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The Fifth Discussion on the Origin of the Universe

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ABSTRACT

Humans are an amalgamation of matter and spirit (Liu, 2024.8a). They are a combination of the three-dimensional universe and the zero-dimensional universe (Liu, 2024.5). Humans have two origins: the origin of the spirit and the origin of the body (Liu, "人类本原考"). The return to the origin of the spirit is called the death of the human body; the return to the origin of the body is called the death of the flesh. Humans are computer-like materials created by the universe, and the human spirit is software installed by the universe. The existence and survival of humans are determined by the universe and by themselves.

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The Fifth Discussion on the Origin of the Universe

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ABSTRACT

Humans are an amalgamation of matter and spirit (Liu, 2024.8a). They are a combination of the three-dimensional universe and the zero-dimensional universe (Liu, 2024.5). Humans have two origins: the origin of the spirit and the origin of the body (Liu, "人类本原考"). The return to the origin of the spirit is called the death of the human body; the return to the origin of the body is called the death of the flesh. Humans are computer-like materials created by the universe, and the human spirit is software installed by the universe. The existence and survival of humans are determined by the universe and by themselves.

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

I. INTRODUCTION: THE HUMAN SPIRIT IS SOFTWARE INSTALLED BY THE UNIVERSE

The spirit (心灵), commonly referred to as the soul (灵魂), possesses a mystical quality. This mystique dissipated after humanity invented the computer. Computers have chips, similar to the human brain. The operation of computer chips is directed by software programs. These software programs, which are the essence of a computer, are designed and installed by humans; thus, a computer's spirit (心灵) is akin to the human spirit (Liu, "宇宙本原考"). So, who created humans? Humans have brains and software programs too. Who installed and endowed humans with these software programs? Humans were created by the cosmic mother, and the human spirit's (心灵) software program was installed and endowed by the cosmic deity, which is emptiness itself. Both the universe's and humanity's spirits (心灵) are characterized by this emptiness. They are unified and harmonious. ("心经", Referencing Zhuangzi's "庄子," Wang Yangming's "传习录," Leibniz's "Monadology," and Liu's "宇宙本原考," 2024.8a)

Therefore, the philosopher Marcus Aurelius stated: "Human = Body + Soul" (Marcus Aurelius, "The Meditations").

Humans must learn to communicate with the spirit of the cosmic heart, and while they have learned to create science, they must also learn to achieve balance and follow the middle way (Liu, 2024, 8a). The cosmological ideas left by our ancestors are the thoughts of scientific philosophy. The human spirit is interconnected with the universe's spirit. Humanity must learn from the cosmos. Chapter 77 of the "Tao Te Ching" states: "天之道, 损有余而补不足; 人之道则不然, 损不足以奉有余." (Liu, "道德经.宇宙本原的宣言").

It means: The principle of space 天之道 is balance, the principle of matter 人之道 is imbalance.

The human spirit is software installed by the cosmic deity in humans. This software is of an empty nature, a software of nothingness, without dimension. Yet, it is a great spirit software, possessing the emptiness and the grand characteristics described in Chapter 77 of the "Tao Te Ching," which speaks of

"天之道，损有余而补不足"—a principle of balance and greatness. Thermal energy may be the principle of creation energy and matter, a balanced and powerful force (Liu, 2024.8b). It embodies fairness, balance, love, democracy, unity, and more. However, humans are material beings. Within the human spirit, the cosmic deity has also installed a contradictory software, that of material nature, reflecting material philosophy. It embodies the thought described in Chapter 77 of the "Tao Te Ching" as "损不足以奉有余," a domineering way of thinking, generating confrontation (Liu, "道德经.宇宙本原的宣言"). It inclines towards self, desire, freedom, rights, etc. This contradiction is both intriguing and complex. The universe is full of contradictions, and human existence is a constant process of creating, identifying, and resolving these contradictions, living amid the troubles and joys of discovering and resolving contradictions, until death.

Material philosophy and the philosophy of cosmic origin already exist within the human spirit; these represent two different philosophical considerations, yet they converge into a unified philosophical thought. Humanity itself is a combination of three-dimensional and zero-dimensional, a fusion of matter and emptiness. The material nature of humans and other material entities are completely consistent, and the human spirit, the spirit of the cosmic deity, and the spirit of all things are unified (Liu, "人类本原考"). Due to the different material structures, like other cellular materials, the human spirit has two levels of perception: explicit perception and implicit perception (Liu, 宇宙本原考, "万物生存考"). Thus, when a person dies and loses sensation, they still possess perception; human life exists in two phases. Therefore, the existence and survival of humanity require an analysis of the causes and factors of human existence, as well as the conditions of these causes and factors, referred to here as the issue of the power of thought. Human thought power directs how humans live and survive (Liu, "宇宙本原考," 2024.8a). Human existence represents the existence of the universe (Liu, 2024.8b).

