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Subject Terms: origin of the universe, basics energy, intellectual energy, matter, energy, information, humanity, intellectual matter, thought, balance, middle way, peace.

Author: Ph.D., Professor-level Senior Engineer. China Occupational Safety and Health Association, Beijing.

I. INTRODUCTION: HUMANITY NEEDS PEACE

As a technology worker, from the perspective of engineering science and guided by dialectical materialism, these article explore philosophical issues based on the ancestral concept of the origin of the universe, striving to resolve the contradictions between modern physics theories of relativity and quantum mechanics and generate some new insights. If the understanding is incorrect, it may be deemed irrelevant. However, it might also be correct (Liu, "宇宙本原考," "人类本原考").

At a deeper level, understanding the ancestral concept of the origin of the universe, our ancestors hoped that every individual would live well and happily. But how should one live? How can one live happily? These are questions for each person to ponder. Each person is their own savior; humanity is its own savior (Liu, "宇宙本原经典考")..

Humanity has created a philosophy of matter, which will influence humanity for a long time. Humans live in a material universe, greatly influenced by energy and matter. We must develop science, create and develop human material enjoyment, and respond to the universe's impact on human survival (Liu, "宇宙本原考"). We must live scientifically, respect the heavens, respect matter, respect energy and information. Energy and information have given birth to matter and humanity. Like humans, energy, matter, and information are alive; the universe is alive. Understanding the universe and humanity as living and thinking entities is the essence of the concept of the origin of the universe, All exist in The space of 0 dimension. (Liu, 2024.5, 2024.8, "0維の宇宙—萬物生存考").

The universe, like a deity, is even greater than a deity. It has created all things, including a special substance referred to as intelligent matter in "宇宙本原考," which is humanity. The god of the universe hopes that people will live well, endowing humanity with the causes (因) of self, appetite, and desire, which include both the causes of gods (神因) and demons (魔因), without any positive or negative connotations. However, it has not provided humanity with an instruction manual on how to live and exist; this is something humanity must figure out for itself (Liu, "宇宙本原考," "人类本原考"). Humanity is grateful to the god of the universe. Among all substances, only humans have sensation subjective

consciousness, language, word, numbers, and a scientific coordinate system, known as explicit perception (Liu, "宇宙本原考")..

We exist in a three-dimensional universe, but also in a zero-dimensional universe; the 0-dimension is the primal universe. This question has been debated for over 2000 years. Despite the advent of quantum mechanics, relativity, physical cosmology, and systems science, and even the publication of "0 維的宇宙—絕對空間考," it is expected that the debate will continue, perhaps even turning into quarrels. The philosophy of matter will influence humanity for along time and must not be denied (Liu, "宇宙本原考").

A survey could be conducted online: Are humans willing to live? If the majority of humans believe they do not want to live or exist, they know what to do. If the majority of humans believe they want to live or exist, and furthermore, want to live and exist happily, then the publication and discussion of this article are meaningful.

II. HUMANITY AND THE MATERIAL UNIVERSE

The universe endows humanity with the causes (因) of self, appetite, and desire, enabling humans to develop language, writing, numbers, subjective consciousness, and thought, and even to create science (Liu, "宇宙本原考," "人类生存考"). Humanity exists in the material universe, the universe of energy, and the universe of information (Liu, 2024.8). Grateful to our great ancestors who endured so much hardship, humanity has survived through countless trials and tribulations in history, and today we have coordinates, we have science, and we have become the rulers of the universe's matter. Are we humans living well? It seems so.

The "I Ching" tells us that the universe is a universe of yin and yang, a universe of ceaseless change (Max Born, "The Restless Universe"), creating all things, including humanity. Humanity is a form of matter, just like all things in the universe, but we have the ability to use language, writing, numbers, and subjective consciousness

for thought, allowing for a dual existence (Liu, 2024.5, 2024.8).

Humanity lives amidst contradictions, constantly facing them and contemplating how to resolve them to achieve the goal of individual survival and fulfill the goal of survival bestowed upon humanity by the universe. We must confront the material universe, also known as the three-dimensional universe. Humans have created science, discovered scientific information, and must use the philosophy of matter and material science to guide the creation of material wealth, energy, and information for humanity, improve our scientific means of survival, and respond to the cyclical laws of the universe and the threats it poses to human survival.

