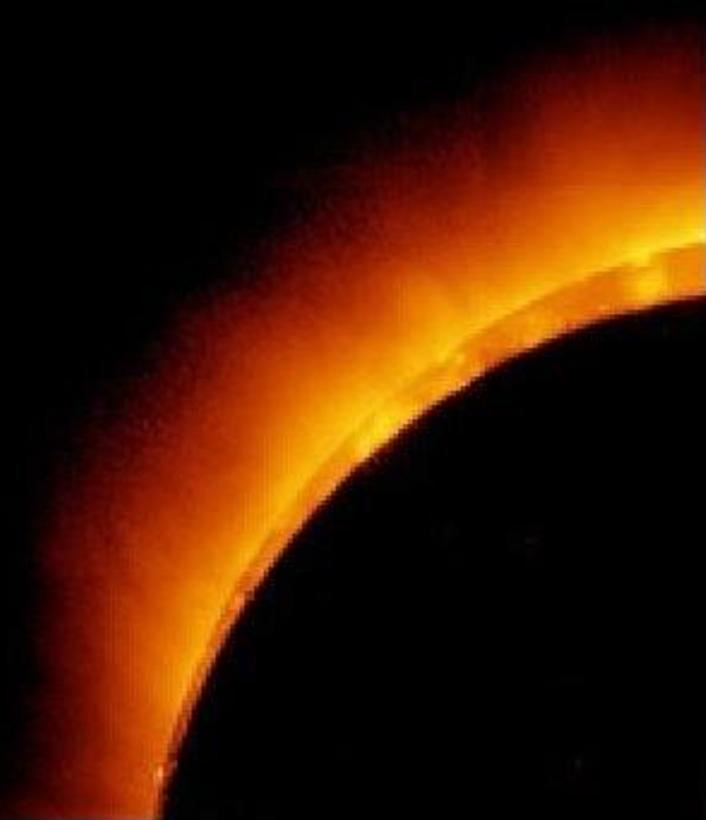


# The Ontology of Nature or God



# The Ontology of Nature or God

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**Nothing exists or is comprehensible or can be communicated.**

*Gorgias*

**“All scientific knowledge is uncertain.”**

*Richard Phillips Feynman*

**“Imagination is more important than knowledge.”**

*Albert Einstein*

**“The sense of the world must lie outside of the world.”**

*Ludwig Wittgenstein*

**“Man is something to be surpassed.”**

*Friedrich Nietzsche*

**“I believe because it is absurd.”**

*Quintus Septimius Florens Tertullian*

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**Being ≠ Being**

## Introduction

If there is, there must be a system called sometimes as “human mind”.

It seems to me that what input to this system is never exactly the same as what output from it. It is not only a difference in form or quantity. There must be something created. Neither phenomena alone nor languages alone nor behaviors alone nor them together may explain the difference. And the difference must be somehow created after phenomena and before languages or behaviors, and created within this system.

Neither Kant's philosophy nor Wittgenstein's philosophy, let alone Hegel's and Kierkegaard's, may explain the difference or the creation.

Maybe, it is our mental efforts to get what either behind phenomena or beyond languages and behaviors that have created all the differences of what called as ontology, epistemology, axiology, theology, logic, mathematics and science.

It seems to me, to create those differences, there are two kinds of mental efforts more prominent and dominant than the others. It is the activities of imagining that make the differences among different ontologies. And it is the activities of finding and proving that make the differences among all the non-ontologies. No finding or proving is ontological. In other words, there is no ontological difference among different epistemologies, different axiologies or theologies, different theories of logic, mathematics and science, including different theories of truth. Just as to say that, in ontology, there is no difference between what true or false, right or wrong, good or evil, beautiful or ugly, useful or useless.

One, especially when as a physicist, should not confound ontology with epistemology or truth theory, not as did by Parmenides in his poetry *On Nature*.

Still, all the efforts are meaningless and all the differences are meaningless, if there is no relation between the two kinds of activities.

And, it seems to me, there is a relation, one and the only relation between the two kinds of activities, which may make the efforts and the differences more meaningful. This relation may be either described as:

All what we created as ontology must be subjected to the selection from epistemology, axiology, theology, logic, mathematics and science together.

or described as:

All what found and proved by us as truth, value, beauty, divinity, logos, forms and facts must be subjected to the unification from one and the same ontology.

This book presents the result of my effort to create such an ontology that may not only be selected by epistemology, axiology, theology, logic, mathematics and science together but can also unify them. And this selected and unifying ontology is conceptualized and symbolized as “OC” (1).