Chapter 52 of the "Tao Te Ching" states: "开其兑，济其事，终身不救." It means that people live in contradiction until they die. (Liu, "Tao Te Ching:宇宙本原的宣言"). The "Tao Te Ching" is elusive in translation, suggesting that the concepts of the origin of the universe are best directly comprehended through classical Chinese.

The philosophy of the origin of the universe allows humans to perceive a comprehensive view of the universe, as well as a comprehensive understanding of humanity itself. Recognizing these aspects means embracing the great characteristics of space, analyzing the causes and factors of human existence, as well as their conditions. This may represent the fundamental ideas guiding human existence and survival. This is the philosophy of the origin of the universe—a profound philosophical of scientific thought that can guide the development of science and direct human survival.

II. THE ORIGIN OF THE UNIVERSE AND SCIENCE

Having written six books and published several articles, I summarize here: Material philosophy is based on the human contemplation that the universe is material. It uses the rationale, logic, contradictions, and dialectics of material existence to explore the issues and contradictions within the universe. All existence is based on materialistic thought. Thus, modern physics, relativity, and quantum mechanics are confined to this kind of thinking, leading to artificial contradictions. (Liu, 2024.5, 2024.8)

The philosophy of the cosmic origin left by our ancestors is based on spatial thinking. It acknowledges that the universe is both material and non-material, existing as a collective of emptiness and fullness, non-existence and existence. The philosophy of the origin of the universe is a philosophical thought in science. This scientific philosophy can resolve the contradictions in modern physics by delving deeper, and it can also address the contradictions in human survival and thought, making it a profound

philosophical or scientific concept. To contemplate the origin of the universe, one must start from the zero-dimensional space, the zero-dimensional universe, considering the creation, inclusion, and existence of the great cosmic deity, and ponder the conditions of matter, energy, and information after creation, along with existence, motion, and change. This contemplation can address the existing problems and contradictions in modern physics and science, and furthermore, it can be used to think about human survival and existence. The universe is alive; all existence is alive and represents a thermodynamic equilibrium. (Liu, "宇宙本原考," 2024.7, 2024.8b)

The double-edged sword of science stems from human materialistic philosophical thought, which is not to blame, as the nature of material existence is inherently so. However, like the universe and all things within it, science must live and have a soul; with a soul, science becomes a beacon of light (Liu, 2024.7). When the scientific philosophical thought of the cosmic origin guides human thinking, we should reevaluate our understanding of time and space (Liu, 2024.5). When scientific philosophical thought guides us, we must rethink the existence within the universe (Liu, 2024.8). When employing the scientific philosophical thought of cosmic origin to understand human survival and existence, we should start by analyzing the causes and factors affecting human life and existence, to equip our thoughts (2024.8a). When we use the scientific philosophical thought of cosmic origin to understand science and modern physics, we can realize that the emergence of scientists is not overly complex (2024.x). Scientists should heed the words of the "Tao Te Ching": "Reach the ultimate emptiness, hold on to the truest tranquility致虚极, 守静笃"; comprehend the phrase from the "Heart Sutra": "Practice the profound Prajñāpāramitā行深般若波罗蜜多"; and embrace the Chinese idiom "Be focused聚精会神" (Liu, "2024.8b" "Zero-Dimensional Space: 绝对空间考").

Therefore, the scientific philosophical thought of cosmic origin should become the dialectic and methodology of science, guiding it to recognize the soul in all existence, thus endowing science itself with a soul (Liu, 2024.7). This approach positions the philosophy of cosmic origin as the guiding principle in scientific thought and methodology.

2.1 Cosmic Origin and Human Spirit (心灵)

The human spirit is zero-dimensional, an existence of emptiness, endowed with both divinity and demonic traits. This is an unknown realm and category. According to the philosophical thoughts in the "Heart Sutra心经," "传习录," and "Monadology," the human spirit is unified with the cosmic spirit; they are congruent. Just as humans have created computers and installed software programs, the computer's software and the human spirit are interconnected and one. The programs installed by humans in computers are rigid programs solidified with current knowledge and information. Conversely, the universe, in creating humans, has installed in them a software that is alive, contradictory, and unknown. Upgrades to computer software must be performed by humans, while upgrades to human software require the acceptance of contradictory information and reflection.

