become very common and is universally perceived by people. As far as the mass satisfaction of the senses is concerned, it has been prehistory before, and with the realization of the metaverse, which is the dream-making space-time, there is real history, and at the same time, it has logically entered the stage of its historical end.

How is all this possible? The direct reason is technological progress, behind which is the extreme satisfaction with the so-called human nature under the blessing of capital. Capitalist knows the nature of human best, even better than normal people themselves, and there are many goods or services that are expressed as needs of human nature that are not excavated but created out of from nothing. Nowadays, it can be stated that the metaverse is a book about the essential power of human beings, an opening up about the nature of human, which illuminates not the "emptiness of the five Skandhas," but the unbridled emotions and feelings. The so-called distinction between the essence of man and the nature of human is in based on the habitual tendency of people to understand the "essence of man" and "human nature" in modern times. In modern times, people generally tend to under-stand people as rational beings, rather than rationalist backlash and people's reflections on modernization—essentially rationalized, making people understand more primitive and perceptual desires as human nature. As a result, capitalist and even power have spied on this secret, regard the satisfaction and

catering to so-called human nature as the yardstick of technological innovation. And all instrumental rationality seems to point to and serve human nature. No matter how complex and advanced the technical device, driven by the capital logic that is well versed in human nature, sooner or later there will be a "fool" type of "humanized" operation, providing the general public with "people-oriented" humanized services as much as possible. The construction of all abstract systems eventually manifests itself in the form of perceptual satisfaction. This is the case with the metaverse, which based on the assumption of human nature that everyone likes to indulge in the satisfaction of senses and puts on sensibility or human nature for a variety of complex digital constructs that ordinary people cannot understand.

Technology is an amplifier of human nature. However, Habermas had pointed out that science and technology have become an ideology. The progress of modern technology can satisfy human nature, but it may not be able to bring about the liberation of human nature, and the truth is moving to the opposite direction. By using Nietzsche's words, the problems that people face is precisely the paradox of "human, all too human". Firstly, the virtual world is enough to rely on the way of "travel in one's mind" to satisfy the sensual desires of human nature, which not only largely seals up people's experience of the original reality, but also gradually seals up the aspiration of human beings to expand the extension of the real "sea of stars". So that people are increasingly "staying" and "involution" in the virtual intentional world. This is also an important reason why Liu Cixin, the author of The Three-Body Problem, opposes the development of the "metaverse". Secondly, people get an immersive sensual experience, thinking that they control and dominate instrumental rationality, but on the contrary, the alliance between capital and instrumental rationality is not only "contribute to the king's bad addiction", but also "flattering the king's bad addiction". Big data and algorithms are better at monitoring and understanding our feelings than we are. The "humanization" we marvel at is nothing more than the result of algorithms. At the most basic level,

the human satisfaction is nothing more than a kind of "feeding". At a higher level, the satisfaction of human nature is only a one-dimensional traction and control, a kind of gentle kidnapping, addictive and even unconsciously addicted and indulgent. In Chinese, the "immersion" and "indulgence" advertised by the metaverse have similar meanings. Thirdly, in the case of the sensibility being strengthened by digitization and technology, people's most intimate reality sensibility, existence comprehension, and ideological expression are declining, and the reality of anti-intellectualism and dullness has become very clear. Harari's judgments "the degenerate human misuse of the evolved computers" and "may only enhance the 'natural stupidity' of mankind"[5]. The emergence of the metaverse will push this situation to the extreme, and the paradox that the worthiest of our contemplation is: The stupidity of human beings is precisely the inevitable result of the so-called pursuit of humanity!

6. A call for re-moralization based on existence

The sociologist Giddens points out that the growing reciprocity between the poles of Intentionality and extensionality is one of the distinguishing features of high modernity: "one pole is the effects of globalization, and the other pole is the endowment of the individual[1]." Harari seems to have a more "in bulk" interpretation of this, "there is an important connection between the major contemporary changes and the inner life of the individual", "the globalized world puts unprecedented pressure on our person-al behavior and morality, and everyone is trapped in many all-encompassing spider webs that limit our activities, while on the one hand, able to transmit our tiniest actions to distant places. Everyone's daily life can have an impact on people and even animals on the other side of the planet, and certain things that happen to individuals can unexpectedly trigger global events[5]." However, the advent of the metaverse has made the interactive correlation between intentionality and extension not only manifest as the relationship between the indi-

