

# Reflection on Science Philosophy—Fourth Reflection on the Contradictions between Quantum Mechanics and Relativity Using the Cosmic Origin Principle

Samo Liu 

China Occupational Safety and Health Association, Beijing, China

Email: Samo945@126.com

**How to cite this paper:** Liu, S. (2025). Reflection on Science Philosophy—Fourth Reflection on the Contradictions between Quantum Mechanics and Relativity Using the Cosmic Origin Principle. *Open Journal of Philosophy, 15*, 19-40.  
<https://doi.org/10.4236/ojpp.2025.151003>

**Received:** November 11, 2024

**Accepted:** January 17, 2025

**Published:** January 20, 2025

Copyright © 2025 by author(s) and Scientific Research Publishing Inc. This work is licensed under the Creative Commons Attribution International License (CC BY 4.0).  
<http://creativecommons.org/licenses/by/4.0/>



Open Access

---

## Abstract

The previous three articles have discussed scientific ontology, resolving the contradictions between quantum mechanics and relativity using the cosmic origin philosophical framework, and interpreting the principles of natural philosophy through physics. Aristotle established material philosophy and material science, relegating the philosophical concepts of cosmic ontology and the cosmic origin to metaphysics and theology. As a result, philosophy was divided into first philosophy and second philosophy as scientific considerations. When material science developed into the ontology of the universe, able to explain the cosmic origin principle, a major issue arose: after 2500 years of development, humanity has only grasped the meaning of “matter.” Yet, what are “energy” and “information”? We still haven’t figured that out. Modern physics has brought both benefits and contradictions to humanity. To resolve these contradictions, we need to redefine the scientific consideration of “philosophy” and its philosophical concepts. This article continues to explore the contradictions between quantum mechanics and relativity using the principles of cosmic origin, reflecting on the basic concepts of philosophy and human thought.

## Keywords

Philosophy, Theology and Metaphysics, Science and Material Science, Existence and Living Existence, Space, Time, Matter, Information, Energy, Thought Revolution

---

## 1. Literature Review

The “Scientific Cosmic Ontology” discusses quantum mechanics and relativity as

the ontology of the universe using the concept of the cosmic origin, extending into classical physics (Liu, 2024g). Physics is theology.

The “Philosophical Framework of Modern Physics” uses the cosmic origin to resolve the contradictions between relativity and quantum mechanics from a philosophical perspective, thus exploring the philosophical considerations in science (Liu, 2024h). Physics is the theology of science.

The “Principles of Natural Philosophy in Physics” explains the principles of natural philosophy using the Cosmic origin principle and the concepts of physics. This notion can inspire people to understand human ontology, cosmic origin, and the Natural theology concepts created by humanity using physics (Liu, 2024i).

The discussion in these three articles focuses on how to define human philosophy and philosophical thought. Human thinking should establish a new coordinate system for contemplation. After Aristotle founded physical philosophy and material science, material science developed rapidly under the guidance of material philosophy. This has brought human thinking about the material universe and human society to its peak, with relativity and quantum mechanics being the markers. At this peak, using the three laws of materialist dialectics, we have already mastered the information for contemplating the Cosmic origin principle from the perspective of human thought and information.

Socrates, Plato, and Aristotle brought human philosophical thought from the heavens to the ground (Russell, 2017), leading to enormous development in human thought, giving it the wings of a giant eagle. However, if our philosophical thought always confines itself to the earth rather than soaring into the sky, it would be a tragedy for humanity.

Physics has already opened the door to the sky.

### **1.1. The Focus of Thought: Breaking through Human Philosophical Thinking on the Material Universe**

Returning from pure material contemplation to the Cosmic origin principle thinking left by our ancestors. Breaking free from the shackles of material philosophy, contemplating from the perspective of the Cosmic origin principle, where the universe is a collection of material and non-material entities within space and their mutual transformations.

The principles and mechanisms of transformation are the concepts and origins of mechanics and thermodynamics, as well as the directional processes of time.

#### **The Basis and Methods of the Article’s Discussion**

**Ideological Basis:** The Cosmic origin principle in Taoist and Buddhist philosophical systems, scattered thoughts on the cosmic principle in ancient Greek philosophy and Aristotle’s summaries, as well as the logic and dialectical thoughts of Eastern and Western philosophies.

**Information Basis:** Fundamental knowledge of classical and modern physics, basic knowledge of mineral processing, basic knowledge of physical cosmology, and foundational theories of systems science.

Methods of Thought Analysis: The three laws of materialist dialectics, Hegel's logic of concepts and essence analysis, the dialectical principles, Aristotle's methods of logical analysis, Descartes' method of questioning scientific conclusions, Kant's methods of contradiction analysis, etc.

## 1.2. Key Questions

Two and a half thousand years ago, science, philosophy, and religion were the focus of thought, and they focused on the nature of the universe and the nature of humanity. After Aristotle, science, philosophy, and religion were artificially separated. On the surface, science, philosophy and religion after separation are still studying the problem of the origin of the universe and the origin of human beings, but in fact, they are concerned about the materialized human society and matter. The research is getting clearer and clearer. By giving up space and its hollow and divine existence, we have also given up the origin of man and matter, or, in other words, left the study of the origin of man and matter, and made rapid progress in the study of pure matter and the study of human society, further and further away from the sacred origin.

However, even in such an environment, great scientists have broken through the shackles of material philosophy in the study of physics to cut into the core of the universe, until the emergence of quantum mechanics and relativity, to complete the core exploration of the universe left by our ancestors.

The material cause, form cause, motive cause and purpose cause of the material universe have been found. (Aristotle, 2019)

“来自于空，去之于空”“五蕴皆空”“空”“因”“度” (No translation), was found by physics. (Gautama, 2020; Liu & Liu, 2024)

“无名天地之始，有名万物之母”“无为而为”“道”“精”“信”“上德为之而无以为”“上仁为之而无以为” (No translation), discovered and validated by systems science and physics. (Liu & Liu, 2021d; Laozi, 2019)

In this case, we have to rethink, what is philosophy, science and religion? What is the relationship between them?

### 1.2.1. What Is Philosophy?

How do human knowledge and information originate? How is thought formed? How should we approach knowledge and information? Is the universe material or spiritual? Which of these is primary? What is space? What is time? Is the universe material or immaterial? How should we define the universe, space, and existence within that space? The information from modern physics compels us to reconsider and redefine these questions. This challenge may lead to a revolution in thought.

### 1.2.2. What Is Science?

Science is the process by which human thought transforms into tangible reality, acknowledging the true existence of the universe. Science is the methodology of thought, experimentation, and the practice of engineering science; it is a human-

constructed method for processing information and the results thereof.

