

# Human Origin—The Seventh Time Using the Philosophical Principles of Cosmic Origin to Thinking the Theoretical Contradiction between Quantum Mechanics and Relativity

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## Abstract

The universe created humanity. Humans possess perception and feeling. They have subjective consciousness and have created language, words, numerical information tools, coordinate systems, and science. Humanity exists, feeling both the utmost happiness and the deepest suffering in the universe. As humanity becomes increasingly formidable, its existence form, through material philosophy thought, emerges as a primary threat to its survival. Only by living and existing can humanity study and understand what matter, existence, and humanity truly are. This paper discusses the origin of humanity. This discussion requires philosophical reflection on the origin of the universe, inspiring humanity's understanding of itself, the universe, matter, and existence. The discussion is based on "The Yellow Emperor's Inner Canon 黄帝内经." In this way, we can further enlighten and think about solving the theoretical contradiction between quantum mechanics and relativity theory with the philosophical principle of the cosmic origin.

## Keywords

Humanity, Philosophical Reflection, Subjective Consciousness, Language, Words, Numerals, Science, Coordinate Systems, Matter, Cosmic Origin, Energy and Information, Existence, "Huangdi Neijing 黄帝内经"

## 1. Literature Review

Humanity exists, proudly viewing itself as the ruler of the universe. However, without language, writing, or numerical information tools, how does humanity differ from other animals, plants, or stones?

Dinosaurs once roamed the Earth, and their extinction is well known. Millions of years ago, humans did not exist—or at least, there is no clear answer as to whether humans existed in the solar system, on Earth, or in the universe before the current era of humanity. Nonetheless, our current iteration of humanity has endured and thrived, enjoying both the material and spiritual achievements brought by material philosophy and science, as well as the existential threats they pose. What should humanity do next? (Liu & Liu, 2020)

Einstein led mankind to the peak of science, while discovering the role of science as a “double-edged sword” for human survival, he and Russell and other great scientists and philosophers jointly signed the “Russell-Einstein Declaration”, calling for human peace. However, they ignore that this situation is caused by the combination of material philosophy and material science, this situation has led to a “theoretical contradiction” between quantum mechanics and relativity. And the cosmic original thought of the ancestors has long warned against it.

Humanity has used material science to create nuclear weapons capable of annihilating itself many times over (Liu & Liu, 2020). These weapons, created with the pinnacle of material science and cosmic-scale energy, can bring humanity to the brink of self-destruction.

Under the influence of material philosophy, human consciousness has become adversarial rather than inclusive, leading to the invention of indiscriminate warfare strategies. Once nuclear war breaks out, it is not a matter of annihilating two opposing parties but of subjecting all of humanity to indiscriminate destruction.

Nuclear weapons, especially hydrogen bombs, are cosmic-level energy weapons that can devastate Earth’s environment, rendering human life and even cellular matter unsustainable (Liu, 2024b).

Science brings both benefits and dangers to humanity. While science has enabled the creation of nuclear weapons and robots, it has also validated ancient cosmic origin philosophies, unlocking the door to the essence of the universe. At the same time, it brings unprecedented material desire and enjoyment to human beings.

Where did humanity come from? Where is it headed? How should we live and exist? These are solemn philosophical questions expressed through language, writing, and numerals (Liu & Liu, 2021a).

The universe created all things and humanity; energy and information created matter and humanity. Concepts such as “acting without action 无为而为 (wuweiierwei)” and “the empty five connotation 五蕴皆空 (wuyunjiiekong)” highlight the universe’s balance of contradictions, naturally resolving and moving toward equilibrium (Liu, 2024g). However, how should a humanity endowed with subjective consciousness create, discover, and resolve contradictions to achieve mental balance?

Immanuel Kant posited that philosophy centers on humanity. Humans are material and contradictory beings, confronting both the material world and its contradictions. Kant’s concept of “thing-in-itself” (Ding an sich) refers not only to

objects but also to humanity itself (Liu, 2024g). Without quantum mechanics and relativity, humanity could not comprehend the essence of this concept (Liu, 2024e). While these groundbreaking scientific theories spurred the third industrial revolution, they introduced theoretical contradictions due to unclear definitions of space, time, and essence.

Humanity has reached the pinnacle of material science and philosophy. In this new stage, it can draw nourishment from ancestral cosmic origin philosophies to resolve scientific contradictions, reflect on its own contradictions, elevate mental information, learn from the universe, create and embrace contradictions, and ultimately achieve balance.

The previous article interpreted “space and time” through cosmic origin principles (Liu, 2025c). This article discusses the origin of humanity.

## 2. What Is Humanity?

The author, a practitioner of engineering science, has read extensively across disciplines such as physics and philosophy, including works like *Anthropology* by Merryl Wyn Davies (Davies, 2022). The more one reads, the more one realizes their ignorance, as no definitive scientific definition of “humanity” has been found.

