

One and the only ontology

As one and the only meaning of all and every language

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Introduction

(The unity of realism and nominalism)

There is some activity that I do not know how to name it.

It is neither something subjective nor something objective. And it is the creating that intermediates between knowing and doing.

It might be named as “understanding”. But, certainly, it is not the same as what others mean or indicate when the word “understanding” is used.

There is something within the unity of knowing, understanding and doing, which might be named as “humanity”.

There is something within the unity of knowing, understanding and doing, which might be named as “God”.

God’s understanding finally creates something named by us as “reality”. Human’s understanding finally creates something named by us as “ontology”, something named by us as “language”, or something as the unity of ontology and language.

All kinds of religions are created as such unity.

All kinds of philosophies are created as such unity.

All kinds of logic and mathematics are created as such unity.

All kinds of scientific concepts and theories are created as such unity.

Even all kinds of persons, families, societies and nations are created as such unity.

Ontology is the only meaning of their language.

We may have a problem with our understanding if the problem has nothing to do with knowing or doing.

We may have language problems if we mean the same ontology with different languages. We may have ontology problems if we talk about different ontologies with the same language.

Religion, philosophy, logic, mathematics, science and social systems are different nowadays. However, their differences in language do not prove that there are different ontologies. Different ontologies, if there are, mean only that there is no explanation in religion, philosophy, logic, mathematics, science or social practices.

Language may never become ontology. Self-consistence within a language or between knowing and doing may never become the proof of any ontology.

In other words, our fragmented world is not the result of languages but the result of “ontologies”.

Reality is also the unity of ontology and language. Something subjective, something objective, including the body and the mind, are all languages. There might be differences in language but there should be no difference between God’s ontology and human’s ontology. There should be only one ontology as ontology.

The ontology presented here is conceptualized and symbolized as “OC” ⁽¹⁾.

If OC is the meaning of “OC”, it is an ontology.

If the OC is an ontology, it is the only ontology.

If it is the only ontology, it is the only meaning of reality.

(1) Xin Yan: *The Ontology of Nature or God*, 2020

[Amazon kindle book ASIN: B08NC1VBVL](#) or [Google Book GGKEY:2RCWWU73239](#)).

The OC

(The unity of universality and particularity)

All what we may know or do is **change**. Nothing more or less than change. And all our understand is relation among different changes.

Therefore, ontologically, nothing exists as space, time, entity, their property or their relation. And, ontologically, nothing exists as matter, spirit, human, God or their relations. All of them are only different languages that cannot change.

As the only ontology, OC is the only meaning of all the different languages, and the only explanation of nature or human or God.

OC may be described or defined as **the unity or the oneness of an O and a C**, since any change as change always means both of them. The O may be a description of certain change, the C may be a description of certain change, but their unity or oneness must be the explanation.

The O may be described or defined as a return change without the same direction, and the C as a one-way change with the same direction.

The O may be described or defined with non-deterministic concept such as “relativity”, “contingency”, “finiteness”, “discontinuity”, “symmetry”, “reversibility”, “divisibility”, “consistency” or “perfection”. And the C may be described or defined with deterministic concept such as “absolute”, “necessity”, “infinity”, “continuity”, “asymmetry”, “irreversibility”, “indivisibility”, “open” and “transcendence”.

And the O may also be described or defined as reciprocal or circular causality, and the C as causality, since the C does not allow an effect to become its own cause but the O does.

For example, all what Thales' "water", Anaximenes' "air", Empedocles' "four elements" and even Pythagoras' "number" tell us are reciprocal or circular causality. What Anaximander said, "from what source things arise, to that they return of necessity when they are destroyed; for they suffer punishment and make reparation to one another for their injustice according to the order of time", and what Heraclitus said, "fire lives the death of earth, and air the death of fire; water lives the death of air, earth that of water", are also reciprocal or circular causality. So are Leucippus and Democritus' "atoms" and Leibniz's "monads". And so are Heraclitus' "logos", Plato's "forms" and Aristotle's "categories", Spinoza's "God or Nature" and Kant's "thing-in-itself", Hegel's "Absolute", Schopenhauer's "sufficient reason", Kierkegaard's "single individual", Nietzsche's "eternal recurrence", Frege's "pure logic", Russell's logical atomism, Wittgenstein's "language games", Husserl's "intentionality", Heidegger's "Dasein" and Kuhn's "scientific paradigm".

All self-consistent concepts and theories, such as those in mathematics and logic, says only the reciprocal or circular causality.