Science is humanity's recognition and practical application of a particular stage of understanding the universe, adhering to the principle of seeking truth from facts. This practice supports human survival and existence. It represents a temporary stage of human understanding, not an eternal truth. Humanity's existence is a perpetual exploration of the universe; discovering the universe's true nature is both humanity's mission and its inevitable challenge.

Science is a repetitive process of experimentation and verification until the existence is confirmed as real. It may be correct for a period, but over time, new information may require revisions.

### **1.2.3. What Is Metaphysics and Theology?**

Metaphysics is humanity's exploration of the unknown and the naming of such inquiries because, fundamentally, we do not know what they are; they are human-created concepts of unknown information. When this information enters human consciousness and becomes a belief, it transforms into theology. This represents a great artistic thought and a spiritual creation of humanity.

Metaphysics and theology involve contemplative studies of the human spirit; they are beautiful fields of knowledge. When today's metaphysics and theology break through the concept of "zero time" and create the notion of negative time, allowing humanity to traverse negative time-space, prior mythologies appear humble. This imagination surpasses traditional theological concepts, becoming a new myth within metaphysics, a product of the scientific exploration of time and space. Myths are a form of artistic beauty that deserves human respect, representing the innovation of the human spirit. However, these myths are not the philosophical concepts of metaphysics and theology created 2500 years ago. Thus, this discussion will not focus on the theology and myths born of the human mind. This remains a respectable human-created existence (Liu & Liu, 2021a).

The focus here is on the natural theology and metaphysics created and discovered in human history 2500 years ago. This philosophy can create the universe, bringing forth, sustaining, moving, changing, and ultimately dissolving everything within it, allowing the cycle to continue. This is the material philosophy and cosmic origin principle philosophy referred to as "同谓之玄 (No translation)" in the "Tao Te Ching" (Laozi, 2019).

Many Western philosophical texts (Russell, 2017; Thilly, 2014, etc.) consider Socrates, Plato, and Aristotle to be a dividing line, indicating that in ancient Greek philosophy, science and religion were not separate. The emergence of Aristotle's material science and material philosophy marked a clear watershed, thus separating philosophy, science, and theology.

In some books on the history of Eastern philosophy (Hu, 2013; Feng, 2013, etc.), no apparent division in Eastern philosophy is noted.

However, in human history, the AD era marks a boundary when religions appeared widely, both in the East and the West. Although the East was unaware of Aristotle, it also had religions. This division in human history represents a natural

separation of information.

#### 1.2.4. What Is Zero?

Previous articles have reflected on science and physics; this article reflects on philosophy. Since philosophy forms the foundation of all human contemplation, reflecting on philosophy must figure out the concept of zero. Pythagoras' idea that "everything is number" suggests that the logic of material philosophy originates from mathematics and numbers. Archimedes, Descartes, Newton, Leibniz, and others solidified the mathematical foundation of material science (Liu, 2024i). In exploring material philosophy, numbers and mathematics have reached an extremely advanced and profound level, serving as tools for the rapid development of material science (Liu, 2024g).

New philosophical thinking involves activating the cosmic origin ideas left to us by our ancestors. This thought has evolved based on material philosophy, reaching the peak of material science and opening the door to the cosmic origin principle. Exploring the cosmic origin principle requires overcoming the influence of mathematics and numbers on human thinking. This process requires starting from the origin point of mathematical coordinate systems. In the Cartesian and calculus coordinate systems, the origin point is zero. Thinking about zero is the origin of space, time, and the cosmic origin principle. Probability theory and mathematical statistics are tools for researching the cosmic origin principle.

After 2500 years, physics, along with the emergence of quantum mechanics and relativity, has presented "theoretical contradictions" in modern physics, forcing us to reconsider these concepts. In another 2500 years, new changes will inevitably arise.

## 2. Discussion and Reflection

### 2.1. Reflecting on a Great Era

Based on the cosmic origin thought passed down by our ancestors and combined with the practice and information of physics, six Chinese books have been published (Liu & Liu, 2020; Liu & Liu, 2021a; Liu & Liu, 2021b; Liu & Liu, 2021c; Liu & Liu, 2021d; Liu & Liu, 2024). Additionally, one English book has been published (Liu, 2021d).

One Chinese paper (Liu H. J., 2020) and several English papers have also been published (Liu, 2017; Liu, 2019; Liu, 2020a; Liu, 2020b; Liu, 2021a; Liu, 2021b; Liu, 2021c; Liu, 2024a; Liu, 2024b; Liu, 2024c; Liu, 2024d; Liu, 2024e; Liu, 2024f; Liu, 2024g; Liu, 2024h; Liu, 2024i).

The publication of these books and articles signifies the advent of a great era—an era of thought, where a hundred flowers bloom and a hundred schools of thought contend. It also indicates the arrival of a new age of human thought transformation.

Books and articles made some revolutionary and sharp points. He thinks theology and metaphysics are physics. For the scientific community to re-understand

the concept and origin of space and time, understanding that all existence has perception, according to this definition of the physical principles of natural philosophy, to solve the “theoretical contradictions” of modern physics.

For the philosophical community, it is proposed that the knowledge and information of modern science and modern physics should be used to re-understand the ancestors of 2500 years ago. To understand the basic concept and origin of philosophy from a new perspective, and to understand the concept and nature of human beings.

The age of science and freedom gives the author the courage to make these remarks, which are published in the great background of *The Times*, waiting for the criticism and verification of science and philosophy.

## **2.2. Discussion and Reflection on Philosophers**

Who, then, is a philosopher? The joint development of material philosophy and material science has propelled scientific progress to its peak. Yet, some scientists declare that God is dead, and philosophy is dead, while others claim that science no longer needs philosophers. What is the root of this issue? It requires deep reflection within both the scientific and philosophical communities.

What gives these scientists such audacity? It is a manifestation of human ignorance and folly. The universe endows humanity with the infinite capacity to think and explore information. However, in our thinking, we can only name the death or survival of cellular matter; we have no right to declare the death of any other thing or existence. The universe, established by the cosmic god, is so vast that we cannot fathom its size. Using light-years and parsecs, we still cannot measure the distances of all existences (Liu, 2024e). Everything changes and exists within the environment of thermodynamics; it is the eternal perpetual motion machine. The existence of God and philosophy belongs to the category of philosophical information, accompanying the eternal existence of humanity. To deny this is sheer ignorance and foolishness (Liu, 2024g).