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(1) Please refer to the first chapter of my book:

《存在或上帝 —— 对西方意识形态的建设性批判》，2019，  
<https://play.google.com/store/books/details?id=ttjxDwAAQBAJ>



**Being = division of OC**

## 1. The OC

The OC, the ontology or the ontological concept, may be described or defined as the unity or the oneness of an O and a C.

The O may be described or defined as  $A=A$ , and the C as  $A\neq A$ .

This ontology or this ontological concept supposes that the existence of everything, the existence of us and our universe, is nothing more or less than the unity or the oneness of both the O and the C. In other words, existence  $\neq$  entity or property or relation in time and space, which is only the O or the C, but not the OC.

It seems to me, a concept as concept always means the unity of certain knowing and certain doing. The knowing is then a doing, and the doing is also a knowing. A knowing is called as “knowing”, a doing is called as “doing”, even an imagining is called as “imagining”, all because the system is called as “human mind”. Both the O and the C are such concepts, so is the OC.

If all the knowing and the doing of us and our universe might be divided into two categories, the O must be one and the C the other.

There are four ways for us to understand the differences between both of them:

First of all, the O or  $A=A$  may be understood as the knowing and the doing that always gets back to the same, and the C or  $A\neq A$  may be understood as the knowing and the doing that always gets away from the same.

Secondly, “back to the same” may also be understood as a return change or

motion, and “away from the same” as a one-way change or motion. A return change alternates its direction again and again, but a one-way change never. For example, the existence of a line may be understood as one return change, a circle as the unity of two return changes and a sphere as the unity of three return changes. The existence of light may be understood as the unity of a one-way change and more return changes. And the development of our universe might be understood as a one-way change from one dimension, through two and three dimensions, to more dimensions.

Any entity or thing-in-itself, such as a quark, a neutron, a proton, an atom, a molecule, a plant, an animal, a person or a celestial body, is also what the O or the return change means. So is a beginning or an end.

Furthermore, as one-way change, the C means the same as any of the following deterministic concepts: absolute, necessity, infinity, continuity, asymmetry, irreversibility, indivisibility, open and transcendence. And, as return change, the O means the same as any of the following non-deterministic concepts: relativity, contingency, finiteness, discontinuity, symmetry, reversibility, divisibility, consistency and perfection.

Finally, causality is also what the C means, and reciprocal or circular causality is then what the O means, 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 “substance”, Spinoza’s “God or Nature” and Kant’s “thing-in-itself”, Hegel’s “Absolute”, Schopenhauer’s “sufficient reason”, Kierkegaard’s “single individual” and 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 theories, such as those in mathematics and logic, says only the reciprocal or circular causality, the reasons of the O.

All the physical entities, all the conservation laws and symmetry in physics, including all 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, the reasons of the O. So is either Carnot cycle or Noether’s theorem. So is Einstein’s  $E=mc^2$ .

The so-called conservation of information says only the reasons of the O.