All the entities described by science, all the particles described by the standard model of particle physics, all the conservation laws and symmetry in physics, including the uncertainty in quantum mechanics, including the concept of "string" or "loop", including the so-called "quantum fluctuations", say only the reciprocal or circular causality. So is either Carnot cycle or Noether's theorem.

What called as “the conservation of information” says only the reciprocal or circular causality.

All those biological theories that deny the directivity in biological evolution say only the reciprocal or circular causality.

The “justice”, the central idea discussed in Plato’s *Republic*, and many other political or sociological concepts, such as “freedom”, “equality” and “democracy”, are also the reciprocal or circular causality.

The separation of a creator and all the created says only the reciprocal or circular causality. So is the saying “ashes to ashes, dust to dust”.

OC in different languages

1. Ontology

Words such as “Being”, “being”, “to be” and other forms of the “be” mean only what the “O” means.

OC is never the O alone or the C alone. OC means that the O and the C is one and the same thing. Therefore, there is no causality between the O and the C.

And, therefore, the history should not be explained as Hegel did, the evolution should not be explained as Darwin did, the cosmic origin should not be explained as Edward Tryon did, the social progress should not be explained as Karl Marx did, and the scientific progress should not be explained as Thomas Kuhn did. The O can never explain the directionality of the C.

OC means that no O may ever be the beginning in past or the end in future. Therefore, as the O, no ultimate concern, neither religious nor physical, is possible. And, therefore, ontologically, there is no difference between religious believers’ God and physicists’ elementary particles.

And OC also means that we may still know and do a lot more with the O, but never more than the O. In other words, we may never change the C, no matter how much we may know or do.

2. Epistemology *

OC means that, in reality, there is nothing that may be called as “knowledge” and no relation that may found the study or the expression of epistemology.

There is no objective truth or subjective truth, there is only relative truth of the O and absolute truth of the C, and the O and the C is one and the same truth.

Induction is the way to approach the relative truth of the O, but never the absolute truth of the C. And a synthetic judgment is only the way to express the relative truth of the O, but never the absolute truth of the C.

Either experience or logos may bring us nothing more or less than relative truth of the O. Therefore, the practicability and the provability of science have no ontological meaning.

* Please also refer to [Section 12. Mind, especially the EME and MEM system relations](#)

3. Axiology

OC means that value is only a part of the O, that truth, goodness or beauty is only a part of the O, and that C is the limitation of value as value, truth as truth, goodness as goodness or beauty as beauty.

OC means that freedom, equality and fraternity are one and the same thing, nothing more or less than the O of OC.

The OC means to say that the O should not be the only source of our value and happiness.

4. Logic

OC means that the O is the only essence of logic.

Any proof as proof, no matter if it is of logic or of mathematics or of scientific observation and experiment, is an O funded, enabled and driven by the C.

5. Mathematics

OC means that O is the only essence of any number or number system.

Different numbers or different number systems are different divisions of the O. There is no number in a system if without such division or with infinitive division. And the same “number” does not always mean the same number among systems with different divisions of the O.

All what geometry deals with are also divisions of the O.

The C of OC determines that, ontologically, no number or mathematics may ever complete itself as an O. All numbers or mathematical systems must be limited and open. A zero may not always be a zero, and no number may always be the same.

The C must be the only origin of Kurt Gödel’s incompleteness theorem.

6. Languages

OC means that nothing may or may not be language, and that nothing has in itself

semantic meaning. *

All abstract concepts mean concrete to the C and all concrete concepts mean abstract to the O. Therefore, the OC is the only concept that is more abstract than any abstract concept and more concrete than any concrete concept as well.

And OC means that the “OC” is also a language.

* Please also refer to [Section 12. Mind, especially the EME and MEM system relations](#)

7. Time

Time is an idea about both change and not-change.

Plato means to say that C is the only change, which cannot explain the existence of O. And Aristotle means to say that O is the only change, which cannot explain the existence of C. OC means to say that both O and C are one and the same change or not-change.

Nothing may be called as “time” in reality, since, ontologically, OC is both reversible and irreversible.

A clock as clock is always the O of OC. As the O, no clock may ever explain either the directionality of change or the differences among different O.

What called as “time” in Einstein’s special theory of relativity is only the frequency of

O's return changes, and the relative relation between two clocks.

McTaggart's A properties are also relations and his B relations are also properties.

All properties are relations within the O, vice versa.

8. Science

OC can never be found or proved by science. And the O is the only thing what scientists may know and can do. Different areas of science are based on different divisions of the O.

Different divisions of the O mean different knowing and doing. No division of the O means every knowing and every doing. No such division means any ontological difference. And OC means that there is no ontological basis for either holism or reductionism.