Humanity has not let down the hope and causes of survival bestowed upon it by the universe, creating matter, energy, and information for human survival and existence. Developing nuclear energy, creating robots, and studying genes. Atomic bombs, robots, and human genetic research are not frightening in themselves; what's frightening is humanity's own psyche. If these scientific means are used for the pleasurable survival and existence of humanity, it is the hope given to us by our ancestors and the hope of the origin of the universe's thought. Ancestors do not hope to see human thought used for confrontation between humans. However, what if the opposite happens?

2.1 Ancestral Concept of the Origin of the Universe, Is an inspiration for resolving human contradictions

The original thought of the universe is to understand the existence of space and contradictions in space, and to solve contradictions with dialectics.

Humanity exists amidst contradictions, and war is a means of resolving contradictions, an extreme and unwise means, but sometimes a desperate one. Humanity, our ancestors, evolved through the process of struggling against sky (与天斗), against Existence of Nature (与地斗), and against themselves (与人斗) (Mao Zedong, "Selected Works of Mao Zedong"). A Greek philosopher

once expressed: war is an unavoidable thing, an extreme means to achieve harmony, to resolve conflicts (Frank Thilly, "A history of philosophy").

Throughout human history, war may have seemed like a thrilling affair, producing heroes. As a child, I admired heroes greatly - charging through enemy lines, revered by thousands. But as I grew older, I realized it was simply slaughter among fellow beings, a painful realization. Every time I visit the Old Summer Palace, thoughts of the brutal oppression suffered by our ancestors stir up hatred and thoughts of revenge (Zhang Chao, "The Old Summer Palace"). Guided by dialectical materialism, our country has become powerful, yet my country proposes the philosophical idea of a community with a shared future for humanity (Xi Jinping, "On Governing the Country and Governing the Nation"), which I couldn't grasp at the time. It was only after studying the fourteenth chapter of the "Diamond Sutra" that I understood the philosophical concept of a community with a shared future for humanity (Liu, "宇宙本原经典考"). As an ordinary person, I have come to realize that when humanity has the ability to become gods of the universe, we must consider the cost of war to humanity. I am proud of my country.

If you ask someone, "Are you a fool?" The response might be, "You're the fool." I proudly proclaim myself to be a fool. From an ignorant fool to a people of can think. Because my generation has experienced many

contradictions, we have the right to speak on contradictions.

Human beings are self, but when I was a child, I seriously criticized and reflected on the human self with adults. Human beings must eat, but when I was a child, the countryside was very poor, not enough to eat, not warm to wear, often frostbite, but very happy. For our great leaders also eat plain food, wear patched clothes, and believe in Him spiritually. Human beings love sexuality, and the author did not know what sexuality was when he was a child, but he was seriously critical sexual freedom with adults.

Humans love money, and when they were young, they seriously criticized capitalism along with adults. He was a great admirer of his ancestors, and severely criticized and abused his ancestors and their culture when he was a child. (Liu, "人类本原考") In the end, it turned out that he liked the ideology and culture left by his ancestors. We call it the Cultural Revolution.

Materialist dialectics "to seek truth from facts" thinking, so that China has undergone earthshaking changes, our generation with blood and sweat hard work, more than a billion people out of poverty, know the unity, learned to think. However, the phenomenon that was criticized as a child has appeared. The people are pleased with the concepts and actions taken to fight corruption and build a clean government, crack down on criminal syndicates and evil forces, ensure workplace safety, protect the environment, and put life first. Of course, I only represent myself, an ordinary citizen.

These experiences can make people think, what is right? What's wrong? Human thinking is a coordinate system, man-made thinking coordinate system. Many of humanity's contradictions are of its own making.

Dinosaurs once existed on the Earth, and their existence was not easy. Very brave, they did not destroy themselves, but intelligent human beings, if you do not think clearly the ancestors left behind the original thought of the universe, we will not even as dinosaurs, it is likely that we will destroy ourselves. This is what our ancestors warned us about 2,500 years ago. (liu "宇宙本原经典考")

It is estimated that for quite a long time, human beings will not be able to avoid war, However, be careful, we already have the ability to destroy ourselves, and the weapons that can completely destroy mankind already exist. (Liu, "宇宙本原考") Therefore, peace is no longer a slogan, but a reflection of the wisdom of The Mahaparinirvana. (般若智慧)

There are many ways to solve the conflict, we have to think of our ancestors left us the universe