However, a philosophical definition from Marcus Aurelius’s *Meditations* offers clarity: humanity = body + soul (Aurelius, 2017). This definition resonates with humanity’s self-perception.

Material philosophy and science have thoroughly studied the human body, as have medical sciences. The research is precise and specialized, deterring laypeople from casual commentary (Liu, 2025a).

On the surface, human cells appear similar to those of other animals. However, studying DNA reveals distinct structures unique to human cells, signifying a specialized and exclusive cellular information system (Lin, 2022). This information challenges the Darwinian theory of evolution, which posits that humans evolved from other animals (Liu & Liu, 2020, 2021a). Yet, the scientific community hesitates to overturn Darwinism. As an outsider, the author appreciates the praises and criticisms of this conclusion within the scientific discourse.

Research into the human soul has been vibrant, spanning metaphysics, theology, science, and psychology. However, no precise scientific definition has emerged. While the concept of the “human soul” has existed since the advent of language, words, and numerals, its essence remains unconfirmed from ancient Western philosophy to modern scientific thought (Liu & Liu, 2020, 2021a, 2021b).

When science, using physics, finds the soul of the universe and matter (Liu, 2024e, 2024f, 2024g), it will not be far from the time when the human soul is no longer considered metaphysical. The premise is whether the scientific community and philosophers recognize the great achievements and profound pitfalls of Aristotle’s philosophy of matter and material science.

The author, a doctor of mineral processing engineering, reveres Eastern classi-

cal philosophy. Researching stones has led to reflections on the existence of “emptiness 空” and “nothingness 无.” While not knowledgeable in traditional Chinese medicine (TCM), the author deeply admires the Yin-Yang and Five Elements philosophies of “*The Yellow Emperor’s Inner Canon 黄帝内经*”, as well as the depiction of human meridians and acupoints by ancient ancestors (Liu & Liu, 2020).

Western medicine is scientific, but the author criticizes its treatment of the human body and cells as lifeless objects. Discoveries in cell structure as information systems and the thermodynamic micro-radiation of stones inspired thoughts on human meridians 经络, acupoints 穴位, and the Five Elements 五行. They also spurred contemplation of space and time.

The human soul should be a scientific discipline—one of information, energy, and cosmic origin.

As an engineer, the author has participated in and directed large-scale mining enterprises, learning about computers, networks, robotics, and basic nuclear energy knowledge. Fundamentally, building a perfect mine mirrors the principles of creating a robot (Liu & Liu, 2020).

Humanity has courageously created computers and robots, only to paradoxically fear their existence and development. Without human philosophical thought and scientific technology, these entities would not exist. Yet, they remain mere assemblages of chemical and mineral products, tools created by humanity. What are we afraid of? Shouldn’t we embrace the material and spiritual satisfaction they bring? The true concern lies in humanity’s own soul and consciousness, shaped by material philosophy (Liu & Liu, 2020).

So far, robots cannot design or manufacture themselves. The chips, programs, and physical structures of robots are entirely human creations. A chip serves as the robot’s brain, while software functions as its mind and soul. All of these are designed and created by humans (Liu & Liu, 2020; Liu, 2024d).

Humanity created robots, just as the universe created humanity. Using the fundamental binary information of Yin and Yang—0 and 1—humans have built robots. However, how does the universe “install” the software of the mind and soul into humanity? How does it use atoms and molecules to construct the human body? These remain mysteries. As a scientist, the author takes pride in knowing that other scientists use the mineral processing products and chemical raw materials created by their team to build the bodies, chips, and software programs for robots. Yet, the principles underlying human creation remain more profound.

It is certain that the cosmic origin principles of energy and information created matter and humanity, though their “Tao 道” (dao) and “Li 理” (principle) are not fully understood (Liu, 2024g, 2025a, 2025b, 2025c).

While the informational software of the robot’s “mind and soul” is based on the fundamental binary principles of Yin and Yang—0 and 1—the human mind and soul are far more complex. To this day, we cannot determine the algorithm of the human mind and soul (Liu, 2025b). Robots will never surpass humans, but like

nuclear weapons, humans can use them as tools for self-destruction.

By analyzing the principles of cosmic origin and drawing insights from “*The Yellow Emperor’s Inner Canon* 黄帝内经” (Yuanyang Zhenren, 1995, Ancient), “*Tao Te Ching* 道德经” (Laozi, 2019, Ancient), “*Heart Sutra* 心经” (Shakya-muni, 2019, Ancient), “*Taiji Tu Shuo* 太极图说” (Zhou, 2009, Song Dynasty), “*Zhengmeng* 正蒙” (Zhang, 2015, Song Dynasty), “*Jinsilu* 近思录” (Zhu, 2008, Song Dynasty), and “*Chuanxilu* 传习录” (Wang, 2018, Ming Dynasty), as well as “*Monadology*” (Leibniz, 2019), *The “Mathematical Principles of Natural Philosophy”* (Newton, 2017), and the principles of computers and robots, one can preliminarily conclude that the human mind and soul are one with the soul of the universe. Humanity’s mind and soul are gifts from the universe. However, the information currently master 掌握 by humans does not know what this principle is.