OC also means that, no matter how much scientists may know or do with the O, they may never change the C.

The C of OC is the only conservation of our reality.

9. Cosmos

No system of celestial bodies and space may be called as "cosmos", since cosmos is change, the unity or the oneness of O change and C change.

As O change, the change of our cosmos may also be divided into four phases. One

of the four phases may be understood as a pure energy without any dimension, and its opposite phase as a pure matter with only dimensions. There is no temperature difference in either of them. And therefore, they are the limits of thermodynamics and its directionality.

And there are two phases between pure energy and pure matter, through one of which pure energy becomes pure matter, and through another pure matter becomes pure energy.

The phase from pure energy to pure matter consists of dual energy and dual matter, both of which appear as both energy and matter at the same time. If compared, the dual energy may appear faster, hotter, more changeful, more microscopic, more unified or simpler, more synchronous, more symmetrical, more evenly and equally distributed, etc., while the dual matter the contrary.

Dual energy is the more microscopic explanation of everything and dual matter is the more macroscopic explanation of everything. Everything in the phase from pure energy to pure matter may be explained only when explained both microscopically and macroscopically.

Still, the C determines that no cosmos is exactly the same O change.

10. Life

Theoretically, life may be understood as the O change, as paired dual energy and dual matter that change into each other, as the dynamic equilibrium of their changes, and as relativity, contingency, finite, reversibility, divisibility, symmetry, discontinuity and

consistency of the dynamic equilibrium. However, in reality, a life is always the unity or the oneness of the O and the C. In other words, there is always a death in the distance waiting for each and every life.

There are two kinds of lives in the phase from pure energy to pure matter, with opposite directions of their C or towards different deaths in the distance. The one following the direction of the phase may be called as “autumn life”, and the one following the contrary direction may be called as “spring life”.

Since autumn lives dominate the phase from pure energy to pure matter, it may also be called as “autumn universe” or “U. Autumn”. And the U. Autumn is one and the only home for plants, animal and humans.

A spring life consumes dual matter and creates dual energy, while an autumn life consumes dual energy and creates dual matter. For example, if solar energy is the dual energy produced by the activities of spring lives in the sun, plants on the earth are the dual matter produced by the activities of autumn lives that consume the solar energy.

It may be called as “heat death” when a spring life loses all its dual matter, and “cold death” when an autumn life loses all its dual energy. The dual matter left after the cold death of an autumn life may be called as “frozen”. The so-called non-living matters, such as protons, neutrons or atomic nuclei, are all such frozons, deeply frozen by their environment.

The origin of autumn life is always a result of the emergence of certain dual energy, and the origin of spring life the emergence of certain dual matter.

Both herbivores and carnivores are autumn lives, so are human beings. The direction from pure energy to pure matter is the fate of all autumn lives. A most natural death of a person or an animal or a plant is always a cold death.

This direction also determines that there are three generations of spring and autumn lives existing at different periods of the U. Autumn. The generation emerges at its beginning may be called as “life of high energy”, the generation at its ending may be called as “life of high matter”, and the generation between them both may be called as “life of high organization”. All plants, animals and human beings are derivatives of the life of high organization.

Typically, a life of high energy is composed of dual energy almost like pure energy and dual matter with only one dimension. Typically, a life of high matter is composed of dual matter almost like the pure matter and dual energy close to the thermodynamic absolute zero. And a life of high organization is different from either of them.

Lives of high energy arose on the frozons created by pure energy. Lives of high organization arise on the frozons created by lives of high energy. And lives of high matter will arise on the frozons created by live of high organization. This is the kinship among all lives during the U. Autumn.

Lives of high energy depend on energy, lives of high matter depend on matter, and all lives of high organization depend on organization of both dual energy and dual matter for their occurrence, existence and development. The basic units of their organization may be called as “high organization system” or “HOS”.

The HOS may be divided into four parts and called as “input part”, “output part”, “react part” and “feedback part”. And there are three changes that may ever occur in a HOS, called as “life change”, “form change” and “location change”. Location change may be found in any part of a HOS, form change mainly in input and output parts, and life change only in react part.

Brain’s activities cannot be explained only with neurotransmitters and nerve impulses, since impulse moving along a nerve or neurotransmitter released from a

synapse is only the location change, and that nerve impulse converts into neurotransmitter or vice versa is only the form change. The interactivities and the interchanges between consciousness and memory are all life changes.