Lenovo ideas. Chapter 38 of Tao Te Ching holds that the highest power of the universe is balance; According to the Diamond Sutra, Master Nagarjuna believes that the highest human wisdom is Prajna (The Mahaparinirvana) and the Middle Way. (liu“道德经-宇宙本原的宣言”“宇宙本原经典考”, 2024.5)

Physics has also coined a new vocabulary called parity equilibrium and parity imbalance. When the parity is not balanced, there will be contradictions. The contradictory result of the universe is to create biomass, energy and human beings, and to contain them. How should human beings deal with contradictions? Balance is an important way to solve contradictions. Therefore, to think about the causes and factors of contradictions and the ways to solve contradictions is to think about the origin of the universe, which is the wisdom and thinking of the Mahaparinirvana in the material world.

The universe does not want to destroy anything. The words for destruction are created by man. The fifth chapter of the Tao Te Ching says that the universe is equal to all things. (Liu, "道德经-宇宙本原的宣言") The universe is cyclical, and this is illustrated to some extent in Professor Penrose's writings. (Penrose, "The Road to Reality") Human beings know very well that it is not a funny thing for human beings to disappear. So humans have to fight. But, How hard should we do?

2.2 Scientific Concept of the Origin of the Universe

Socrates proposed relinquishing contemplation of cosmic space, redirecting philosophical inquiry to human society and the material universe, a task completed by Aristotle. Human thought, abandoning a contradictory approach, focused its energies on materialistic dialectics, delving deeply into scientific questions regarding the material universe. This shift left spatial and emptiness-related questions to religion, catalyzing a rapid advancement in scientific understanding (Liu, 2024.5, "宇宙本原考").

Newton resolved the issue of mutual perception of mass among atomic substances through universal gravitation; electromagnetism addressed the issue of perception between the yin and yang structures

of matter; modern physics tackled the problem of mutual perception between energies; physical cosmology revealed the truth of the existence of matter and non-matter in space; quantum mechanics shed light on the logical problems existing in the universe; relativity informed us about the equivalence of mass and energy under conditions of light speed; and four-dimensional spacetime revealed the existence of emptiness, energy, and information when time equals zero, as well as the existence of fundamental energy and wisdom energy, the coexistence of yin and yang energies(阴阳二炁) (Liu, 2024.5, 2024.8).

The development of physics has forced humanity to reconsider the problem of the origin of the universe, shifting from contemplation and understanding of the material universe to the existence of the entire universe's true space. This reconsideration forces us to approach the problems of physics and cosmology from the systematic perspective of the Daoist and Buddhist concept of the origin of the universe left by our ancestors. Paradoxically, the emergence of quantum mechanics and relativity has created contradictions that compel us to resolve them from the perspective of the origin of the universe, using the scientific method (Liu, 2024.5).

From another perspective, humanity has advanced to the level of gods of the universe. With the means and methods to understand and harness the energy and information of the origin of the universe, humanity has acquired immense power and also the ability to destroy itself. The double-edged sword brought about by science compels us to reconsider from the perspective of the origin of the universe.

So, how should we contemplate the issue of the origin of the universe, or rather, how should we utilize the concept of the origin of the universe to guide human thought? This question is crucial. It is a question left for our generation to contemplate by our ancestors (Liu, "Classic Consideration of the Origin of the Universe").

This question has posed obstacles to modern physics and has also created contradictions for human survival and existence. There are no

correct or standard answers, only some reference opinions offered from the concept of the origin of the universe left by our ancestors for humanity to contemplate.

III. RESPECT FOR HEAVEN(敬天)

Heaven is the universe, the expanse of space.

Socrates and Aristotle urged us to abandon contemplation of space and instead focus on the material existence within it, namely humanity and material entities. No one deliberately designed this; humanity stumbled upon mechanics, energy, and information inadvertently, inventing coordinate systems and calculus. This was a natural phenomenon arising from human subjective consciousness. Quantum mechanics and relativity have reopened the gates of cosmic space and the concept of the universe's origin. The contradictions in modern physics have forced us to reconsider the issue of space that Aristotle set aside (Liu, 2024.5, 宇宙本原考).