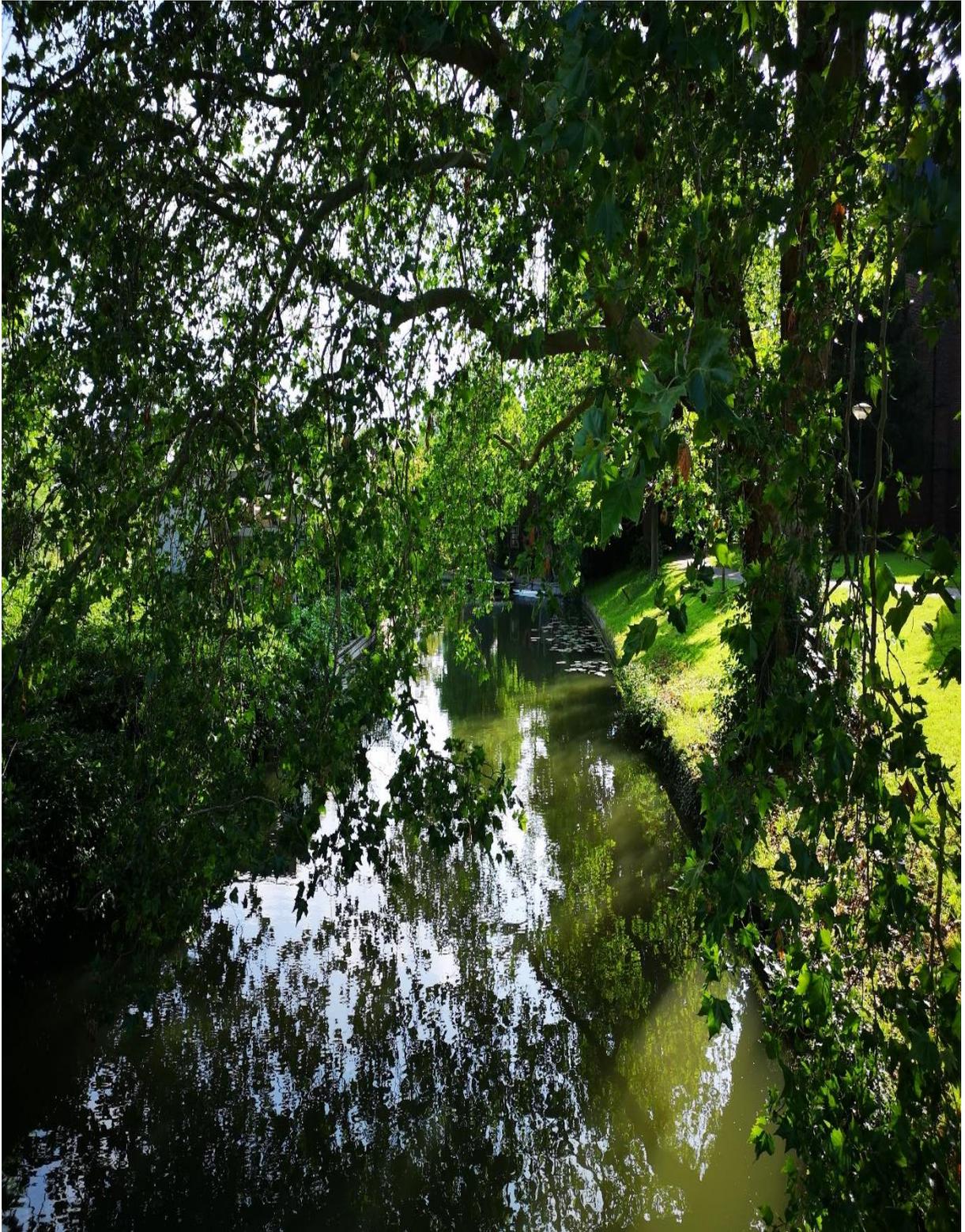
All those biological theories that deny the directivity in biological evolution say only the reasons or the activities of the O.

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 reasons or the activities of the O.

The separation of creator and created, of paradise and hell, says only the reason of the O. So is the saying “ashes to ashes, dust to dust”.

Ontologically, “OC” does not mean the same as “be”, “to be”, “being” or “Being” does, all of which mean only what the O means. Then the C of OC means to create and perish, means the past and the future.

All the same, the four ambiguities of the word “be” or “sein” emphasized by Gottlob Frege, say nothing more than reasons of the O.



**Entity = division of OC**

## 2. Ontology

OC means that, ontologically, there is no causality between the O and the C. The O and the C is one and the same thing. The OC means one and the same thing that never returns to itself.

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 past or the future.

As an O, no ultimate concern, neither religious nor physical, is possible.

Therefore, ontologically, there is no difference between religious believers' God and physicists' elementary particles, both of which are said as first cause or causes without cause.

And OC also means that we may know and do a lot more within 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 within the O.



**Property = division of OC**

### 3. Epistemology \*

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

The O of OC is then what or how knowledge is. And the C is its limit as knowledge or the direction of its changes.

Such an O is always a unity of certain knowing and doing, or a unity of certain knower and doer. All entities or symbols in natural science, social science or formal science are parts of such an O.

Different knowledges are based on different divisions of the O. Both reductionism and holism are nothing more than different divisions of the O. There is, however, no ontological difference among different divisions of the O.

The C of OC also determines that no knowledge may ever complete itself as an O.

Therefore, the practicability and the provability of science have no ontological meaning.

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



**Time or space = division of OC**

#### **4. Axiology**

OC means that the O is the essence of truth, goodness, beauty or computability, and the C is their limitation.

Neither truth nor fallacy may ever exist beyond the O of an OC.

The O means that freedom, equality and fraternity are one and the same thing. And the C means that freedom, equality or fraternity is nothing among humans.

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

Fragment the oneness and oneness the fragment.



**Information = division of OC**

## 5. Logic

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

All 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.

No proof or falsification may ever go beyond the O of OC.



**Truth, goodness or beauty = division of OC**

## 6. Mathematics

OC means that the O is the only essence of any number or any number system. For example, the zero as a number may be understood as the same as both 1 and -1 together, both 2 and -2 together, .... The 1 alone is then a division of the zero.

Different numbers or number systems are different divisions of the O.

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

However, the C of OC determines that, ontologically, mathematics may never complete itself as an O. All mathematical systems must be limited and open.

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



**Logos = division of OC**

## 7. Languages

OC means that the O is the only essence of languages. And therefore, nothing, the reality, the knowing, the doing and the understanding, may or may not be language.