In today’s world, or since the era of Aristotle, there are no longer philosophers in the broad sense. No one can provide a comprehensive description of the universe. Any boastful discourse beyond one’s professional research is mere bluster, much like the author discussing a zero-dimensional universe here. Thus, contemplation on the cosmic principle of a zero-dimensional universe must go through the practice and verification of each specialty, enduring scientific criticism and validation.

Those who claim to be philosophers are merely self-aggrandizing because they are specialists in a specific field of philosophy. They acquire knowledge and information from a certain philosophical specialty and criticize other philosophical systems from this specialized perspective. This departure from the spirit of philosophy makes them merely experts in a certain philosophical field. Mutual critique among philosophical disciplines can, to some extent, inspire human thought rather than lead to mutual blame. In some ways, philosophical specialities should

be open to criticism from scientists.

The author, who holds a doctorate in engineering, is referred to as a Doctor of Philosophy (PhD) in some universities abroad but would never dare to call himself a philosopher. Philosophy is too vast, and modern professional divisions have become exceedingly fine. The author's field of research is the extraction, processing, and development of copper minerals. There are over 100 elements on Earth, each with its own chemical and physical extraction and purification methods. In mineral processing alone, there are hundreds of specialities. Among these, only mutual learning is possible, not intricate discussion or criticism. In front of an expert from another speciality, any other expert is merely a beginner because they lack understanding for this major.

The author is fortunate to live in a great era and a great country. Having studied materialist dialectics, a philosophy that is open despite its critique of other philosophical systems, it has proven to be a system based on openness, truth-seeking, and practice. China's 40 years of reform and opening-up attest to this. Our generation has experienced many contradictions and practices, gaining firsthand understanding and recognition of various contradictions. In this way, we evolved from a fool to a thinker and practitioner (Liu, 2024c).

The East is fortunate to have retained the great thoughts of Taoist and Buddhist philosophies. Every individual has been nourished by Taoist and Buddhist philosophies, which have left behind extensive systematic writings, encompassing both theory and practice. Although the East does not have an Aristotle, without quantum mechanics and relativity, it also cannot explain the cosmic origin of thought.

While researching stones and practicing the fundamental principles of mineral processing, the author realized that stones originate from energy and information. After learning about quantum mechanics and relativity, this understanding became clearer and more scientific (Liu, 2024b). Consequently, modern physics' information and knowledge became linked with Taoism's "nothingness 无" and Buddhism's "emptiness 空," thereby connecting the cosmic origin thoughts of our ancestors with scientific information. In turn, this cosmic origin was found to provide a philosophical framework for resolving the contradictions in modern physics. While acknowledging the great achievements of material philosophy and material science, the author also discovered how material philosophy restricts human thought. This limitation led to the "theoretical contradictions" between quantum mechanics and relativity, which do not exist in practice. The Third Industrial Revolution and current global industrial development demonstrate this.

Aristotle established the scientific philosophical thoughts of the first and second philosophies and systematically founded material science. Today's various professional divisions originated from Aristotle's thoughts on material science and philosophy. This categorization facilitated rapid scientific development but also confined human thought within individual specialties and material contemplation. Here, it is referred to as material philosophy and material science.

Typically, universities are divided into the humanities and sciences.

The humanities include many disciplines, one of which is philosophy, which itself has numerous specialities.

The sciences are further divided into engineering and theoretical sciences. These categories are detailed and complex. Scientific development has ensnared us in the meticulous research and division of the material world.

Engineering science is a magnificent field. Humanity's three industrial revolutions and all material cultural life currently enjoyed are created and realized by engineering science. It adheres faithfully to scientific theories, guiding practice and creation. It is also faithful to philosophy and mathematics, using their methods flexibly to resolve contradictions and achieve goals. It trusts only in practice and is not troubled by any so-called theoretical contradictions. If one believed in the contradictions between quantum mechanics and relativity, the Third Industrial Revolution would not have occurred. This is a great achievement and proof of engineering science. Engineering science is loyal to natural science and natural philosophy; it is a great existence in the human world.

Theoretical science is the creator of scientific information and a pioneer of scientific exploration. However, it is greatly influenced by philosophy, and not always entirely loyal to natural science and natural philosophy, as it is shaped by human thought and information.

So, everyone is a technical professional or a specialist—who then is a philosopher?

My uncle, an illiterate farmer who cannot even write his name, has profound insights into human existence and life that rival those of any professional philosopher (Liu & Liu, 2021b).

Kant said that everyone is a thinker and should have independent thinking and rational judgment (Liu, 2024i).

Taoist philosophy teaches that people should practice understanding the relationship between “nothingness 无” and “existence 有” to grasp the “Tao.” Buddhist philosophy holds that through practice, one can understand the relationship between “emptiness 空” and “existence 有” to comprehend “Du 度” and “enlightenment 觉悟.” Quantum mechanics, relativity, and classical physics have led humanity to realize that all existence is alive, in motion, and changing. Science has made humanity understand that everything originates from “nothingness 无” and “emptiness 空,” exists and changes within them, and eventually returns to the cosmic principle of “nothingness” and “emptiness.” One does not need to isolate themselves from society for such practice; cultivating, living, and working in the mundane world can also help one understand the cosmic principle of “nothingness” and “emptiness.”

Science is now equipped to prove and verify the cosmic principle, enabling everyone to become enlightened to the principle of “emptiness 空” and “nothingness 无” in their daily practice, life, and work. The purpose of science is to guide all humanity toward enlightenment.

In the world, there are only specialized philosophers, not philosophers in the broad sense; everyone is a thinker.

If you want to teach others what the universe is, what this world is, or how humans should live, then you must first learn a skill and teach others or tell them the techniques of living and surviving. This skill is not limited to the humanities or sciences; for example, both becoming an emperor or a beggar require skills (Liu & Liu, 2024). First, you must live, then live joyfully. Living means constantly discovering and resolving contradictions until death (Liu & Liu, 2021d). Humans are computers created by the universe, equipped with self-awareness, desires for food, and sexual desires (Liu & Liu, 2021a; Liu, 2024f).

The revolution of thought is for everyone to become enlightened under the guidance of science.

Scientists are the guides of this thought revolution; they are the Bodhisattvas who understand the cosmic principle (Liu, 2024d). The specialization of material science has limited humanity's contemplation of the cosmic origin; we must think in an interconnected way.

### 2.3. Reflection on Scientists

#### 2.3.1. Scientists Are the Few

While everyone is a thinker, scientists are the few—they are the pioneers of human thought.

2500 years ago, many philosophers were also scientists. At that time, there was not an abundance of information about material philosophy and material science, only information about nature. Their exploration and contemplation of the universe involved practices like meditation and cultivation, which were the work of a small number of ancestors (Liu & Liu, 2021c). They discovered the cosmic origin but, due to insufficient information, were unable to express it clearly, leading to centuries of philosophical disputes.