The great Newton discovered universal gravitation and posed questions about absolute space, relative space, and place (Newton, "Principia"). Material science has taught us about the three-dimensional nature of space; quantum mechanics and relativity have revealed the possibility of the existence of a real zero-dimensional space. The zero-dimensionality of space may be an important method for resolving the contradictions in modern physics (Liu, 2024.5, 2024.8).

Scientific knowledge has equipped us with the means to understand the material and non-material existence within space, providing insights into the true nature of space. Understanding space's reality signifies humanity's great progress. However, whether it's three-dimensional or zero-dimensional, our understanding of space is still just a stage in human development and the study of the universe. It is not eternal truth (Liu, 2024.5).

Respecting Heaven means understanding and honoring the reality of space. This is an essential message and task passed down to humanity from the universe and our ancestors. However, we

should not treat space as an "existence" to be studied; this could lead to ambiguity (Liu, 2024.5). Understanding and respecting space—space as the mother (Liu, 2024.8)—means understanding and embracing the love and creativity inherent in space, as well as its balance and cyclical nature. Space does not destroy anything; only humanity entertains the concept of subjective destruction. Taoist philosophy advocates "action without action(无为而为)," while Buddhist philosophy speaks of the emptiness of the five aggregates(五蕴皆空).

True space is zero-dimensional, the genuine space of the universe. According to our current scientific knowledge, as analyzed from a human perspective, the fourth chapter of the Tao Te Ching tells us that this is as far as we can currently comprehend. Understanding and respecting Tan (懣, /*-) for the advancement and existence of humanity, we pray for the protection of heaven.

If we ask, "Where do humans come from?" the answer is "from parents." Indeed, humans should honor their parents. However, the sperm and egg from parents come from energy and information. The fusion of yin (阴) and yang(阳) energy creates embryos, fostering birth, growth, aging, and death. Who enables all this? Space and the existence within it. Space and the yin-yang existence within space are the true origins of humanity; space is the mother. Think about it, isn't it?

Pythagoras said "all things are numbers," and space is countless, eternal, and infinite. Therefore, contemplating space might not be subject to study or reflection through mathematical or physical methods. It may only be logically considered through space physics, system science, information theory, probability theory, and mathematical statistics, based on human research on matter, energy, and information. However, space is just space; it is not an existence. Please do not categorize space as an existence, especially without understanding its essence. Moreover, do not add dimensions to space without understanding its true nature. I apologize to the great Einstein and Professor Witten (Liu, 2024.5).

Time and space do not bend; the description of bending is only applicable to the existence within space.

A serious problem arises when materialistic philosophy distorts the thoughts of some scientists. We can't blame the scientists, because everyone has grown up under the influence of material science, material philosophy. We fundamentally do not know what space and time are. It may take humanity a long time to study this question, assuming humanity continues to exist.

What is light? Einstein did not understand ("宇宙本原考," Liu, 2024.5). He left with doubts about quantum mechanics. Physics should continue to ponder this question. Hiroshi Ooguri's (大栗博司) "Strong Force and Weak Force" suggests that if light becomes heavy, it must have longitudinal waves in addition to transverse waves (Hiroshi Ooguri, "Strong Force and Weak Force"). "人类本原考" proposes that light belongs to the category of fundamental energy; photons belong to the category of material energy. This might depend on the kinetic energy speed of photons and the material and non-material nature of light. Please refer to the verification ("人类本原考," "万物生存考," Liu, 2024.5).

If we were to liken space to a deity, then light, force, and time would be the angels of the cosmic gods ("万物生存考," Liu, 2024.5). Let us praise them. Light, force, and time are beautiful, but science is not flawless.

IV. RESPECT FOR EARTH(敬地)

Here, the Earth(地) does not just refer to the land on our planet; it encompasses both the terrestrial mass and the existing matter in universe, all exist of natural.

Earth represents the existence within the universe, encompassing both energy and material existence. Everything belongs to the category of Earth (Liu, "宇宙本原考"). Respecting Earth means honoring all existences within the universe, including quantum mechanics and relativity, which represent the origins of material creation. Respecting Earth means respecting classical physics and

honoring scientific research on matter, energy, and information.

Humans are a form of matter, the highest form of intelligent matter created by the universe. Humans have language, subjective thinking, and consciousness. Humans are an existence, a collective of energy, information, and matter, a combination of soul and body. Humans exist within existence, living within the realm of matter, energy, and information. As the rulers of all things, humans must respect all existences, honoring information, energy, and all forms of existence, coexisting with all cosmic beings.