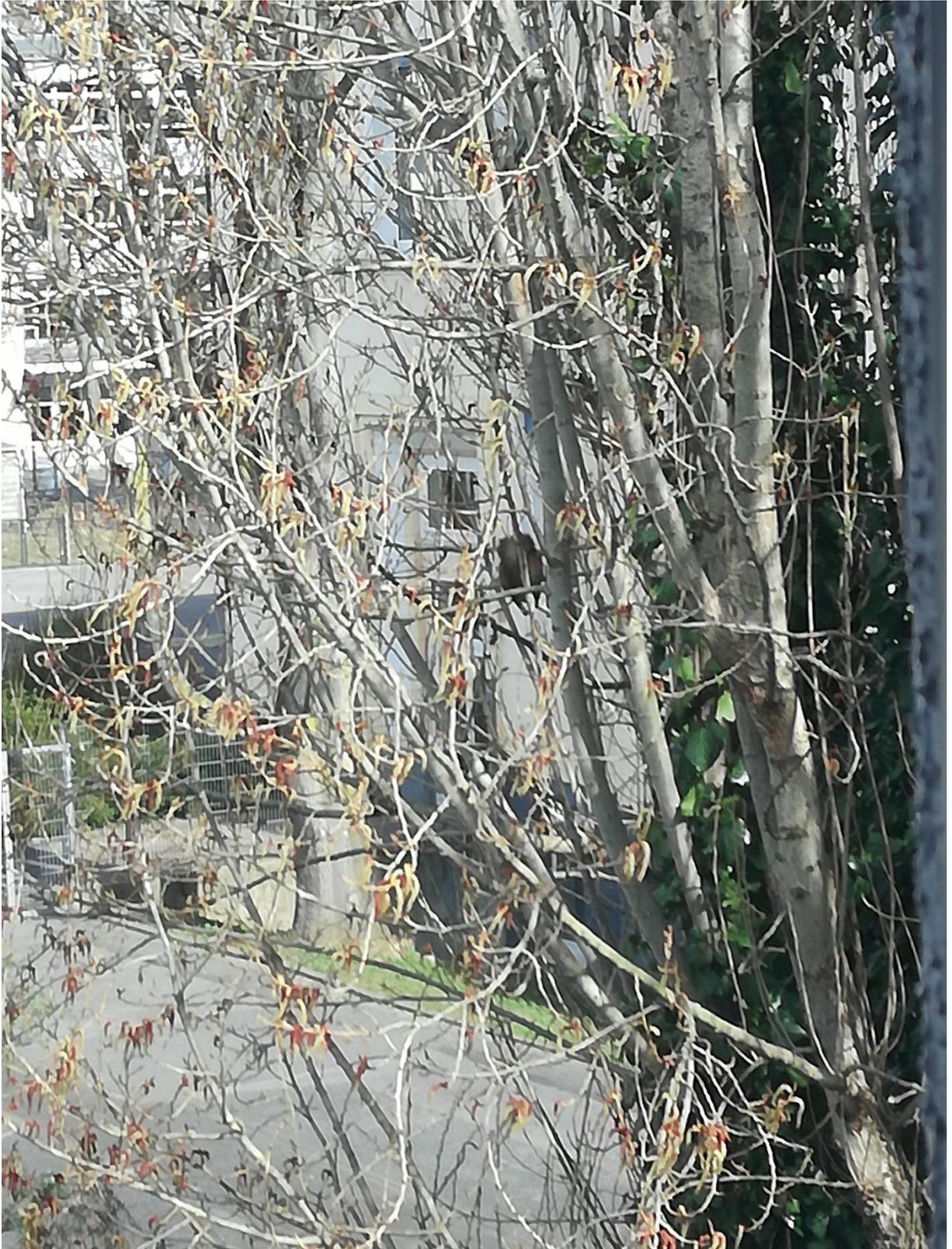
In other words, everything may be linguistic but nothing has in itself semantic meaning. \*

The C of OC determines however that, ontologically, no language can complete itself as a O.

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.

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



**O or C leaves no room for change.**

## 8. Space and Time

Time and space are ideas about 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.