### 3. The Origin of Humanity

Question: What constitutes the existence of humanity? Does it refer only to the living? When a person dies, their bones and cells remain—is that a form of existence? Humanity is a lineage that has been passed down through generations. Thus, the existence of humanity refers to the existence of this species.

To analyze the origin of humanity, one must examine both the human body and the soul.

Tracing the origin of the human body involves investigating how atoms form human cells and how these cells assemble into the human body. Undoubtedly, this is a matter of physics—mechanics, thermodynamics, and temporal information—or structural information perception. However, the exact principles remain unknown to humanity.

Scientific research on human cells has reached its zenith, revealing cellular structures and, more importantly, DNA information within. This represents a monumental achievement in material science. By pursuing this line of inquiry, humanity will undoubtedly discover its origin, uncover the informational foundation of the human mind and soul, and scientifically reveal their nature.

Yet, we still do not know what the human mind and soul truly are. And this is precisely the question humanity must answer, as it pertains to life, death, survival, and existence. The presence of the mind and soul is integral to humanity’s understanding of its existence, its relationship with the universe, and its connection to all forms of existence in space.

Over the past 500 years, humanity has made tremendous scientific progress, driven by research into physics, mechanics, thermodynamics, systems science, energy studies, and information science. This signifies that scientists’ exploration of material philosophy and material science has delved into the mind and soul of matter and cosmic origin. This marks a significant human advancement, even if humanity has yet to fully recognize it.

Undeniably, the East has lagged in this area of scientific research. However, the

East has preserved knowledge of cosmic origins through religious traditions and practical studies of the human body. Practices like traditional Chinese medicine (TCM), qigong, and other scientific approaches have been extensively documented across Taoist, Buddhist, and folk traditions.

Without modern physics, quantum mechanics, and relativity—and given the lack of openness among schools of thought—this knowledge can easily be dismissed as mysticism or esotericism.

The core issue lies in the lack of understanding of what “nothingness 无” (wu) in Taoism and “emptiness 空” (kong, sunyata) in Buddhism truly mean.

The author was born in the great Eastern land of China. Immersed in Taoist and Buddhist philosophies from a young age, the author grew up in poverty and hardship. Gratitude is owed to the nation and the transformative era of reform and opening-up, which allowed China to prosper. Through collective effort, China escaped poverty and embraced a contradictory yet great era. By navigating these contradictions, the author learned critical thinking, and scientific enlightenment dispelled closed-mindedness (Liu, 2024c).

Through education in primary, secondary, and higher institutions, and under the mentorship of teachers, the author acquired extensive theoretical knowledge. In the scientific practice of mineral processing, modern insights into matter, material philosophy, and material science were gained. Energy and information have profoundly transformed humanity, bringing unimaginable prosperity within just 500 years—achievements inconceivable to humanity a millennium ago.

Modern physics has inspired philosophical reflections on “nothingness” and “emptiness” (Liu, 2017, 2019). It has provided an understanding of the cosmic origin philosophies left by our ancestors and has helped find solutions to the “theoretical contradictions” in modern physics. Through open publications, these ideas are subject to scientific and philosophical scrutiny. Knowledge belongs to all humanity.

### 3.1. The Philosophy of Human Origins in Eastern Classical Thought

The East also has religions and beautiful myths. However, Taoist and Buddhist philosophies prioritize natural philosophy, avoiding the promotion of anthropomorphic gods and spirits. The *Tao Te Ching* states: “The Tao follows nature 道法自然” (Laozi, 2019, Ancient). The *Heart Sutra* asserts: “All five aggregates are empty 五蕴皆空” (Shakyamuni, 2019, Ancient).

In Eastern folk traditions, nature is often affectionately referred to as “Old-Heaven-Grandfather 老天爷爷”. “Old 老” does not denote age but signifies reverence; “Heaven 天” refers to space; and “Grandfather 爷爷” implies seniority, reflecting veneration of the natural universe. By generational hierarchy, energy is the offspring of space, while matter and humanity are the offspring of energy, making them the grandchildren of space. Information is considered an angel of space—not a charming child but a magnificent, divine, intangible messenger of nature.

If this messenger does not align with human desires and expectations, it may be referred to with negative terms such as “demon.” Clearly, different cultures interpret and name information differently. Information is flexible, much like human thought (Liu & Liu, 2020).