Scientists think deeply and concentrate, striving to practice and constantly experiment and explore. They uncover information about the natural universe and express it through mathematical logic, bringing it to life through engineering practice. All the material and scientific achievements that humanity enjoys today are connected to the work of scientists, whether in natural sciences or social sciences. We are grateful to the great scientists.

#### 2.3.2. Scientists Are Not Saints

Scientists are human beings with self-awareness, desires for food, and sexual urges. We should not demand perfection from them.

The natural information discovered by scientists is scientific information—partial truths of the universe found by humanity at certain historical stages, not absolute truths. Since information is incomplete, there are inevitably deficiencies tied to the era in which they were discovered. Humanity's mission, as well as an inevitable natural phenomenon, is to continuously discover, explore, and discern the truths of the universe, creating and verifying information to guide human survival and existence (Liu & Liu, 2021a).

Newton discovered universal gravitation and used mathematical principles to

express natural philosophy (Newton, 2017). However, he did not uncover the essence and origin of gravity. To some extent, he misled the concept of motion. Motion is merely a phenomenon of the change in the distance of matter; all forces can induce the motion and change of matter. Quantum mechanics has already discovered that forces can cause energy particles to move and change; thus, the origin of motion changes itself (Liu, 2024i).

Maxwell used mathematics to organically integrate electromagnetism and optics, unifying them within the scope of physics. Regarding energy, Maxwell believed that the energy possessed by an object is a measure of its ability to do work (Liu, 2024i). This expression is still a description of phenomena. The ability to do work is an attribute of all material and immaterial existence, both active and passive, an innate endowment granted by the universe to the existence of the spirit (Liu & Liu, 2020; Liu, 2024b).

$E = MC^2$  is the ultimate expression of the ability of matter to do work, but this expression is limited to the realm of matter and should not include the immaterial. The four-dimensional space-time coordinate system is meant to study the system of material existence and should not be extended into the realm of space. This has led to artificial, unnatural misinterpretations of space, introducing terms like the curvature of time and space, inevitably resulting in the myth of time reversal, which violates the principles of thermodynamics and cosmic origin (Liu, 2024i).

By chance, quantum mechanics scientists discovered the theory of creation for the material universe—quantum mechanics itself. Thus, the scientific cosmic ontology emerged (Liu, 2024g). Yet, it seems no one realized this was the theory of creation because everyone assumed that the universe was purely material. Therefore, the interpretation of quantum mechanics was framed within material philosophy, naturally leading to skepticism from Einstein (Liu, 2024h).

The great scientists discovered the scientific cosmic ontology, but they did not recognize it because philosophical thinking had gone astray. The root cause lies in how material philosophy has confined human thought, which is regrettable. This compels us to use the cosmic principle ideas passed down by our ancestors to reinterpret modern physics theories. Tracing the origin, the principles of physics are the principles of natural philosophy (Liu, 2024i; Liu, 2024d).

In other words, modern physics is not contradictory; it is humanity's scientific philosophical thinking that needs to be reformed.

### **2.3.3. Scientists' Thoughts Require Engineering Science for Realization**

Scientists are few in number, and their thoughts belong to the entire world and to all humanity. Human survival and thinking must be guided by science.

Scientific thought is the result of repeated human verification, not merely through laboratory experiments but, more importantly, through the practice and realization of engineering science. This is what makes science great, and humanity needs science. Implementing scientific thought is the work of engineers and technicians, a task in which every human participates. Everyone is a practitioner of the thoughts of scientists; human history and reality are created by every person.

### 3. Reflection on the Fundamental Questions of Philosophy

N. Waller, in “Thinking About the Basic Questions of Philosophy”, states that “What is philosophy?” is a question with many definitions and remains a topic of controversy (Waller, 2016). This view is representative of many Western philosophical works.

Regardless of how it is defined, philosophy is the thought process of living people, how well one or humanity lives or exists by thinking (Liu & Liu, 2021a).

Humans are computer-like material entities created by the universe, possessing self-awareness, desires for food, and sexual urges. More importantly, humans have sensations, subjective consciousness, and the ability to express themselves through language, words, and numbers—abilities that other animals lack. If any other species possessed such capabilities, it would certainly garner humanity’s attention (Liu & Liu, 2020).

In the Chinese mythological novel “Journey to the West”, some animals transform into human forms through cultivation and learning to use human language, words, and numbers. Those who harm humans are called demons, while those who help and protect humans are called deities. There are many such mythological novels in China, yet no real historical evidence of these events exists; they remain mere myths (Liu & Liu, 2020).

Many people view such novels as satirical reflections on human society. All instances of divine and demonic events occur within human society. The cosmic deity created humanity, endowing humans with a spirit and a software program of contradictions, which can be described as both demonic and divine in nature—an existence rooted in the contradictions of the human mind (Liu & Liu, 2021a).

All stories of demons, ghosts, and deities exist within human society, much like today’s literary and artistic depictions of Star Wars and battles with aliens.

The human mental program forms its own thoughts through learning, practice, perception, and sensory information in the process of self-programming. The mind and brain then direct human behavior.

Human creation of computers is a subjective act, while the universe’s creation of humans is an unconscious result of “action through inaction” (\*Tao Te Ching\*, Laozi, 2019) and the concept of “emptiness of the five aggregates” (Gautama, 2019). Humans indeed came into existence. How should they live and exist? Where do humans and matter come from, and where do they go? These are the most fundamental philosophical questions (Liu & Liu, 2020).

For better survival and existence, humans, both consciously and unconsciously, created a vast array of information. They established material philosophy and material science, leading to everything we see today. Throughout this process, they experienced love and hate, beauty and ugliness, pain and joy, pleasure and anxiety, life and death, confrontation and unity—generation after generation advancing in this manner (Liu & Liu, 2021a).

The greatest value of human existence lies in learning how to use and create information from the universe, as marked by language, writing, and numbers.

Without these, human existence would be no different from that of dinosaurs, unable to express or record information.

Language, writing, and numbers create a significant distinction between humans and other animals. Humans are not merely passive existences at the mercy of others; they express and record information about their subjective consciousness and feelings, becoming a material entity capable of representing, recording, and expressing the universe's creation. They created terms like "philosophy," which carries subjective consciousness. Science, coordinate systems, and mathematics are extensions of such human-created information. Thus, the concept of "philosophy" is inevitably expanded. Philosophy is essentially thought, but its definition cannot be fixed (Liu & Liu, 2021c).