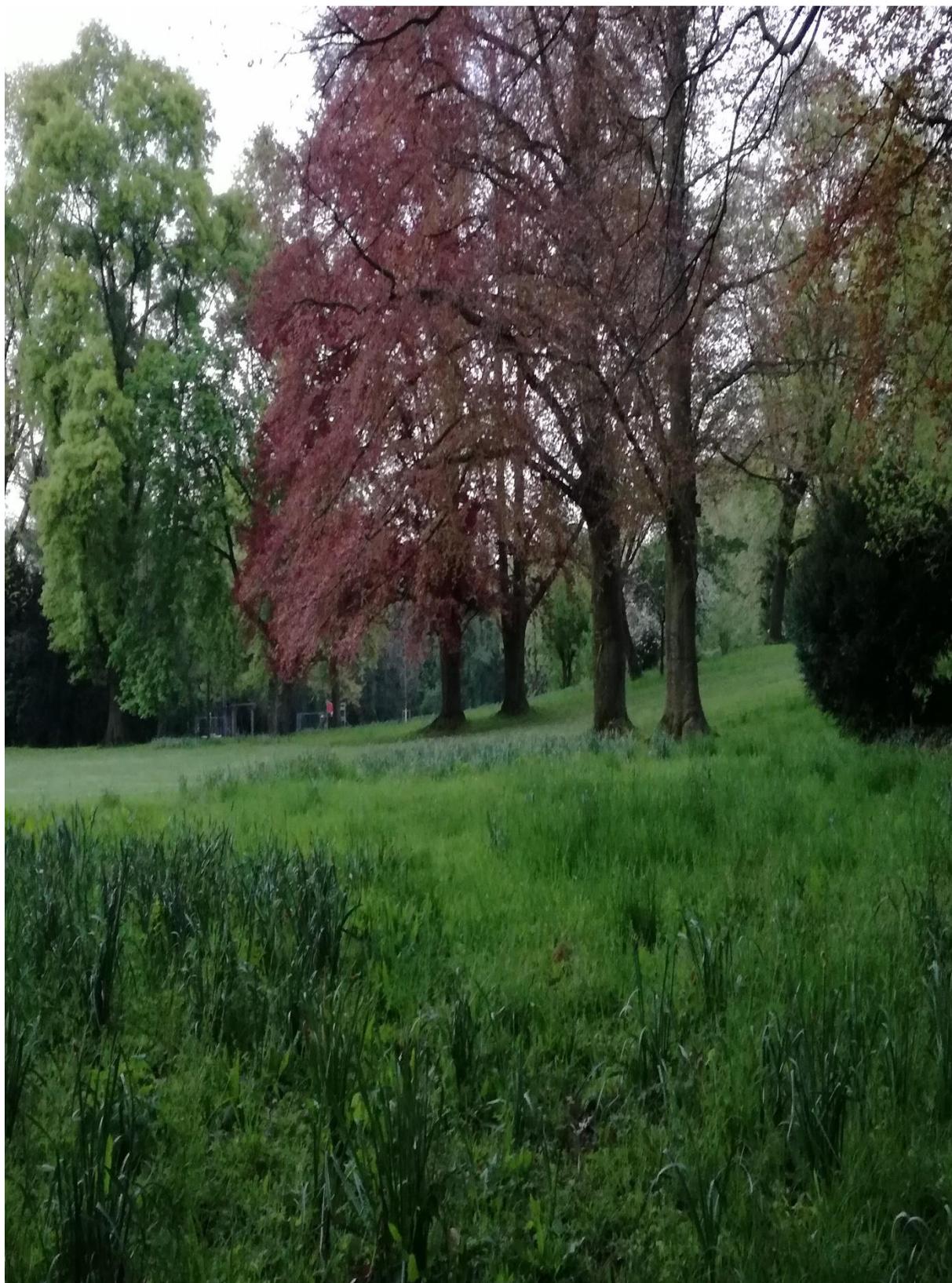
Nothing may be called as “space” or “time” in reality, since there is no ontological difference between the OC as substance and the OC as space, and since, ontologically, OC is both reversible and irreversible. In other words, “space” or “time” has no ontological meaning.

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 differences between two or more clocks.

McTaggart’s A properties are also relations and his B relations are also properties. All properties are relations within the O, vice versa.

Einstein’s general theory of relativity is only the properties or the relations within a special O.



**O or C leaves no room for creation.**

## 9. Physics

It is impossible for us to know the most macro and the most micro, nor the most past and the most future, nor anything intermediating among them. There is simply no ontological basis for either holism or reductionism.

With all of them in itself, the OC is our only reality. And, neither the O nor the C, OC is the only relation between the whole and its parts.

OC means that it is impossible for us to explain macro with micro, micro with macro, past with future or future with past. It is even not possible for us to say if our universe is unique or not, if it is of matter or spirit, and even if it exists or not.

Most physical concepts and theories say however only the reasons of the O, based on division of the OC.

Carnot cycle says only the O, only the reciprocal or circular causality.

As a one-way change with a beginning and an end, what said by the second law of thermodynamics is contradictory between irreversible causality of the change and reciprocal or circular causality of the beginning or the end.

Both the steady state theory and cyclical theory in cosmology say only reasons of the O. And the Big Bang theory is contradictory between reciprocal or circular causality of the beginning and irreversible causality of the changes after it.