Energy is a result of mechanics and inherently contains information. Energy and information form the Yin-Yang duality, which represents the cosmic origin. Mainstream physics recognizes the universe as a sea of energy; from the perspective of cosmic origin philosophy, it is also a sea of information. *Reflection and Research on the Origin of the Universe* describes the universe as a fusion of an energy sea (basic energy) and an information sea (intelligent energy). It is a combination of the material and the immaterial, of “nothingness 无” and “existence 有” (Liu, 2025c).

The cosmic origin does not encompass the existence of matter but only the intangible and divine presence of Yin and Yang as energy and information. After the emergence of matter, energy, matter, and information form a non-closed triangular cyclic system. This triangular relationship is depicted in cosmic origin philosophy as the five elements 五行 (metal 金, wood 木, earth 土, water 水, fire 火) arranged in a pentagram cycle of mutual constraints. The mutual generation of the five elements forms a closed circular relationship (metal 金, water 水, wood 木, fire 火, earth 土), completing a comprehensive Yin-Yang cycle (Liu, 2025c). The cycle of generation and restraint among the five elements can be represented as a circular pentagram (Liu, 2020).

The *I Ching* 易经 (*Book of Changes*) is the cornerstone of Eastern philosophical thought, describing the universe as a dynamic interplay of Yin and Yang. Historically, the *I Ching* has existed in three versions in the East, known as *Lianshan* 连山, *Guizang* 归藏, and *Zhouyi* 周易, emerging in different historical periods (Liu & Liu, 2020). The author is not a professional researcher of the *I Ching*, but scientific enlightenment has led to admiration for this text.

In the East, the *I Ching* is often regarded as a work of mysticism. In reality, it is a scientific philosophical classic—a profound legacy of philosophical thought left by humanity’s ancestors. As a scientist, the author interprets this book from a scientific perspective and hopes the scientific and philosophical communities will use its profound insights to bridge the understanding of physics, science, and philosophy. It is hoped that people will not merely treat the *I Ching* as a book of divination, although it can indeed serve this purpose. The approach to reading and understanding the *I Ching* involves setting aside its diagrams, symbols, and numerals, and instead using scientific knowledge to interpret and comprehend its meanings (Liu & Liu, 2021a, 2021b).

By avoiding mythological interpretations and relying on historical scientific records, it can be roughly inferred that the profound ideas of the *I Ching* originated from the ancient Eastern ancestor Fuxi. Fuxi Ancestors believed that existence in the universe is a dynamic state of Yin and Yang. This thought likely predates the era of human language, writing, and numerals. Over time, with the ad-



vent of language, writing, and numerals, symbols, words, and mathematical expressions were added to convey these ideas. For the purpose of philosophical expression, the author refrains from listing references or citing the symbols, figures, or numerical elements within.

*Lianshan* 连山 is thought to be associated with the Yan 炎帝 Emperor, though there is some debate, which will not be addressed here. *Lianshan* begins with the Gen 艮 Hexagram, contemplating the universe's existence from the perspective of mountains (Stones and planets), or material existence, suggesting that matter exists as a living dynamic of Yin and Yang (Liu & Liu, 2020).

*Zhouyi* 周易 is associated with King Wen of Zhou, with little dispute. It begins with the Qian 乾 Hexagram, exploring the universe's existence from the perspectives of "heaven 天," "emptiness 空," and "nothingness 无," positing that "emptiness" and "nothingness" also exist dynamically in a Yin-Yang state (Liu & Liu, 2020).

*Guizang* 归藏 is believed to be linked to the Yellow Emperor, although this is contested. It begins with the Kun 坤 Hexagram and examines the existence of humanity within the universe from the perspective of women, exploring the relationship between humans and the cosmos. While *Guizang* 归藏 is officially considered lost, the author believes it is closely related to *The Yellow Emperor's Inner Canon* 黄帝内经, which reflects the philosophies of *Guizang* 归藏 (Liu & Liu, 2020).

Note, the I Ching 易经 has designed the concepts of Yin and Yang 阴阳, the Eight Trigrams 八卦, and the Five Elements 五行, but did not design a position for humans. However, the "Kun 坤" Trigram carries the meaning of humans, and the contemplation of the "Five Elements' generation and restriction 五行生克" begins with the human body. The key point is that the I Ching was designed and studied by humans.

*The Yellow Emperor's Inner Canon* still exists, and its philosophical ideas are used here to analyze the origin of humanity. The Yellow Emperor, regarded as an ancestor of Taoism in Chinese culture, embodies Taoist concepts of universal and human origins.