Thus, the human spirit, combined with the human body, forms the universe's most precise instrument. The condition is that in a quiet environment, by reaching the ultimate emptiness, maintaining deep tranquility, and engaging in profound Prajñāpāramitā, one can enter a state of deep, serene, quiet, and meditative thought. It is possible that our ancestors, in such states, possessed a divine spirit, thereby generating divine perceptions and thoughts (Liu, "绝对空间考").

However, in the mundane, noisy material world, humans become the least precise instruments of the universe. For example, humans have subjective consciousness and can create information, even intentionally creating incorrect information. In contexts like informational warfare during conflicts or philosophical debates aimed at winning, the goal is to create incorrect or contradictory information to achieve victory. The human spirit can also intentionally amplify information, such as love and hate,

right and wrong, etc. The information humans normally see and feel, like the proverbial "blind men touching an elephant," varies depending on the perspective. Hence, the information created by humans has the dual nature of waves and particles, entanglement, and unpredictability found in quantum mechanics. Conversely, particles and quarks in quantum mechanics share great similarities with the human spirit and its information. The difference lies in one being with subjective consciousness and the other being a state of consciousness without subjectivity. The human spirit possesses a natural resistance to nature, or rather, human subjective consciousness inherently magnifies natural information (Liu, 2024.8a).

The thoughts and actions generated by the human spirit are the results of subjective consciousness under the directive of established coordinates in human thought. Science must engage in studying the human spirit, or it risks devolving into mysticism. If science does not address this issue, it will in turn affect human science and scientific thought. Such is the contradiction between relativity and quantum mechanics (Liu, 2024.8). In the scientific community, we often see statements such as one scientist overturning another's theory to establish a new one, which is an inappropriate expression of scientific information. It must be stated that even if science proves the existence of zero-dimensional space or the philosophy of cosmic origin, it should not be said that the zero-dimensional universe overturns the three-dimensional universe, or that cosmic origin philosophy overturns material philosophy, as these are non-scientific expressions of information. Humanity is far from truly understanding cosmic truths, and even when some correct information is discovered, it is merely part of the unified information of the universe. Only partial truth.

The deepest reflection of the scientific philosophical thought of cosmic origin is our ancestors' teaching, pondering human survival and existence. How should humanity survive and exist? How can we exist and survive pleurably? These are key questions. Why do we have material philosophy? Why have we created atomic bombs and robots? Discovered DNA? Because humans like these things. Humans are material and thus enjoy material desires, material philosophy, and material science. Discovering mechanics once led to an industrial revolution enhancing human material enjoyment. Creating robots was to aid human survival and pleasurable existence. Discovering DNA was to explore the temporal aspects of human survival.

Yet, do we truly like these things we have created? We created nuclear weapons, but we fear they might turn our Earth into Jupiter, Mars, or the Sun. We created robots, yet we fear the threat they pose to humanity. We discovered DNA, which can identify and alter the factors of human existence, and we hope it can extend individual human lifespans. But can it really? Do we truly understand the principle? Might we turn the discovery of DNA into a weapon of human warfare? These could all potentially threaten human survival and existence.

2.3 Right and Wrong

The terms "right" and "wrong" are also human creations. Within the cosmic origin, there is no concept of right or wrong; it is only humans who make judgments and definitions about what is supposedly correct or incorrect.

The human spirit is a software, programmed through knowledge and information, meaning we humans are programming our own spiritual software. Through knowledge and information, this becomes the coordinate system of our spirit. Once you grasp this information, it becomes the standard of your spiritual coordinate system, and you begin to judge what is right or wrong. Particularly, it is used to judge whether others are right or wrong. Consider the debates between idealism and materialism, market economies and planned economies, or the correctness of different religious views, traditional Chinese medicine versus Western medicine—who is right and who is wrong? These kinds of judgments

and statements, including our everyday assertions that what another person knows is erroneous while our own knowledge is the truth and correct. Think about it, who causes the anger and confrontations we frequently experience in daily life? It's caused by the natural and cosmic reasons embedded in the programming of the human spirit's software. The human spirit is merely nature, and natural information directs our actions. Is the knowledge and information we possess truly correct? It is all human-made (Liu, "宇宙本原考," "人类本原考"). If humans ceased to exist, would the universe care about these human-made entities? Human existence makes these information entities exist; without humans, they would cease to exist. Only humans care about this man-made information.