Quantum mechanics cannot explain the directivity of either cosmos' changes or

life's changes, since it is time symmetric and says only reasons of the O, only the reciprocal or circular causality.

The standard model of particle physics is somehow the same as the God of certain monotheistic religion, the first cause of all the causality or the only causeless cause of every and all the effects.

And OC also means that, no matter how much physicists may know and do with the O of OC, they may never change the C.

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



**O or C leaves no room for poetry.**

## 10. Universe

Scientism denies change and creation in science, and humanism denies change and creation in humanity. They leave no room for freedom, equality and fraternity.

Scientism and humanism are together one and the same way to divide the O of our OC, but not the only way to do so.

The O of our OC may also be divided into four quarters, and our universe may be understood as one of them.

Two absolute differences and two relative differences may ever be found or proved from the O of our OC.

If they may be considered or described with concepts such as “matter” and “energy”, two of the absolute differences should be called as “pure energy” and “pure matter”, and two of the relative differences as “dual energy” and “dual matter”. Pure energy or pure matter is absolute to dual energy and dual matter, but not to the C of the OC. Dual energy and dual matter are relative to pure energy or pure matter, but not to the C of the OC.

Dual energy and dual matter 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 of us and our universe

may be explained only when explained both microscopically and macroscopically.

Pure energy may alone be a quarter of the O, pure matter may alone be a quarter of the O, dual energy and dual matter may together be a quarter of the O.

If the O of this OC may be called as “year cycle”, with four universes as its four seasons, then, the pure energy, as its smallest quarter, may be called as “U. Summer”, the pure matter, as its largest quarter, may be called as “U. Winter”. And “U. Spring” is then the period during which all dual matter and dual energy evolve from pure matter to pure energy, and “U. Autumn” the period from pure energy to pure matter.

During U. Spring, existence gathers into itself gradually and repeatedly, contains more and more dual energy but less and less dual matter. At the point of U. Summer, existence occupies no space, which shows no temperature and contains no information. During the period of U. Autumn, existence disperses from itself gradually and repeatedly, and contains less and less dual energy but more and more dual matter. At the point of U. Winter, existence is nothing more than an infinite space, which shows also no temperature and contains no information. And then, attracted by the extremely strong gravity of pure matter, existence gathers up and enters U. Spring again.

The C of the OC determines that no year cycle or no cycle of the year cycle is exactly the same.

Both U. Spring and U. Autumn are homes for lives. It is however provable that human beings live and evolve only within a U. Autumn. This U. Autumn is not only the limit of human existence but also the limit of physical laws. At least, it is the limit of

the second law of thermodynamics.

Both matter and space may be understood as different dimensions or different O changes of OC. And it is also provable that dark matter and space may be the same kind of dimensions that do not interact with electromagnetic field, but black hole and matter the same kind of dimensions that do. Black hole has more dimensions than matter, matter has more than dark matter, and dark matter has more than space.

Dimension or return change or the O activity of an OC is the essence of mass. Therefore, not only light but also sound, heat and all kinds of vortex possess mass. All physical forces may be understood as the geometric changes of different dimensions of an OC. Gravity is always then the most macroscopic explanation.

As our U. Autumn evolves, both space and matter, including dark matter and black hole, get more and more dimensions. That may be the only reason why our universe may expand without the driving of dark energy, and why black hole may gain more and more gravity without merging with other celestial bodies.

It may be provable that our cosmos has not been expanding consistently, but rather, sometime faster and sometime slower. That will be the prove that its expansion is the result of its increase in dimensions.

All matter, dark matter and black hole will become space of dual matter during U. Autumn, and then the space of pure matter in U. Winter. Ontologically, the expansion of our cosmos is only a result of more and more space or dimensions created, and “dark energy” is not necessary for us to explain the change.

Pure energy is the only one darker even than black.



## 11. Life <sup>(2)</sup>

A life is the OC that its O is composed of paired dual energy and dual matter, is their change into each other, is the dynamic equilibrium of their changes, and is relativity, contingency, finite, reversibility, divisibility, symmetry, discontinuity and consistency of the dynamic equilibrium.

There are two kinds of lives in U. Spring or U. Autumn, with opposite directions of their C. The one with the direction of U. Spring may be called as “spring life”, and the one with the direction of U. Autumn may be called as “autumn life”.

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” of a spring life when it loses all its dual matter, and “cold death” of an autumn life when it loses all its dual energy. The dual matter left after the cold death of an autumn life may be called as “frozen”. Those so-called non-living matters, such as protons, neutrons or atomic nuclei, are all such frozons, deeply frozen by the temperature of our 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 of U. Autumn is the fate of all autumn lives. Any natural death of a person or an animal or a plant is then a cold death.