Most people do not concern themselves with deep, esoteric philosophical questions. However, those profound questions are inherently linked to science and are pondered by a select few. This compels us to think about those deep issues, such as space, time, theology, existence, the logical relationship between phenomenon and essence, existence and origin, dialectics of contradictions, etc. This article reflects on some fundamental philosophical issues that have a critical influence on human thought.

It is important to note that these terms are human-created language, written words, numerical information, and concepts. Today, with the information provided by coordinate systems, mathematics, and science, human mental software has been upgraded, enabling us to use modern scientific information to examine the essence and origin of these human-created concepts (Liu, 2024f).

### 3.1. Space

Space, a man-made term, is the most controversial topic in philosophical thought. Aristotle could not find the answer to this question through logic, so he set this issue aside in his philosophical ideas (Aristotle, 2019; Aristotle, 2016). For those scientists who casually declare the death of philosophy today, reading Aristotle's works would reveal what they should learn from him.

The question of space is a major challenge that breaks through human thought. Space is an eternal unknown that humanity continues to explore, and its answer may forever elude us. The only thing we know is that space is the mother of existence; 无限 vastness has no outside, and 无限 minuteness has no inside. 无限 is beyond description and can only be revered (Liu, 2024b). When what exists within space is unknown, then space itself is also unknown.

The \*OJPP\* published articles on zero-dimensional space (Liu, 2020b; Liu, 2021a; Liu, 2021b; Liu, 2021c), which attracted some attention. It was argued that the concept of zero-dimensional space subverted people's thinking. The human mental software only recognizes three-dimensional space, and science has not yet empirically proven the existence of zero-dimensional space. This is a philosophical breakthrough and might be a scientific solution to the contradictions in modern physics (Liu, 2024h).

Newton proposed the concepts of absolute space, relative space, and place (Newton, 2017). Leibniz and Clarke had fierce debates, opposing the notion of absolute space and proving that absolute space is a phenomenon or existence without matter or distance (Leibniz, 1996). Unfortunately, the debate remained unfinished as Leibniz passed away, leaving a regret (Liu, 2021c).

Mach opposed Newton's concept of absolute space, but he did not completely negate the idea of absolute space. He simply believed that all things were mechanical existences without a soul, and he only trusted mathematics (Mach, 2019).

Therefore, the issue of absolute space or space in general remains unresolved. We are left with the material concepts of relative space and place. Considering the universe as material, we have treated the spatial domain of material existence as material itself. Science, being immersed in this material philosophical thought, inevitably leads to the contradictions of modern physics.

What kind of information should be used to describe space? Take a guess—it may require endless speculation. For instance, three-dimensional space expresses our description of space, but it is merely a description of the phenomenon and form of material existence. What should we do when existence is not three-dimensional? Is it three-dimensional or zero-dimensional?

Should we continue to argue and debate over this? No, we don't need to. Because we have science and coordinate systems. If the cosmic principle thought can resolve the theoretical contradictions of modern physics (Liu, 2024g; Liu, 2024h), then we need to temporarily consider the concept of zero. The remaining questions should be left to future generations to explore, discover new information, and continuously explore and verify.

### 3.2. The Concept of Zero

Jeremy Webb's "Nothing: From Absolute Zero to Cosmic Oblivion-Amazing Insights into Nothingness" includes several articles discussing the concept of zero, such as Richard Webb's "The Birth of Zero," Stewart's "The Mathematical Charm of Zero" and "Ubiquitous Emptiness," and De Podesta's "Absolute Zero." The book does not clarify the logical relationship of zero but instead discusses stories of zero from the perspective of material philosophy. Nevertheless, it is an inspirational work that encourages scientific reflection on zero (Webb, 2018).

Richard Webb believes that zero was born around 628 AD, and its emergence was not smooth due to the historical sensitivity surrounding discussions of "nothingness." It wasn't until the establishment of the Cartesian coordinate system that zero was placed at the central position within the coordinate system (Webb, 2018: pp. 25-32).

Numbers and mathematics are human-made tools for contemplating the material universe, a form of human-created information that does not exist within the cosmic origin. Zero is also such a creation. Mathematics is a profound and esoteric discipline, so it will not be discussed here. From a philosophical standpoint, how should we understand zero?

Russell states (Russell, 2017: p. 24) that we can say “it exists” about matter, but “it does not exist” when referring to the void. Earlier philosophers had made a mistake by saying “it does not exist” as if “it” truly exists. Russell further mentions (Russell, 2017: p. 25) that Parmenides was different because he only affirmed “its” existence. That which does not exist cannot be conceived because one cannot think of “nothingness.” Things that cannot be conceived do not exist, while things that exist can be thought of. This is Russell’s evaluation of ancient Greek philosophy in “A Brief History of Philosophy”. It is likely that this viewpoint does not entirely represent his own. In essence, this is a philosophical discussion on the concept of zero.

Classical physics tells us that matter moves and does work under the influence of force. Relativity tells us that matter becomes energy at the speed of light. Quantum mechanics tells us that matter originates from energy. In other words, what philosophy calls “void existence” is indeed real. What should we do about this? The cosmic origin thought has the answer.

Chapter One of the “Tao Te Ching” says, “无名天地之始。” “故常有欲以观其徼，常无欲以观其妙 (untranslate).” This means that when contemplating existence in the universe through the lens of cosmic origin, its origin is absolute zero—a form of existence that does not exist. Once existence begins, we must give a starting point to all existence. For example, dark energy and dark matter have beginnings and endings; particles in quantum mechanics also have beginnings and endings; matter similarly has a beginning and an end. This is the Taoist cosmic origin thought on zero (Liu, 2024h).

The “Diamond Sutra” and the “Heart Sutra” teach us that all existence comes from emptiness and returns to emptiness, or in other words, originates from zero and eventually returns to zero. The process from zero to zero is called “Du 度,” and enlightenment of this “transcendence 觉悟” is called “Buddha 佛.” The “Du 度” of all existence is equal, even though the forms of space differ and the times of existence vary greatly; they are all equal. All existence, whether material or energy, changes based on causes 因 and conditions 因素 under the influence of information. No matter how it changes,  $E_1 = E_2 = E_3$  (Liu, 2024h).

Physics tells us that matter moves and changes and is subject to the irreversibility of thermodynamics. Matter does work and becomes energy; it also originates from the aggregation of energy. Once these concepts are thoroughly explored by science, we can then design the time zero points for matter and energy. This design can resolve the contradictions between quantum mechanics and relativity and might spark a revolution in human thought (Liu, 2024i).

Once the concept of the zero point in philosophical thought is established, we can reflect on the philosophical concept of “existence” created by humanity.