Humans are beings of information; they can create and discover information. They have even created robots, representing the universe (Liu, "人类本原考"). Regarding information, humans can only discover Tan (懲) (the essence of information) and create Tan(懲). It is advisable not to dwell excessively on Tan(懲). Information is also a deity or angel of the universe, possessing sublime divinity (Liu, 2024.8).

Information symbolizes humanity and represents the informational essence of cosmic creation. Given humanity's current level of information, we cannot ascertain the origin of information; this is a long-term task for humanity—discovering and creating information. Information is the eternal exploration of human existence. Use information to judge information (Liu, 2024.5, 2024.8).

As for matter and energy, there is no need to discuss them here; physics has done an excellent job. Theoretical scientists have researched matter and energy to the extreme. As engineering scientists, our duty is to execute. The same applies to ordinary people. We proceed according to the research of theoretical scientists, conducting research in various fields. For the survival and existence of humanity, we must do so.

The study of the origin of the universe requires the collaboration of various disciplines in natural and social sciences, including science, philosophy, and religion. No single discipline can accomplish this task alone.

As technology workers, we create material wealth based on the knowledge and information created by theoretical scientists. When creating new matter and energy, we must focus on dialectical thinking, or else we risk the disappearance and death of matter, leading to environmental destruction. Just as humans will die when the main structure of their bodies is destroyed, similarly, when humans destroy the structure of matter in the natural universe, it will lead to the death of matter. We must refrain from creating new matter indiscriminately, such as robots, atomic bombs, or DNA, until we have confirmed the value and impact of new creations on human survival and existence. However, it is clear that we cannot control this situation, just as we have already created atomic bombs, discovered DNA, and created robots. With the progress of science, the new informational tools created by humans will become more powerful. Because we humans have not yet learned to contemplate the origin of the universe, we cannot control our own minds.

We cannot determine how much of a threat new information creation poses to humanity. Especially when we cannot grasp our own minds, the more matter and information we create, the faster humanity's confrontation with the material philosophy of the mind will lead to its demise.

Please reflect on whether the current situation we face is like this. Therefore, contemplation of the origin of the universe is an urgent matter. We hope that the progress of science and information will no longer pose new and greater threats to human survival and existence. Human fear of nuclear weapons and robots is essentially a fear of their own minds.

V. RESPECT FOR HUMANITY(敬人)

Respecting humanity seems like a straightforward matter; do we really need to discuss it?

5.1 Respect for Oneself

It seems too simple; do we need to discuss self-respect? Yes, indeed, it's an interesting question. This question is related to space and the existence within space, and it relates to the soul, which the author refers to

as the mind in his works (Liu, "宇宙本原考" and "人类本原考"). Humans are material beings. Chapter 77 of the Dao De Jing states that materiality is a form of self-identity (Liu, "道德经-宇宙本原的宣言"). This is the reason for the origin of the universe, the reason for the mind of the universe. It's something humans cannot control. Therefore, humans inherently possess self-identity, and signals of the self will amplify.

"宇宙本原考" suggests that when the universe created humans, it was akin to humans creating computers. It installed a software of the mind for humans, which every person possesses. Everyone is aware of the existence of this software, known as the soul. However, each person cannot fully communicate with their own soul. This can only be achieved by learning to be still and tranquil, as advocated by Daoism (Dao De Jing) and Buddhism (Heart Sutra). Taoism is called "致虚极, 守静笃"; Buddhist is called "行深般若波罗蜜多".

The human mind software possesses both divinity and demonism (with neither positive nor negative connotations), two contradictory existences. The demonistic mind possesses all the characteristics of materiality. For example, one's ego, appetite, and sexual desire are naturally given. Therefore, human ego, appetite, and sexual desire are not sins but natural traits. The cosmic deity has also endowed humans with divine characteristics, possessing spatial traits such as creation, innovation, and inclusiveness.

Humans must have material desires, including ego, appetite, and sexual desire. These are the basic and necessary conditions for human existence. How should one treat these inherent natural causes? The universe has not provided standard answers for humans, requiring each individual to perceive, feel, and contemplate and to decide based on their own circumstances. In communal living, humans establish certain standards of law, culture, and morality. However, this contradicts the freedom of thought that individuals seek. The informational systems within human bodies are contradictory existences, complex contradictions. The Huangdi Neijing states that there is a divine presence within our

bodies, possessing yin-yang characteristics, influenced by five factors of life and constraint (Liu, 2020, "宇宙本原考"). Simply put, each person cannot truly understand themselves.