This might seem somewhat humorous, yet it is reality. Science and the philosophy of science must confront these realities, understand the existence of these realities, and comprehend the causes and factors of these realities. This is what leads to human confrontations. This is both a phenomenon determined by human subjective consciousness and a natural phenomenon, a phenomenon produced by the cosmic cause and the cosmic spirit in humans. Scientific understanding of this phenomenon is essential, recognizing the causes and factors brought about by this human-existence-related information.

Therefore, understanding the human spirit and the cosmic spirit necessitates scientific involvement. We must employ philosophical science to analyze and judge, learning to use dialectical methods (Liu, 2024.8a).

2.4 On Extraterrestrials

The individual death of a human is not to be feared, as it is a natural law of human existence. Likewise, the collective existence and non-existence of humanity is not something to dread. Since humans were created by the universe, our current wave of human existence is likely neither the first nor the last (Liu, "Classical Study on the Origin of the Universe"). If this wave of humanity were to disappear, it would be a great pity and loss, given how difficult it has been for us to evolve to this point. After perhaps more than four billion years (kalpa, 劫), the universe might create another wave.

The "Diamond Sutra" raises the question of the “度” of humanity. Can our current wave of people achieve “度”? Both Daoist and Buddhist philosophies suggest it is possible (Liu, "宇宙本原经典考"). However, to grasp and understand the thoughts of cosmic origin, humans must learn to control their own spirits.

In the vast expanse of the universe and the infinite river of time, a gap of one hundred million years seems trivial. Our scientific fantasies have depicted extraterrestrials, and it is reasonable to deduce their existence (Liu, "万物生存考"). The universe's space is infinite, and so are the entities within it. We cannot find extraterrestrials because the speed of light and electromagnetic waves are far too slow in the cosmic scale, making the light-year too small a measure for the vast distances of the universe. Using materialistic, energetic, and informational methods, humans cannot find extraterrestrials. If they have existed for a hundred million years more than us and still exist, they are essentially what humanity might look like a hundred million years from now (Liu, "人类本原考," "万物生存考").

Our current humans are like the gods of humans from ten thousand years ago. Even a thousand years ago, the gods imagined by humans likely could not match the level of material, energy, and information we possess today. A thousand years from now, ten thousand years later, our descendants could become like gods to us today. Thus, intelligent beings similar to humans likely exist in the universe, perhaps having become like gods, having already mastered the cosmic spatial thoughts. They do not concern themselves with human affairs. If there is any contact, it would be a connection between the human

spirit and the cosmic spirit, not through light waves or electromagnetic waves, or the kind of informational contact we currently use.

We should not overly anthropomorphize extraterrestrials with literary creations or narratives of cosmic wars. Such portrayals are a degradation and defamation of extraterrestrials through materialistic thinking. Aliens with the capabilities of cosmic deities would use a non-materialistic, spiritual approach to merely remind us of our existence. "绝对空间考" suggests that our great ancestors may have had such experiences, recorded in some great classics (details omitted). We have not taken these seriously, dismissing them as mythological. One can imagine that if extraterrestrials cannot overcome their own spirits and the impacts of material philosophy, they too might annihilate themselves.

III. COSMIC ORIGIN AND PHILOSOPHY

The author is not a professional philosopher but has read various philosophical texts (2024,5). From these readings, it is clear that philosophy has many definitions. In essence, philosophy is the contemplation of human nature endowed by the universe (Liu, "宇宙本原考").

Everyone is a philosopher, a thinker, who reflects, judges, and acts within the realm of existence and survival, until death. Philosophy should become as accessible as possible. Otherwise, people might fear philosophy. Philosophy is human thought, the discovery and resolution of problems and contradictions. It describes the causal relationships of existence, the logical relations between phenomena and essence (Hegel, "The Logic of Hegel"), focusing on how to resolve contradictions. Philosophy has coined a significant term called dialectics, which embodies the ideas of balance and the middle way. When philosophy evolves from these contradictions to become purely materialistic, it discovers the universe's three great philosophical laws: the law of negation of negation, the law of the unity of opposites, and the law of the transformation of quantity into quality. These three laws are discoveries of material philosophy and are also laws of cosmic origin philosophy. The law of the transformation of quantity into quality can be converted into the law of mass-energy equivalence.

Philosophical thought forms the human spirit's software. It is powerful because it solidifies human thoughts. Metaphysics (形而上学), as described in Buddhist philosophy as the phenomenon of "寿者相" (Liu, "宇宙本原经典考"), is something everyone possesses. The primary content of philosophy is the discussion of cosmic origin. Before the advent of relativity and quantum mechanics, humanity's scientific knowledge was insufficient to contemplate the issues of cosmic origin; thinking was merely arguing. Modern physics has resolved this significant information gap, allowing our material philosophy to transition towards cosmic origin philosophical thought.