*The Yellow Emperor's Inner Canon* is not authored by the Yellow Emperor himself but preserves his ideas (Yuan Yang Zhenren, 1995, Ancient). Divided into two sections, *Ling Shu* 灵枢 and *Su Wen* 素问, it is thought to have been collaboratively written by physicians, medical theorists, and philosophers during or before the Spring and Autumn or Warring States periods. Through dialogues and questions between the Yellow Emperor 黄帝, Qi Bo 岐伯, and Lei Gong 雷公, the text uses *I Ching* philosophy to explain pathology while advocating for preventive medicine, promoting health, and prolonging life. It establishes theoretical frameworks in traditional Chinese medicine and philosophy, such as Yin-Yang 阴阳 and Five Elements 五行 theories, pulse diagnosis, and organ-state theories.

Analyzing human ailments through the lens of cosmic origin philosophy re-



veals them as manifestations of Yin-Yang imbalances within the body. Resolving these imbalances involves identifying and addressing conflicts before they escalate. Understanding the origin of human vitality and the information underpinning human existence allows us to discover and resolve these contradictions.

Although not a medical professional, the author, as a researcher of stones, approaches the philosophical ideas of the *I Ching* and applies them to analyze the universal and human origins as presented in *The Yellow Emperor's Inner Canon*.

*The Yellow Emperor's Inner Canon* represents 黄帝内经 an effort to study the cosmic origin through the philosophical foundation of the *I Ching* 易经, extending this study to human origins. It is one of the earliest works in human history to use scientific principles to challenge superstition and mysticism, making it a profound classic on the universal and human origins.

### 3.2. Living Humanity

Let us reflect scientifically on a fundamental question: While alive, can you control your body? The answer is no—or rather, you can control only a portion of your living body and only while you are alive (Liu & Liu, 2021a, 2021b).

On a macro level, living humans are akin to stones, animals, and plants—a creation of the universe and a form of existence. The principles underlying the creation of this existence, as well as birth, aging, illness, and death, are entirely consistent with the cosmic origin. The difference lies in the fact that material products composed of cells, such as humans, gain functions like perception and subjective consciousness. More precisely, they gain an opportunity—or a description—of being subject to death. Among cellular organisms, humans uniquely possess the capability of language, writing, and numerals.

In simpler terms, living humans are born of their parents. In reality, however, living humans are created by the cosmic origin, as products of universal energy and information. Therefore, human existence is governed by the information and energy of the cosmic origin (Liu, 2024g).

Western medicine holds that the human body comprises various systems, including cells and basic tissues, the nervous system, sensory organs, the musculoskeletal system, the circulatory system, the digestive system, the respiratory system, the urinary system, the reproductive system, the endocrine system, and the energy metabolism system (Yan, 2014).

Consider these systems: Which are self-organizing? Which are other-organized? Which can humans control? And which are beyond human control? Who is in control?

Among the body's systems, apart from external sensory organs, localized parts of the nervous system, and external musculoskeletal systems that are exposed to space or interact with the external environment, all other systems are beyond human control. They are governed by the cosmic origin. They are regulated by the wisdom energy of the universe.

In other words, the universe grants humanity the ability to perceive sensations,

coordinate Yin-Yang systems, and think and make decisions. These functions are directed outward through the brain and nervous system. However, for this to occur, the mind and soul must exist, and the person must be alive. All internal organizational systems and mechanisms, such as the circulatory system and cellular systems, are naturally governed by the cosmic origin and remain one with the cosmic mind.

Although Western medicine has advanced to the point of intervening in cellular information, is humanity truly reassured? Humanity knows that material philosophy has caused its thoughts and behaviors to become confrontational. Should medical science lose control over genetic research, it could create tools for self-destruction. It is comforting to see that medical science continues to uphold fundamental human conscience and moral boundaries, safeguarding humanity from extinction. Material philosophy's influence imbues human consciousness with dual capacities for divine benevolence and malevolent destruction.

The philosophy of the cosmic origin advocates love for humanity, promoting divine functions while opposing and suppressing demonic tendencies.

After granting humanity innate sensory capabilities, the universe also endowed it with dialectical and Yin-Yang-based reasoning and judgment. Humans receive information, process it, and express it through language, writing, numerals, and actions. In Buddhist terms, this involves “Existence 色, feeling 受, thought 想, action 行, and knowledge 识” (Liu, 2024g).

Human cells and basic tissues are unparalleled innovations of the universe, possessing systems of perception and sensation. This is where humans differ fundamentally from computers and robots. Compared to the human body, the basic structure of man-made computers and robots is far inferior, making robots incapable of replacing humans. A living human body is composed of countless cells, each a gigantic computer. The human being, as a whole, is a supercomputer. The “software” of this system, guided by principles such as “acting without action 无为而为” (*wuwei er wei*) and “five aggregates are expressed 五蕴皆空” (*wuyun-jiekong, shunyata*), is naturally designed and created by the universe. This spiritual information is intangible, divine, and reflects the universal mind—it is also the human mind.