### 3.3. Reflecting on the Concept and Origin of Existence

Why did the universe create humanity? Why do humans have feelings, perceptions, logical thinking, and the ability to create language, writing, and numbers?

Science has not yet answered these questions; it may take many generations to find the answers.

Liu & Liu (2020) and Liu & Liu (2021a) posit that there is insufficient evidence to prove that humans evolved from other animals. Instead, humans may be a unique creation of the universe, formed as independent human cells through the principle of the Five Elements (Metal, Water, Wood, Fire, and Earth) 五行生克 and the aggregation of cause 因 and conditions 因缘. Human cells are distinct from animal and plant cells, although the underlying principle is the same (Liu & Liu, 2020).

Using the cosmic principle and combining it with information from modern physics, we can form a basic logical judgment: the principle by which the universe creates all things originates in quantum mechanics. After the creation of atoms, the universe, following all mechanics and thermodynamics principles, gave rise to atoms, molecules, plant cells, animal cells, and human cells, eventually producing all things in the universe. The “Tao Te Ching” states in its first chapter, “有名万物之母 (untranslate)” (Liu & Liu, 2021a; Liu & Liu, 2021b).

Researching and breaking through this principle will require several generations of human effort. The prerequisite is to understand and master the cosmic origin principle rather than approaching the question solely from the perspective of a material universe.

The reality is that humans have subjective consciousness, feelings, and perceptions and use language, writing, and numbers to express and record this information. How did this information come to be? It was created using tools such as language, writing, numbers, scientific coordinate systems, and mathematics. The collection of information and the formation of concepts stem from human sensations and perceptions.

Ordinary matter does not have feelings; it only has perception. Perception is an inherent attribute of all existence, representing both an awareness of “emptiness of the five aggregates 五蕴皆空” within the existence itself and a connection to the universe’s consciousness.

Humans have not yet found a clear scientific logical relationship or expression for this awareness, so terms like Yin-Yang 阴阳 two Qi 炁, cause and conditions, primordial spirit, field, wave, and ether were coined. These terms cannot currently be connected using scientific logic. Only physics, mechanics, and system science’s informatics can consider such links.

Humans possess perception, which partly manifests in the internal functioning of the Five Causes and factors (Metal, Water, Wood, Fire, Earth) that govern and balance physiological indicators in the human body (Yuan Yang Zhen Ren, ancient, 1995; Liu & Liu, 2020). This natural perception and regulation represent the fundamental perception of life and death in humans. It is strange that while living people can control their actions, they are helpless in controlling their blood flow and various physiological indicators within their bodies; this is governed by the deity of nature (Liu & Liu, 2020). The “Huangdi Neijing” (Yellow Emperor’s

Internal Classic) has explained this for 5000 years using the principles of Yin-Yang 阴阳 and the Five Elements 五行, as well as meridians and acupuncture points. To this day, there is no scientific explanation for these principles, which transcend physics and have been categorized by some as metaphysics. Similarly, quantum mechanics is also seen as metaphysics by some. However, both quantum mechanics and traditional Chinese medicine are widely used in human practice.

Traditional Chinese medicine originated in China. However, some highly educated individuals studying in the West have formed groups opposing traditional Chinese medicine, labeling it as pseudoscience. So, what is the definition and concept of science? Why would something widely used in practice be labeled as pseudoscience? On the contrary, during a training session, Western-developed Qigong and traditional Chinese medicine electronic instruments were presented (Liu & Liu, 2020). What kind of phenomenon is this?

So far, no reports have been seen about groups opposing quantum mechanics. This is because a large group of quantum mechanics scientists conduct research and experiments in laboratories while engineering scientists put these experiments into practice. However, in physics classes, teachers can publicly state, “Please note, quantum mechanics is a subject that is questioned,” because the interpretation of quantum mechanics is controversial.

These phenomena indicate a stagnation in physics and science.

When human thought cannot unify and disputes arise, confrontations in human behavior will follow. When we cannot reach a consensus on issues like time and space, new controversies emerge. This is a dangerous situation. Either a revolution in human thought will occur, or revolutions will happen among humanity, as historical experience has shown.

Human consciousness and perception can only be produced in states of calmness and meditation. If 100 people practice perception, when they express it in words, there will be 100 different meanings. This is why humans have not unified the “emptiness” and “divinity” concepts of the cosmic principle left by their ancestors (Liu & Liu, 2021c). Modern physics and system science have relatively unified the cosmic origin. The thinking methods of material philosophy promoted the development of material science and can be similarly applied to the cosmic origin philosophy, albeit in a different way.

Humans have feelings and subjective consciousness, which have become essential methods for receiving and processing information, transforming it into language, writing, and numbers. The “Heart Sutra” calls these information-collecting tools the eyes 眼, ears 耳, nose 鼻, tongue 舌, body 身, and mind 意. The process is referred to as the “Five Aggregates 五蕴”: Existence 色, feeling 受, thought 想, action 行, knowledge 识, which then form knowledge and express information (Liu & Liu, 2024; Liu, 2024i; Gautama, 2020). These become concepts of language, writing, and numbers.

Humans are computers created by the universe, and their programs are self-programmed after receiving information. These programs form concepts of life

and death, love and hate, right and wrong, and use these concepts to guide their thoughts and actions.

The computers created by the universe possess the function of seeking and creating food, converting appetite and food into living energy. This kind of computer can be called intelligent matter (Liu & Liu, 2020). Humans use language and writing to refer to themselves as “humankind.” Humans have a strong sense of self-awareness, appetite, and sexual desire (Liu & Liu, 2021a), which are the fundamental reasons for their existence endowed by the universe. They have a strong sense of dialectics and have created language, writing, and numbers to express information.

The language, writing, and numbers expressed by human feelings and subjective consciousness are relatively easy to unify. For example, understanding light and color, judging sound and sound waves, describing taste and smell, feeling temperature changes and touch, and perceiving oneself—all are expressed using relatively consistent language, writing, and numbers, with little controversy. However, the most contentious topics are the philosophical terms that cause headaches: space, time, existence and non-existence, concepts and essence, and so on.

So, are the concepts debated by humans right or wrong? The universe doesn’t care; they are merely products of human subjective consciousness, feelings, and perception. The universe continues as it is. In other words, the universe only created humanity but did not provide an instruction manual for their existence or how they should coexist (Liu & Liu, 2020; Liu & Liu, 2021a).

Ironically, the most controversial terms directly relate to human survival and existence, affecting scientific progress or regression. They concern humanity’s existence or non-existence. If humanity no longer exists, then what is the point of exploring or contemplating existence?