Metaphysics. It is unscientific and unjust to call Aristotle's Metaphysics "Metaphysics" "形而上学" or any other definition in the field of philosophy. The author believes that Aristotle's thought is dialectic. (Liu, "宇宙本原考") This is not my profession, not to open a discussion.

We must use scientific philosophical thought to consider the issues of material philosophy, a necessary stage in human experience. However, if we do not transcend this stage, material philosophy will induce confrontations in the human spirit. Such confrontations, especially once humanity acquires the material capabilities of the cosmic deity, can lead to self-confrontation and self-annihilation. Particularly after grasping the information provided by modern physics, we should promptly transition from material philosophy to cosmic origin philosophy. This is not only a practical issue but also a reminder and teaching from our ancestors, likely concerning a significant problem related to human survival and existence.

IV. COSMIC ORIGIN AND RELIGION

Religion serves as a beacon for the human spirit, a conduit for the dissemination of cosmic origin science and philosophical thought, and a form of belief within the human spirit. Humans, including scientists, should refrain from casually critiquing religion.

Following Aristotle, religion broadly proliferated throughout human history, though it too was influenced by material philosophy and science. However, religion has been a carrier of cosmic origin thought. Due to the insufficiency of scientific information, it has been unable to fully explain that great existence. Nonetheless, the ideas of cosmic origin have been preserved and disseminated through religion, and this great manifestation of the human spirit deserves respect. This is a part of human culture and spirituality.

V. ON THE SAVIOR

If there truly exists a god in the universe who says, "You must believe in me, you must give me money, and then I can bless you," what distinguishes such a god from corrupt human officials? Yet, humans have designed such personified deities. Similarly, if there is a person in reality who claims to be a savior and speaks in such terms, would you believe he is a savior?

Different groups of people have conceptualized a god in their minds, each hoping for divine protection. If these groups go to war, whom would God protect? Historical evidence suggests that God does not intervene in such matters. What might intervene are the causes of demons because a god conceived by material philosophy thought is materialistically desirous and constitutes a desecration of what a god should represent. God does not wish for humans to harbor excessive desires, engage in fratricidal conflicts, or wage wars. In other words, the cosmic god would not protect hostile, excessively selfish thoughts or actions among humans.

Each individual is their own savior. Using the principles of dialectics and scientific philosophy, one should protect oneself, prioritize personal safety, and focus on the joy of one's spirit. Emphasize a scientific approach to safe living and existence, understanding the causes and factors that affect one's life. Identify contradictions and resolve them. Use scientific philosophy to safely save oneself; use scientific philosophy to aid others; use scientific philosophy to protect the environment and existence; respect heaven, earth, and humanity (Liu, 2024.8a).

The same principles apply at the level of human groups.

VI. COSMIC ORIGIN AND HUMAN SURVIVAL AND EXISTENCE

The transition from material philosophy to the philosophy of cosmic origin might be a challenging and prolonged process. It would be beneficial if science could lead the way in this transition.

Material philosophy is a stubborn existence. The approach of considering the universe purely as material has dominated for over 2000 years and has significantly influenced human thought. Even with the discoveries of quantum mechanics and relativity, these are often seen as paradoxical existences, artificial contradictions created by traditional perspectives (Liu, 2024.8). These are the achievements of material philosophy.

Material philosophy is confrontational and authoritarian, reflecting the natural and human materialistic nature. Humans possess this nature because it is inherent to the material itself. However, what can be done? Human thought is a matter of personal decision-making. Everyone is a thinker.

VII. CONCLUSION

The "Diamond Sutra" states: The past mind cannot be obtained, the present mind cannot be obtained, and the future mind cannot be obtained. The existence of causes and the conditions they create, along with the mutual existence of contradictions, have profound implications for human survival and existence. After discussing so much, I still do not know what the outcome of human survival and existence will be in the future. Consider the missiles armed with nuclear weapons, each one growing wings, all facing the vastness of space, targeting every corner of the Earth; imagine the horrifying spectacle of nuclear weapons flying through the sky in the event of a world war.

There is no answer for now, Wait for science to participate and respond. As I write this, I cry. While crying, I begin to hum "The Internationale国际歌" in Chinese:

There has never been any savior, nor do we rely on emperors or gods. To create human happiness, we must rely entirely on ourselves.从来就没有任何救世主, 也不靠神仙皇帝。要创造人类的幸福, 全靠我们自己。

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