"人类本原考" has considered this question but only presents some phenomena without providing answers. This is because each person and each human community has different circumstances, requiring individual contemplation and mutual understanding, with the precondition of recognizing this fact.

For example, regarding the issue of the self: in the material world, everyone enjoys the self and desires money, status, power, etc. But do these bring more pleasure and happiness, or more troubles? Only you know.

Regarding appetite: Humans must convert food into energy to survive. Appetite is not a sin; it is your subjective consciousness and the cause of the cosmic mind that makes you do this, a natural trait given by the universe. Over 2,000 years ago, two Chinese sages debated whether human nature is good or evil. One believed that human nature is evil because humans know how to snatch eat milk as soon as they are born (Liu, "人类本原考"). But what should one eat and how should one eat it correctly? Resolving the contradiction of appetite involves eating. There are various ways to think about this. One is the problem of being full or hungry. In Chinese history, many peasant uprisings were caused by starvation, which is why the greeting in China includes "Have you eaten?" Another is the sensation of taste, satisfying desires for color, aroma, and taste, which comes after not having to worry about food and drink, each with its differences. There is also dietary selection based on health standards, each with its differences, and so on. There is also a natural divinity determination of your body's health indicators related to diet (Liu, "宇宙本原考"). Daoism and Buddhism advocate for simple and vegetarian diets. Buddha Siddhartha was a prince but chose begging, considered the lowest form of living by humans (Liu, "宇宙本原经典考"). In contemporary times, a billionaire has also chosen this lifestyle, named Kazuo Inamori (稻

盛和夫)(Kazuo Inamori, "Living with Purpose"). There is no standard answer to the problem of appetite; your own answer is your answer. However, once you have an answer, you will judge whether others' answers are correct based on your own. This is because the software program of your mind is your own input, with the basic program designed by the universe.

Regarding sexual desire: Humans generally enjoy it and may even excessively enjoy it. Sexual desire is not a sin; it is also the cause of the cosmic mind that makes you do this, It is the acquired nature given by the universe to human beings, and the reason for time is related to the natural phenomenon of human maturity. This problem is much more complex than appetite, although it does not starve people to death, but involves the second person and the human yin and yang structure. History is full of examples of wars being waged because of the opposite sex. But how should one deal with sexual desire throughout one's life? Everyone wants that freedom. But does the God in you body like this freedom? Taoism believes that controlling sexual desire can prolong life, do you believe it? (liu"人类本原考") This is another contradiction.

All of this. There is no standard answer, only a word called dialectics, or balance and middle way.

So, respecting yourself is a difficult question to answer. This is a philosophical question. Everyone has a heart, called a soul. The human mind and the universal mind are one. (Wang Yangming, "传习录, "Liu, "宇宙本原考")

5.2 Respecting Others

The Dao De Jing suggests that managing oneself should be like governing a country, learning to understand and respect oneself, in order to handle the fundamental relationships of human existence (Liu, "道德经-宇宙本原的宣言"). Because human existence is the same and equal, all things are unified (Zhuangzi, "齐物论").

The author's field of study and research is engineering, not philosophy or religion. However, in the course of study and life, it involves many other specialized knowledge, discovering

contradictory information such as information science, linguistics, and numerology. For example, humans have invented vocabulary like love, hate, and respect, which do not exist in the universe. The universe is very simple; matter and energy only perceive forces and time, balancing and cycling equally. In the realm of information, energy, and matter, the principles of mechanics are that forces are equal in magnitude but opposite in direction, and time governs direction and balance (Liu, 2024).

The universe created humans, endowed with sensations and subjective consciousness, which complicates matters. Humans create information and subjectively amplify it. For example, love and hate are such amplified information, and "respect" is how one handles the contradiction between love and hate. The result may be disrespect.