Studying Leibniz's *Monadology* and Wang Yangming's *Chuan xi Lu 传习录* reveals parallels with the Buddhist *Heart Sutra* and the Taoist *Yellow Emperor's Inner Canon*.

Human sensory organs—sight, hearing, smell, taste, touch, and thought—are humanity's tools for perceiving and sensing the external environment. In Buddhist terms, these are the “six senses 六识”. These sensory capabilities are significant contributions from the universe, serving as hallmarks of human perception and sensation.

The nervous system, with the brain and spinal cord as its core components, is the central processing and decision-making system granted to humanity by the universe. This system further underscores the significance of perception and sen-

sation.

Interestingly, medical science has discovered a remarkable system within the human body: the autonomic nervous system (also called the vegetative nervous system). Governed by the cosmic origin, this system provides feedback to the central nervous system, facilitating the coordination of Yin and Yang within the body. It represents an additional autonomous system that allows humans to communicate with the universe.

### ***Musculoskeletal System***

The head, limbs, skeleton, and muscles represent the structural framework for human motion and action. They support sensory and external expressions of divinity. While this system showcases human agency and external organization, internal self-organizing mechanisms can also govern it, particularly in exceptional circumstances.

### ***Reproductive System***

The universe endowed human cells and the mind with a Yin-Yang essence, fostering mutual attraction between sexes. Through the effects of hormones and Yin-Yang interactions, this system exhibits external organizational traits, becoming highly reactive upon maturation.

### ***Self-Organizing Systems***

Most internal systems—such as the circulatory system, digestive system, respiratory system, urinary system, endocrine system, vascular system, and autonomic nervous system—are self-organizing and governed by the cosmic origin. They are beyond human control.

Western medicine can use modern scientific methods to intervene and regulate abnormalities in these systems as treatment but cannot alter their fundamental self-organizing nature. Consider the examples of the hormonal system, the autonomic nervous system, and the brain system.

The author is not a medical professional and does not discuss medicine in depth but draws on basic knowledge from textbooks (Yan, 2014) to explore the philosophy of the cosmic origin and its relationship to the human body.

## **3.2.1. Endocrine Cells and the Cosmic Origin**

The endocrine system is a critical regulatory and control system in the human body, consisting of endocrine glands and endocrine cells. Hormones secreted by endocrine glands are directly released into the bloodstream, traveling throughout the body to exert specific effects on target organs (Yan, 2014).

The endocrine system works synergistically with the nervous system to form the body's fully automated control network. It maintains the Yin-Yang balance and stability of the body, playing an essential role in growth and development, immunity, protection, and various metabolic processes. This system is a remarkably intricate and miraculous material control mechanism.

Western medicine and biology have extensively studied this material system, thoroughly examining the physical, chemical, and structural properties of hormone-secreting cells, even to the point of synthesizing hormone-based drugs. This

system is astonishingly precise—how is it formed, and why is it so accurate?

The endocrine system is an information system, the body's primary information control system. It is both material and intangible, naturally self-organizing, and serves as a foundational system created by the universe in its development of humanity. It represents the first informational contribution of intelligent energy to humanity.

In the universe, elemental substances are the first category of matter formed in the three-dimensional universe. These are substances with implicit perception, referred to as **the first type of matter—atomic matter** (Liu & Liu, 2020).

Through mutual interactions, elemental substances combine to form compounds, which constitute the myriad forms of matter in the universe. These are categorized as **the second type of matter—molecular matter** (Liu & Liu, 2020).

Plants, animals, and humans possess attributes of the second type of matter. However, a transformative leap in sensory capabilities occurs in certain materials, indicating that during molecular formation, intelligent energy altered the energetic state of matter. As a result, sensory systems and sensory states emerged in these materials. Plant materials are thus categorized as **the third type of matter—plant cell matter** (Liu & Liu, 2020).

The emergence of sensory systems in matter marked a significant advancement within the universe, both for the materials themselves and for the universe at large. This progress reflects improvements in both the intelligent energy and the structural properties of basic energy and genes. The combined evolution of these factors enabled matter to develop new information pathways and feedback mechanisms.

In the early stages of material creation, the initial matter—composed of “waves” and “particles”—already carried informational functionality. These materials responded only to forces and energy, with their interactions governed by similar sensory “causes.” At the time, extraordinarily high thermal energy allowed only quarks and particles to exist. As this energy decreased and stabilized, atomic nuclei, electrons, and other elemental substances gradually formed.

In the universe, the existence of energy and information suggests numerous regions of elemental matter. At this time, we should carefully analyze, what is heat, thermal energy? The next article discusses.

As universal energy approached further equilibrium, compounds and molecules emerged. Structural causes and temporal causes came into play, enabling environmental perception and the formation of energy structures. Materials such as stones and water molecules began to exist. The chemical bonding force became a fundamental “causal force” for the existence of matter.