The second law of thermodynamics reflects only this direction, only the domination of autumn lives in our U. Autumn, not the year cycle in which our universe exists, especially not the activities of spring lives, which may lead entropy to decrease even in a U. Autumn.

The general direction of our U. Autumn determines that there are three different generations of spring and autumn lives, existing at different periods of its development. The generation emerged 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.

The O of typical lives of high energy is composed of dual energy almost like pure energy and dual matter of one dimension. The O of typical lives of high matter is composed of dual matter almost like the pure matter and dual energy close to the thermodynamic absolute zero. And typical lives of high organization are different from both of them.

According U. Autumn’s general direction, pure energy created first the lives of high energy, then the lives of high organization, including all biological lives such as plants, animals and humans. All of us will create together the lives of high matter and the final frozons. This is the kinship among all lives in our 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 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”.

A HOS is composed of four parts, called as input part, output part, react part and feedback part.

There are three changes that may ever occur in a HOS, called as life change, form change and location change. The 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 functions cannot be explained only with the activities of the nerve impulses and neurotransmitters, because impulse moving through a nerve or neurotransmitter through a synapse is only the location change, and the nerve impulse converts into neurotransmitter or vice versa is only the form change. And the more a neural structure involves in activities of location change in human brain, such as an axon or a neuron with long axon, the less possibly it may involve directly in states such as consciousness or memory, both of which are 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.

Almost all the activities of a HOS may be explained with the life change, the form change, and the location change of and among sensation, memory and behavior.

During those changes, if the sensation and the behavior appear as dual energy, the memory will appear as dual matter, called as "EME system relation". And, if the memory appears as dual energy, the sensation and the behavior will appear as dual

matter, called as “MEM system relation”. Human immune system is a typical HOS with MEM relation and visual system is then a typical HOS with EME 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, which is 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.

U. Autumn is a universe full of lives and frozons. Though those lives are all capable creators, what and how much they may create are determined only by the C or the general direction of U. Autumn’s evolution.

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, plants and animals, are not the limits of biological life. Biological life may rise in non-biological environment.

Without understanding of the direction, the life, the kinship and the HOS, it is impossible for us to explain the origin of species or their evolution.

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(2) Please refer to the fourth chapter of my book:

《存在或上帝 —— 对西方意识形态的建设性批判》，2019，

<https://play.google.com/store/books/details?id=ttjxDwAAQBAJ>)

## 12. Mind <sup>(3)</sup>

Mind, such as human mind, is an OC or a life of high organization or a complex HOS.

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 dual energy produced by the activities of spring lives in mind. Consciousness 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).

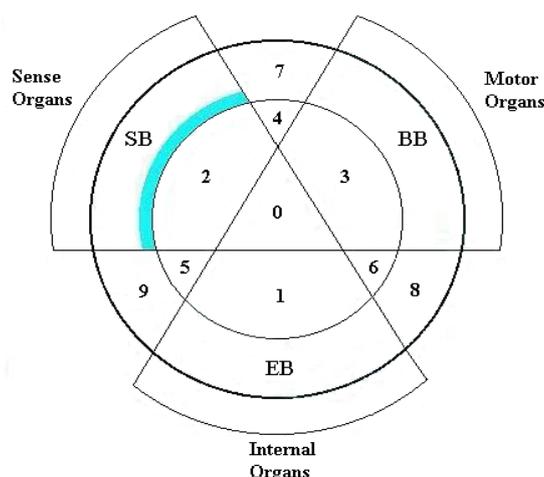


Figure (1) Mind's general organizational relation

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.

Every brain is composed of a hereditary part and an acquired part, the structures of either hereditary or acquired memories. The acquired parts are composed of six

subparts owned by each brain, called as SM, EM, BM and IM, and one subpart shared by them, called as central memory (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 however 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 autumn life, for U. Autumn and even for the year cycle. And we may never really understand our minds if we do not really understand this direction.

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(3) For more details of mind, please refer to the fifth chapter of my book:

《存在或上帝 —— 对西方意识形态的建设性批判》，2019，  
<https://play.google.com/store/books/details?id=ttjxDwAAQBAJ>)



**OC  $\neq$  O or C**

### 13. Humanity

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.