Therefore, let us use the cosmic principle left by our ancestors, combined with the extensive information brought to us by modern science, to reflect on the issue of existence. We should use information to continuously refine our mental programming, upgrade the software of human thought, and enhance the accuracy of human information.

### **3.3.1. Reflecting on the Existence of Matter**

Most people do not question the existence of matter, as humans themselves are composed of matter. However, due to the philosophical distortion of the cosmic origin, some people have developed a nihilistic view, believing that matter is non-existent. The cosmic origin originally contemplates the existence of both matter and humanity. This philosophical distortion leads a few individuals to mistakenly consider matter as nothingness, which is not the case.

This actual existence is reflected in physics through Newtonian mechanics and relativity. Hironori Ooguri’s “Strong Force and Weak Force” describes the relationship between the Higgs boson and mass, with a 99% to 1% ratio (Ooguri, 2015: pp. 13-18). The author, not being an expert in quantum mechanics, analyzes this

using the cosmic origin. This distinction is crucial, as it separates gravitational mass from other forms of mass. It poses a significant question about the separation of the coordinate systems of material energy (E2), matter (E1), and quantum mechanical energy (E3) (Liu, 2024h).

The four-dimensional space-time coordinate system in relativity is suited only to the physical domain of gravitational mass, which can also include the domain of Newtonian mechanics. It reflects the cosmic origin thought: “无名天地之始，有名万物之母” and “色即是空，空即是色(untranslate)” A time-zero coordinate system can potentially resolve the theoretical contradictions between quantum mechanics and relativity (Liu, 2024h; Liu, 2024i).

Matter and energy are two forms of existence within space—yin and yang. One can be represented in three dimensions by size, called matter; the other cannot be represented or is denoted as zero, called non-matter (Liu, 2024h; Liu, 2024i). A fundamental way to express this is through the establishment of a time-zero coordinate system, which is more scientific (Liu, 2024h).

After summarizing and reflecting on the concept and origin of matter, it becomes evident that despite over 2500 years of human philosophical and scientific development, humanity has only come to understand the nature of “matter.” While physics has opened the door to the cosmic principle, information regarding the existence of “energy” and “information” remains insufficient.

Computer chips are getting smaller, and research on DNA’s information structure is becoming increasingly refined—these are the pinnacle of scientific information. Humanity’s gaze has already been cast deep into the universe, measuring its expanse in light-years and parsecs. Yet, we still do not know how vast the material universe truly is. Human thought has ventured into the realms of the infinitely large and infinitely small, which remain unknown territories. From a philosophical perspective, we still do not fully understand what forces, energy, and information are in physics. Scientific research has entered a state of blindness, (Smolin, 2017) with thought firmly confined to the realm of material philosophy, grounded on Earth (Liu, 2024c). Despite humanity having the wings of a giant eagle, it cannot take flight.

The concepts of theology and metaphysics still exist, requiring humanity to explore and contemplate further.

### 3.3.2. Theology and Metaphysics

All human knowledge of the unknown can be classified as theology and metaphysics, whether in material philosophy or cosmic origin philosophy. A study of Leibniz’s philosophical works reveals that he believed God created the material universe and that only through the philosophical contemplation of material existence can God’s existence be manifested. Leibniz greatly revered God and thus opposed the notion of absolute space devoid of matter. With the emergence of quantum mechanics, the creation of energy particles can also be regarded as a divine act. The cosmic origin principle and material philosophy can thus be unified and perfected (Liu, 2021c).

Aristotle discussed metaphysical and theological philosophy using four words: material cause, formal cause, efficient cause, and final cause. Undoubtedly, this is a profound method of thought that is suitable for both material philosophy and the philosophical contemplation of the cosmic origin.

### 3.3.3. Energy

In the past 500 years, the contribution of human scientific development and progress has been the discovery of mechanics and energy. Unfortunately, we have always considered these within the realm of matter. This misconception has led to the contradiction between quantum mechanics and relativity. Force and energy are the causes and factors of the existence and change of matter; they are the origin of matter's motion and transformation.

$E_1 = E_2 = E_3$  (Liu, 2024h) represents the three forms of energy, a philosophical category of matter transitioning from nothing to something and back to nothing. The achievement of material philosophy lies in the discovery of physics, while its shortcoming is that it restricts the thinking and development of physics.

Matter is a form of existence, and energy is a form of non-material existence. When this philosophical definition can be unified, the thought of the cosmic principle is established. Physicists attempting to unify all forces using mathematics are engaging in a futile effort. From the logical analysis of physics, all mechanics can only be unified within thermodynamics, forming the material cause, formal cause, efficient cause, and final cause of the universe's creation (Liu, 2024i).

### 3.3.4. Information

Information is a term humans use to name the void and divine existences in the universe through language and writing. One type is discovered and defined by humans, such as force. Another type is defined for the convenience of human existence, such as time.

Humans have defined the natural processes of existence into years, months, and days, subdividing them into hours, minutes, and seconds. This is a remarkable human invention. However, after creating the concept of time, we still do not truly understand what time is. Time is crucial for human existence; without it, we cannot comprehend the process of existence. Physics cannot do without time, and science cannot do without time. But what is the essence of time? This question has confounded us. Only after the International Committee for Weights and Measures (CGPM) defined the second did we gain a more precise understanding of time—it is a kind of wave and maybe a perceivable cause related to mechanics (13th CGPM, 1969).

However, we are still confused by the concept of time; we do not know what time truly is. From the perspective of cosmic origin, time is irreversible, defined as a starting and ending point for understanding existence, embodying the meaning of a process.

Through the study of physics and the “Huangdi Neijing”, and by researching stones, it was discovered that time is the “cause” of the thermodynamic process

that existence can perceive.

Time is irreversible; otherwise, both the material universe and the cosmic origin would descend into chaos.

#### 4. Conclusion

Based on current scientific and archaeological information, we cannot determine how long humanity has existed. We can only confirm human existence through the historical concepts defined by humanity itself. However, in the past 2500 years, humanity has made tremendous advancements. Under the guidance of philosophical thought, human language, writing, and numbers gave rise to philosophy and material philosophy. Subsequently, the scientific progress of the last 500 years has largely clarified the concept of “matter,” a term coined by philosophy.

Through physics, we have discovered and created the concept of the void nature of force and energy. Yet, we still do not understand what force and energy truly are. It is uncertain how many generations and how much time it will take to solve this mystery.

We have also discovered the divine existence of information, but it remains unclear how many generations and years it will take to understand what information truly is. Human existence is, in essence, the exploration of the cosmic deity and metaphysics. During the process of survival and existence, humanity encounters contradictions and strives to resolve them. The pursuit of truth is not only the exploration of universal knowledge but also a means for humans to secure their survival and existence. Discovering contradictions and resolving them defines the significance of human existence.