Dual matter or dual energy that enters the input part of a HOS may be called as “sensation”, that leaves the output part may be called as “behavior”, and that remains within HOS, being neither input nor output, may be called as “memory”. And there are two kinds of memory in every HOS, called as “hereditary memory” and “acquired memory”.

The HOS, with biological macromolecules such as sugar, fat, protein and nucleic acid as its components and environment, may be called as “biological HOS”. In a biological HOS, the hereditary memory is its structures determined by gene and the acquired memory is its structures determined by the interaction between the HOS and its environment.

If the sensation and the behavior appear as dual energy, the memory will appear as dual matter, which may be called as a HOS with “EME system relation”. And, if the memory appears as dual energy, the sensation and the behavior will appear as dual matter, which may be called as a HOS with “MEM system relation”.

The HOS with both system relations may be called as “complex HOS”. Human mind is such a complex HOS.

A HOS may exchange dual matter or energy with others, called as “communication”. No information is conveyed during such communication, since information is nothing that can exist out of the context of the system relations.

Both the lives of high energy and the lives of high matter mean that large biological molecules are not the limits of life. Life may rise from any kind of frozons. And the HOS means that biological entities, such as cells or bodies, are not the limits of biological

life. Biological life may rise from an environment that is neither a cell nor a biological body.

Without a full understanding of the directionality, the life, the frozen, the kinship, the HOS and its system relations, it is impossible for us to explain the origin of species or their evolution.

11. Mind

Mind, such as a human mind, is an OC or a complex HOS following the direction of U. Autumn.

A mind is composed of components that may also be divided into four categories. Among all of them, consciousness and behavior are more similar to pure energy, hereditary memory more similar to pure matter, subconscious more similar to dual energy and acquired memory more similar to dual matter.

There is nothing else existing in human mind. Nothing in mind may be called as “ego”, “self” or “soul”. Nothing exists in mind as an observer of consciousness or an administrator of memories or an initiator of behaviors, etc. Mental activities do not prove the existence of a self or myself, do not prove the dichotomy between subjectivity and objectivity, not as Descartes thought.

Different from behavior, consciousness, including dreams and so-called near-death experiences, is the dual energy produced by the activities of spring lives in mind, which may neither be input into mind nor be output out of mind. The dual energy of sensation from sense organs may initiate or influence the producing of consciousness but may never become the consciousness itself. Whenever consciousness appears, the mind is not gaining or feeling but only producing it.

Consciousness by itself does not sense or feel or will, does not remember or recall,

and does not start a boy action.

Subconscious is the consciousness interacting with memories.

Memory is the dual matter that appears as mind's structures. All mind's structures are its memories. The hereditary memory is the mind's structures produced as the results of the gene-determined interactions among different cells, and the acquired memory is the mind's structures produced as the results of the interactions between a mind and its environment.

As a complex HOS, human mind is the EME system relation between sense organs and motor organs, and the MEM system relation among inner organs. As the unity of both system relations, human mind may have the dynamic organization shown as below in Figure (1).

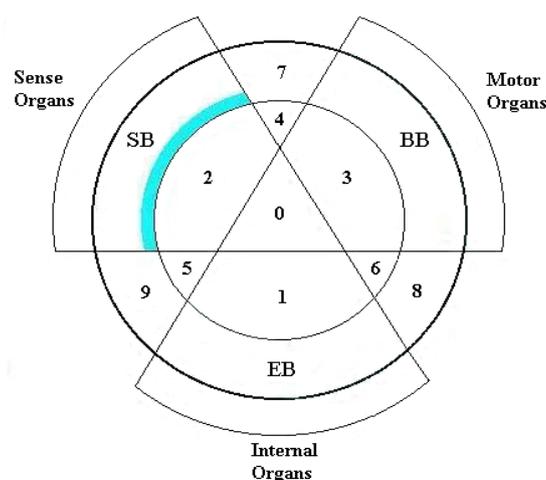


Figure (1) Mind's general organizational relation

The areas between the peripheral circle and the central circle are mind's hereditary parts, and within the central circle are mind's acquired parts. Area 0 is CM. Area 1, 2 and 3 are EM, SM and BM. Area 4 to 9 are all IB. And the solid stripe is where the consciousness is produced.

A human mind may be divided into seven parts: a sense brain (SB), an emotion brain (EB), a behavior brain (BB), three intermediate brains (IB) and a feedback brain (FB). SB has more direct connections with the sense organs that compose the surface

of the body. BB has more direct connections with the skeletal muscles. EB has more direct connections with inner organs. IB has more direct connections with SB, EB and BB. And FB has more direct connection with all the hereditary parts.