In the three-dimensional universe, the existence of water as a liquid is a major hallmark of Yin-Yang balance. It marks a critical milestone for the material universe and signifies the universe's capacity to nurture all life. From this point, intelligent energy and fundamental energy worked together to create plants, animals, and humans within the three-dimensional universe. The universe embarked

on a grand project within a region of spatial-temporal balance. This region featured moderate temperatures, a complete array of atoms and molecular compounds, a finely balanced Yin-Yang dynamic, and the presence of water.

At this stage, matter underwent another transformation: plants emerged. Plants introduced external sensory systems, and each cell of their material structure gained sensory capabilities. This transformation allowed matter to engage in energy and information exchanges with the external environment and the universe at large.

Plants interact with water, air, and sunlight to exchange energy, as well as with minerals and other compounds. Although these exchanges are latent, the emergence of sensory systems was significant. It created conditions for the development of extraordinary life forms and laid the groundwork for the evolution of animals and humans.

What is the cosmic origin? The cosmic origin is the non-material, objective existence of self-organizing, natural Yin-Yang relationships. It comprises the basic energy factors and the intelligent energy causes. Without artificial or material factors, it creates matter and governs its contradictions and transformations (Liu, 2025c).

In the intangible void, causes and effects exist simultaneously. In the material world, causes precede effects. Because time 0 point coordinates are different (Liu, 2024f).

Eventually, animals emerged, categorized as **the fourth type of matter—animal cell matter** (Liu & Liu, 2020).

Animal cellular structures advanced beyond those of plants. Intelligent energies and basic energies jointly created a new category of matter: dynamic living matter. Each cell in this matter functions as a powerful informational unit capable of transmitting, receiving, processing, and perceiving information, responding to its environment, and acting autonomously. These cells engage in apparent communication with the energies and information of the cosmic origin.

Currently, humanity has created computers and robots and is concerned about whether robots will one day replace humans. Little do we realize that billions of years ago, the universe had already created informational matter at the cellular level. Each cell acts as a massive computer, and every living organism is a collection of countless such computers.

Computers and robots are human-made intelligent materials, comparable to tools like cars and airplanes. In terms of individual functionality, their intelligent Information control capabilities are far inferior to those of ordinary animals and plants. Thus, there is no need to fear that robots will replace humans, just as we do not fear that animals will turn into monsters. Intelligent materials are not the same as animals, and animals are not considered intelligent materials either. Humanity's real concern should be its own mind. The only difference is language, words and numbers.

Nevertheless, the formation of animal cells likely occurred simultaneously with

that of human cells. After plant matter solidified its Yin-Yang programming, the universe continued to stabilize energy levels in this region, further balancing Yin-Yang dynamics. Intelligent energy underwent another natural transformation, leveraging structural causes, similar causes, and temporal causes to create cells, which then combined to form the myriad forms of life.

Eventually, humans emerged, categorized as **the fifth type of matter—human cell matter** (Liu & Liu, 2020).

The creation of humanity presents two possibilities:

One possibility is Humanity and animals emerged simultaneously, with the universe specifically selecting humans as a species to evolve into intelligent materials. This aligns with the *Homo sapiens hypothesis* (Yuval Noah Harari, 2017).

One possibility is that all animals were created first. After the Yin-Yang systems and mechanisms of animals matured, the universe realized that something was still missing—something capable of communicating with the universe, a supreme material embodying Yin-Yang balance: intelligent matter. Consequently, based on the systems and mechanisms of animals, the universe specifically created humanity.

Regardless of the method or possibility, human cells, particularly hormonal cells, suggest that humans and animals may have been created simultaneously. This type of cell carries all the intelligent energy necessary for creating humanity.

**Hormones:** These are chemical substances that modern biology and medicine recognize for their highly efficient role in transmitting information. Hormones regulate processes such as metabolism, growth and development, aging, and life and death. Scientists refer to hormones as the body's first messengers. But whose information do these messengers carry?

They transmit information from the **cosmic origin**, intelligent energy, and naturally self-organized information from the void.

Whether through long-distance secretion into the bloodstream, localized paracrine diffusion between cells, or neurohormones, hormones always precisely release informational substances following instructions. They accurately reach their target cells and are always correctly recognized by these cells, which respond by triggering the physiological activities and changes required by the human body. This process resembles how matter perceives and responds to forces in the universe.

We cannot help but marvel at the human body's system created by the cosmic origin. Thousands of years ago, humans had already discovered this system, though not from the perspective of hormones. This was likely the result of probabilistic statistical observation.