The prerequisite for this is to break through the limitations of material philosophical thought.

#### Data Availability Statement

In accordance with the rules and terms of publication, the article’s data is open access and knowledge sharing. Thanks to the references for their informative contributions.

#### Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

#### References

- 13th CGPM (1969). *Comptes Rendus de la 13e CGPM (1967)*.  
<https://www.bipm.org/utils/common/pdf/CGPM/CGPM13.pdf#page=103>
- Aristotle (2016). *Metaphysics*. Taihai Publishing House.
- Aristotle (2019). *Physics*. Beijing: Commercial Press.
- Feng, Y. L. (2013). *A Short History of Chinese Philosophy*. Peking University Press.
- Gautama, S. (2019). *Supervised by Master Xingyun. \*Diamond Sutra\* translated by Gongrang; \*Heart Sutra\* translated by Cheng Gongrang, Dongchu*. Oriental Publishing

- House.
- Gautama, S. (2020). Edited by Lai Yonghai. *\*The Thirteen Classics of Buddhism,\* \*Diamond Sutra, Heart Sutra\* translated and annotated by Chen Qiuping; \*Surangama Sutra\* translated and annotated by Liu Luming; \*Lotus Sutra\* translated and annotated by Wang Bin.* Zhonghua Book Company.
- Hu, S. (2013). *An Outline of the History of Chinese Philosophy.* Zhonghua Book Company.
- Laozi (2019). *Laozi Daodejing Commentary.* Zhonghua Book Company.
- Leibniz (1996). *The Leibniz-Clarke Correspondence.* The Commercial Press.
- Liu, H. J. (2020). Philosophical Reflection on the Cosmic Principle. *Science Bulletin*, 23, 346-348.
- Liu, H. J., & Liu, S. (2020). *Reflection and Research on the Origin of the Universe.* Taipei Warmth Publishing.
- Liu, H. J., & Liu, S. (2021a). *Thinking and Research on the Human Origin.* Taipei Warmth Publishing.
- Liu, H. J., & Liu, S. (2021b). *0-Dimensional Universe—Survival Test of All Things.* Taipei Warmth Publishing.
- Liu, H. J., & Liu, S. (2021c). *0-Dimensional Universe—Absolute Space Test.* Taipei Warmth Publishing.
- Liu, H. J., & Liu, S. (2021d). *Tao Te Ching—Universal Declaration.* Taipei Warmth Publishing.
- Liu, H. J., & Liu, S. (2024). *Textual Research of the Universe Original Classic.* Taipei Warmth Publishing.
- Liu, S. (2017). Revelation and Reflection on Mankind by Modern Physics Part I. *Open Journal of Philosophy*, 7, 435-447. <https://doi.org/10.4236/ojpp.2017.74023>
- Liu, S. (2019). Revelation and Reflection on Mankind by Modern Physics Part II: Consideration on Multidimensional Universe. *Open Journal of Philosophy*, 9, 72-81. <https://doi.org/10.4236/ojpp.2019.92007>
- Liu, S. (2020a). Philosophical Reflection over the Origin of the Universe. *Philosophy Study*, 10, 214-223. <https://doi.org/10.17265/2159-5313/2020.03.005>
- Liu, S. (2020b). The Essence of the Universe and Humankind. *Open Journal of Philosophy*, 10, 316-330. <https://doi.org/10.4236/ojpp.2020.103021>
- Liu, S. (2021a). Cosmic Space in Zero-Dimension: A Discussion on Spatial Question According to the M-Theory. *Open Journal of Philosophy*, 11, 159-170. <https://doi.org/10.4236/ojpp.2021.111012>
- Liu, S. (2021b). A Second Discussion on Cosmic Space in Zero Dimension—A Discussion on Spatial Questions According to Classical Physics. *Journal of Applied Mathematics and Physics*, 9, 556-564. <https://doi.org/10.4236/jamp.2021.94039>
- Liu, S. (2021c). The Third Discussion on Cosmic Space in Zero Dimension—A Discussion on Spatial Questions According to the Correspondence between Clarke and Leibniz. *Open Journal of Philosophy*, 11, 326-335. <https://doi.org/10.4236/ojpp.2021.112022>
- Liu, S. (2021d). *Revelations and Reflections on Humankind Inspired by Modern Physics.* Scientific Research Publishing.
- Liu, S. (2024a). *Exploring the Essence of the Universe.* Great Britain Journals Press.
- Liu, S. (2024b). *Second Time Exploration of the Essence of the Universe.* Great Britain Journals Press.
- Liu, S. (2024c). *Third Discussion on the Origin of the Universe.* Great Britain Journals

Press.

Liu, S. (2024d). *A Letter to the Scientific Community*. Great Britain Journals Press.

Liu, S. (2024e). *The Fourth Discussion on the Origin of the Universe*. Great Britain Journals Press.

Liu, S. (2024f). *The Fifth Discussion on the Origin of the Universe*. Great Britain Journals Press.

Liu, S. (2024g). Scientific Cosmological Ontology. *Open Journal of Philosophy*, 8, 628-648. <https://doi.org/10.4236/ojpp.2024.143043>

Liu, S. (2024h). Modern Physical Philosophy Framework. *Open Journal of Philosophy*, 8, 709-729. <https://doi.org/10.4236/ojpp.2024.143049>

Liu, S. (2024i). The Physical Principles of Natural Philosophy. *Open Journal of Philosophy*, 14, 967-994. <https://doi.org/10.4236/ojpp.2024.144063>

Mach (2019). *A Critical Introduction to Mechanics and Its Development*, translated by Li Xingmin. The Commercial Press.

Newton, (2017). *Mathematical Principles of Natural Philosophy*. Beijing Institute of Technology Press.

Ooguri, H. (2015). *Strong Interaction and Weak Interaction*. Beijing: People's Posts and Telecommunications Press.

Russell (2017). *A History of Western Philosophy*. Taihai Publishing House.

Smolin (2017). *Time Reborn: From the Crisis in Physics to the Future of the Universe*. Zhejiang People's Publishing House.

Thilly, F. (2014). *A History of Western Philosophy*. Guangming Daily Press.

Waller, B. N. (2016). *Consider Philosophy*. China Light Industry Press.

Webb, J. (2018). *Nothing: From Absolute zero to Cosmic Oblivion-Amazing Insights into Nothingness*. The Commercial Press.

Yuan Yang Zhen Ren (Ancient) (1995). *Huangdi Neijing*. Southwest Normal University Press.