5.2.1 Love and Hate

These are terms created by humans. It's unclear how ordinary animals express such information; the perception of information between matter and energy involves only issues of generation (生) and inhibition (克), attraction and repulsion. Daoism believes that the information of yin (阴) and yang (阳) is completed through the factors of the five elements (五行 : metal, water, wood, fire, and earth (Liu, 2020). It's quite complex, and when it enters the human mind, it becomes even more complex. Human sensations and subjective consciousness amplify these pieces of information (Liu, "人类本原考"). However, the principle remains the same. Physics does not deal with the issue of love and hate; the dialectics and logic of thinking about information problems are consistent. Love and hate move and change within the information of yin and yang, and human interactions are filled with fluctuations of love and hate. Love can sustain and propagate human existence; hate can lead to mutual harm and even destruction. It's the mutual exchange of information between factors and elements that leads to movement and change. The reality is that humans have brought about Cause and factor their own destruction. What should be done?

The principle of mechanics is that action forces are equal in magnitude and opposite in direction; the principle of human thought is that releasing the information of love will result in more love, and releasing the information of hate will result in more hate. For the sake of human survival and existence, why not release the information of love among humans? This is respect, the basic principle of human peace (Liu, "人类本原考").

5.2.2 Balance and the Middle Way

Daoism refers to the creation of the universe as "doing without doing (无为而为)," the transformation and balance of yin and yang in the generation (生) and inhibition (克) of the five elements (Liu, "道德经-宇宙本原的宣言").

Buddhism calls it "five aggregates are empty," (五蕴皆空), the causal changes and middle way of factors and elements (Liu, "宇宙本原经典考"). Physics and systems science tell us about the material and immaterial aspects of the universe, the changes in information, energy, and matter (Liu, 2024), as well as the creativity, inclusiveness, and balance of space (Liu, 2024). Humans have discovered this information and use it to think about information, judge its correctness, and only through science can the explicit existence of information be manifested. Without humans, there would be no explicit expression of information, no language, no writing, no numbers, and no science. Therefore, the existence of humans is supreme (Liu, "人类本原考").

The greatest framework for human thought should be the issue of human existence and human peace. The "Diamond Sutra" reminds us that when contemplating the issue of human existence, we must not only learn to think in terms of material philosophy but also understand the fundamental principles of the universe's existence, enabling humanity to overcome challenges (Liu, "宇宙本原经典考"). By using scientific philosophy to resolve contradictions, humanity can surely overcome these challenges.

5.3 "Philosophy of Science is the Guiding Method for Human Peace"

With the end of the Second World War, some countries that instigated war apologized. This reflects a scientific attitude and civilization; otherwise, it would leave their own countries with troubles. The world is still in turmoil, and wars may still occur. By analyzing the causes and factors of war and avoiding war as much as possible, especially avoiding the use of destructive weapons such as nuclear weapons, humanity can prevent its own disappearance. The effective way to resolve human conflicts is to gradually shift human material philosophical thinking to contemplate the origin of the universe.

From an informational perspective, the philosophical thoughts of Daoism and Buddhism have been faithfully implemented by scientists. Scientists have discovered the yin-yang balance of the origin of the universe, the causality and middle way of factors, and scientists are the great bodhisattvas. Let us hope that scientists will achieve the greatness of Buddha, and Buddha is the enlightenment of humanity (Liu, "宇宙本原经典考").

Enlightenment for the balance of humanity, human peace, and human existence.

VI. CONCLUSION

The discussion and contemplation of the origin of the universe are undertaken solely by humanity. This is a necessary condition for human survival and existence, and it is a question that humanity must ponder if it wishes to continue existing.

What is the origin of the universe? What is material philosophy? What is material science? These are questions that each individual must earnestly contemplate. Whether it is modern physics or the survival and existence of humanity, it is time to consider these questions. Therefore, the cosmological ideas of Daoist and Buddhist philosophy left by our ancestors are scientific philosophies. Ancient Greek philosophy, ancient Indian philosophy, and ancient Babylonian philosophy are areas where the author has limited knowledge, but they may all contribute to this

understanding (Liu, "o-Dimensional Universe: Absolute Space Consideration"). It is hoped that this will attract attention from contemporary humanity. First and foremost, the scientific community is urged to prove the existence of space and the entities within it.

All the information conveyed by human language, writing, numbers, and science points to one truth: human-made truth. There is no absolute truth, only relative truth (Liu, "人类本原考"). There is one great truth: for humanity to live, to exist. Otherwise, all the existence created by humanity will cease to exist, but the universe will continue to exist as usual. Face the great mother of space, we can only kneel and pray for the blessing of Space - the mother of humanity and all things. At the same time, we should strive harder. Only humanity can be its own savior.

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