vidual and world history and globalization, but also in-creasing the relationship between the self and virtual reality, between the self and virtual reality, between the avatar and virtual reality, and between the avatar and the original reality. The metaverse is a totalized world, and the inhabitants of the metaverse are concrete totalities. Even if they are freely tribalized, whether they consciously aware themselves as human societies or socialized human beings, they are in their own world. And it is the real and virtual world that they encounter, and they are the sum of all these relations between the virtual and reality. That is to say, the metaverse makes people more free, independent, and personalized as can see through the surface, but in fact, in the ontological sense, people are more interdependent and symbiotic.

This interdependence and symbiosis also mean that the hypersensitive and fragile of human—universe amplifies all the symptoms of a risky society. As Heidegger said, modern society is based on technology, and the emergence of the metaverse is the first result of the integration and synthesis of technological innovation. However, technological progress not only brings positive possibilities and expansion of the desirable world, but also means some secondary and derivative dangers, especially some non-linear uncertain risks. As Becker and others have revealed, the more serious the risk of consequences, the less we know about it. Today's human beings, in response to the extreme satisfaction of capital with the so-called human nature, coupled with the competition between nations and countries, have an extreme fetish for innovation, especially subversive innovation, which can even be called innovative fetishism. Innovation that only follows the logic of technology and the general ethics of science and technology often means a kind of creative destruction, and the knowledge-based mutation and technological iteration brought about by subversive innovation are increasingly accumulating into "destroyed" rather than "intelligent" of knowledge and technology, which is the biggest crisis that face by mankind at present[8]. As the integration of the most cutting-edge tech-

nologies of mankind, the metaverse, undoubtedly accumulates such risks. For example, people are difficult to describe the associated risks, which is the surface feature that carries enormous risk at present. "Swimmers facing stormy waves, standing on the waves, holding a red flag high in their hands to fight against the turbulent waves, and will never let the flag get wet." This kind of romance belongs only to the courageous individual of art masters and does not belong to the overall human and world history. Therefore, from the perspective of human existence, the application of major science and technology, especially the use of subversive innovation, such as the operation of the metaverse, must become an extremely important issue in contemporary politics.

For individuals, this means that what seems to be pure personal choices is due to the strong correlation between intentionality and extension, personal choices are no longer simply a thing that reflect personal interests and value preferences. Self-selection is not only the option provided by digital technology and artificial intelligence. Behind "existence is perceived" and "I choose what I like", any perception and choice involve existential problems. Facts and risks show that mankind is a community of shared human destiny, which involves the whole body and lives together. In the discussion of the metaverse, people frequently mention Lu Jiuyuan's idea that "the universe is my heart, and my heart is the universe", but he also emphasizes that "the things in the universe are my own internal affairs, and my own internal affairs are the internal affairs of the universe" (*Maxim Couplet*). The unity of heaven and man must be sought from oneself, freedom always means self-discipline, and choice always means responsibility. The Great Learning says, "No matter what kind of person you are, from the emperor to ordinary people, we are all as the same but just based on self-cultivation." In the metaverse, the choice of a free way of life is a political question of self-fulfillment, because the existential problem of co-existence that evokes or reactivates the moral problem, and people will have to usher in a process of "re-moralization" in the

metaverse, and all morality must begin with individual self-cultivation. Some people just think that the metaverse as a game that never offline. Even so, while people are "relaxing and enjoying in the arts", how can they understand the necessity of "Let the will be set on the path of duty, let every attainment in what is good be firmly grasped, and let perfect virtue be accorded with" (*Analects of Confucius: Shu Er*). And put it into action is one of the problems that need to be paid attention to after the metaverse opens a new world.

7. Conclusions

In conclusion, the metaverse is a new symptom of the current state of human existence. For philosophers, they must maintain an open attitude towards the metaverse. Not only for the original world, but also for the virtual world and the virtual reality co-exist world, always pay attention to the positive possibilities on the development of new things. On the other hand, it is necessary to maintain a thinking attitude, to reveal, as far as possible, all the truths (especially the hidden worries) that are hidden by the hustle and bustle, and to warn people to always watch over of their own existence.

Conflict of interest

The author declares no conflict of interest.

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