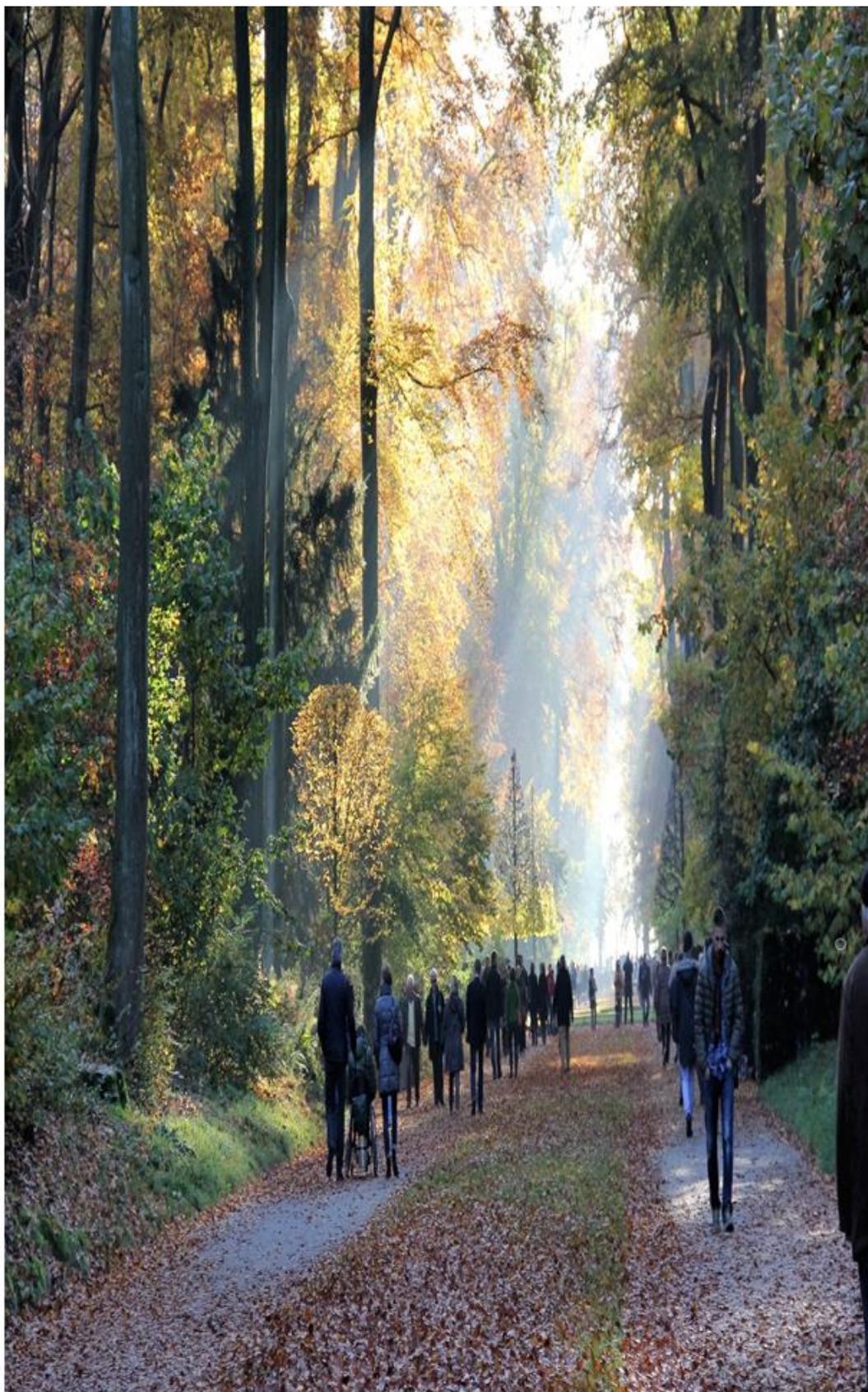
Just as our year cycle is never the end in itself, the C of our OC determines that humanity is never an end in itself or in God, neither as Kant thought nor as Kierkegaard thought. As an OC, humanity is always more and less than an end or an individual, larger and smaller than an end or an individual, and longer and shorter than an end or an individual.

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



**OC is the divinity of everything.**

## 14. God <sup>(4)</sup>

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 Goedel'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, 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.

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(4) Please refer to the ninth chapter of my book:

《存在或上帝 —— 对西方意识形态的建设性批判》，2019，  
<https://play.google.com/store/books/details?id=ttjxDwAAQBAJ>)



**OC is our only reality.**

## **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.



**OC is the home.**



## Epilogue

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, at least the only explanation from different descriptions.**

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.

Reality is also the unity of ontology and language. 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.

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

If OC is the only ontology, it is then the only reality.



Xin Yan

## **The Ontology of Nature or God**

Version 21.02.2021

The C of OC determines that there may never be a perfect version.

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# 中秋对月

心言

2018

秋肃从天降，繁华遍地抛，  
碧空绝凡尘，万物静悄悄。  
群星虽璀璨，唯我月儿圆，  
满心皆欢喜，心言全知道。