Each mental brain is composed of a hereditary part and an acquired part, the structures of either hereditary or acquired memories. The acquired memories that are not shared among mental brains are called as SM, EM, BM and IM, and the shared are called as “central memory” or CM. CM is where consciousness and acquired memory interact with each other.

The interaction between consciousness and hereditary memory determines our hereditary behaviors or instincts. The interaction between consciousness and acquired memory determines our acquired behaviors or intelligence.

What created in CM by the interaction between consciousness and acquired memories may be called as “thoughts”. The same as consciousness and memory, thoughts, as a whole, may neither be input into mind nor be output out of mind.

There are communications among SB, EB and BB. Thoughts may then be translated or interpreted partially by EB or BB and then output as their language or behavior.

The language or behavior output from EB is called as “hereditary expression” and from BB is called as “acquired expression”. Hereditary expression is language or behavior with which humans may communicate with not only other humans but also some other animals.

The body may be understood as the present of a mind. And the mind may be understood as both the past and the future of a body.

The power of a human mind is its transcendence, the knowing and the doing beyond spatial and temporal limitation of the body. And a body-mind relation might be that the present acts on the past, to create together the future.

Our knowing or doing is always a relation within the O of an OC. Neither of them exists completely inside or outside of the mind. In other words, our knowing or doing is one event that happens on both inside and outside of a mind at the same time. All our knowledge about the world is also the knowledge about ourselves. All what we may change in the world are also changes of ourselves at the same time.

If a mind is an OC, the C of the OC determines that there is a direction of what the mind may know or do, just as there is a direction for every autumn life and for every U. Autumn. And we may never really understand our minds if we do not really understand this directionality.

12. Humanity

(The unity of a self and others)

Humanity is an OC, more macroscopic than elementary particles and more microscopic than cosmos. Humanity is the intermediate part or link of all extremes. In other words, humanity is the extreme of OC.

Just as our cosmos is never the end in itself, the C of our OC determines that humanity is never an end in itself or in God, neither as Kant thought nor as Kierkegaard thought. And the C also means to say that humanity did not begin from itself.

As an OC, humanity is always more and less, larger and smaller, longer and shorter than a beginning or an end or a self.

If freedom is said as the essence of humanity, it means only the equality between the C and the O, the equality among all the OC and among all equalities.

If intellect is said as the feature of humanity, it means only the equality between the C and the O, among all the OC and among all equalities.

If morality is said as the difference of humanity, it means only the equality between the C and the O, among all the OC and among all equalities.

And if faithfulness is said as the uniqueness of humanity, it should also mean the equality between the C and the O, the equality among all the OC, and the equality among all equalities.

13. God

(The unity of the creating and the created)

Neither the C alone nor the O alone may defend or deny the existence of God. And OC is the only way through which we might understand God.

The O only tells us God's creativity and originality. It is the C that may help us to understand eventually God's absoluteness, eternity, perfection and limitlessness, including God's omniscience, omnipotence, absolute freedom and independence. So is Kurt Goeddel's incompleteness theorem. So are the parity non-conservation and all the CP violations in particle physics or cosmology.

All facts say only the reason of the O. God is however more or less than facts.

Either a start or an end says only the reason of the O. God is however more or less than any start or end.

All entities say only the reason of the O. God is however more or less than any entity.

A self or all selves say only the reason of the O. God is more or less than a self.

God may be understood as neither a one nor more than one. The one says only the reason of an O and the more only the division of an O.

God may not be understood only as truth, goodness, beauty and perfect, all of which are reasons of the O. So are untruth, badness, ugliness and imperfect.

God may not be understood only as the maximal greatness, which is also the reason of the O, and which sets limits to God.

It is a misunderstanding to say that God changes or remains the same.

It is a misunderstanding to say that God acts or not, create or not, is or is not the creator of things and humans, is or is not the destroyer of things and humans.

It is also a misunderstanding to say that God is or is not us.

There is nothing that is or is not God.

Conclusion

We all aspire to get something absolute, perfect or eternal. Religion tries with “God”, philosophy tries with “Being”, science tries with “Law”, and everyone tries with a “Self”. However, all the ultimate concerns are efforts to achieve some kind of O. The O is then the real religion, everybody’s religion. The C in OC determines however that all such efforts will fail, sooner or later.

Not only understandably but also provably is OC the only God, the only Being, the only Law, the only Self, the only reality of us and our universe:

OC = Nature or God

Even though we may not understand OC as spirit or matter, as self or non-self, as something or nothing, as entity or attribute, as a whole or parts, as absoluteness or relativity, as anything abstract or concrete, still, we must not be silent on it.