The *Yellow Emperor's Inner Canon* 黄帝内经 (*Su Wen 素问*, Chapter: On Heavenly Truth and Perfection 上古天真论) states:

“女子七岁，肾气盛，齿更发长。二七而天癸至，任脉通，太冲脉盛，月事以时下，故有子。三七肾气平均，故真牙生而长极。四七筋骨坚，发长极，身体盛壮。五七阳

明脉衰，面始焦，发始堕。六七三阳脉衰于上，面皆焦，发始白。七七任脉虚，太冲脉衰少，天葵竭，地道不通，故形坏而无子也。

丈夫八岁，肾气实，发长齿更。二八，肾气盛，天葵至，精气溢泻，阴阳和，故能有子。三八肾气平均，筋骨劲强，故真牙生而长极。四八筋骨隆盛，肌肉满壮。五八肾气衰，发堕齿槁。六八阳气衰竭于上，面焦，发鬓斑白。七八肝气衰，筋不能动，八八天葵竭，精少，肾脏衰，形体皆极。八八则齿发去。” (untranslate)

The passage uses the Yin-Yang perspective and statistical principles to explain the physiological mechanisms by which women age in seven-year cycles and men in eight-year cycles. Women's physical decline occurs at 49, while men's begins at 64. Does this still hold scientific relevance today?

This phenomenon is influenced by the hormonal impact on human cells. The universe endowed human cells with a temporal cause, meaning human cells can perceive and sense the passage of time and label it with language, writing, and numerals (Liu, 2025c).

In researching stones, the author found that even elemental substances exhibit a cellular-like ability to perceive time. This is demonstrated in geological mineral studies on the thermodynamic radiation evolution of elements like molybdenum, rhenium, and osmium, measured on a scale of billions of years.

The **hormonal information system** serves as the first system connecting the human body to the cosmic origin. It represents the first influence of intelligent energy on human structure.

### 3.2.2. The Nervous System and the Cosmic Origin

Modern medicine defines the nervous system as the primary regulatory system governing physiological activities in the human body. It is composed primarily of nervous tissue and is divided into the central nervous system (CNS) and the peripheral nervous system (PNS) (Yan, 2014). The CNS includes the brain and spinal cord, while the PNS includes cranial and spinal nerves.

The nervous system is material and can be observed through anatomy.

When discussing the nervous system, one naturally thinks of the motor systems of the limbs, head, and body. The coordination between the brain and body forms a divine system of intelligence and action. Humanity takes pride in this and often envisions gods in their own image.

However, a closer examination of the nervous command system reveals that most internal body functions are beyond the brain's control. When it comes to internal bodily states, the brain can only think, receive, and coordinate information. While the brain can control external bodily interactions, the cosmic origin has predetermined internal bodily information. The human body is a fully autonomous lifeform. This raises an intriguing question: the brain can control the external body but not the internal body—it is merely a “chip.”

Within the nervous system lies a command network for internal body functions known as the **autonomic nervous system** (ANS), a self-organizing system. Scientists have aptly named it the ANS. It unconsciously and naturally regulates vital



functions such as heart rate, digestion, respiration, pupil dilation, excretion, and sexual responses. This system preserves the body's health and determines life and death. It is another magnificent creation of the cosmic origin.

Interestingly, the ANS is divided into Yin 阴 and Yang 阳 two complementary systems: the **sympathetic nervous system** (SNS) and the **parasympathetic nervous system** (PNS).

The SNS activates the body's emergency mechanisms during stress, contracting blood vessels in internal organs and skin, dilating pupils, slowing digestion, and enhancing the body's emergency preparedness. Stress here refers to physical or mental overload or overstimulation.

The PNS, on the other hand, governs physiological activities during rest, maintaining normal bodily functions and promoting recovery. Its role contrasts with the SNS, ensuring balance when the body is calm, rest here refers to the quietness of the heart and mind.

The SNS and PNS work in opposition yet complement each other to protect the body's Yin-Yang balance. The cosmic origin thus fulfills two roles: designing the body's functional indicators and ensuring that both nervous systems maintain these indicators across bodily functions.

The nervous system interacts with the concept of the five elemental spirits 五行 (metal 金, water 水, wood 木, fire 火, earth 土) described in *The Yellow Emperor's Inner Canon* 黄帝内经. These divine elements operate within a Yin-Yang framework through processes of "generation 生" and "restriction 克."

When the body is calm, the parasympathetic nervous system works in tandem with the five elemental soul 五行神, ensuring optimal functioning of bodily systems. This promotes harmony and balance within the body, which is beneficial for health and longevity. At such times, conditions for connecting with the cosmic origin are established.

In this state, practitioners and those engaged in spiritual cultivation find their bodies in an optimal condition.

Conversely, when the body is restless and overwhelmed by mental or physical stress, the sympathetic nervous system and the five elemental spirits 五行神 automatically activate the body's emergency mechanisms. This mobilizes all defense systems to regulate internal metrics and restore balance.

However, when the body is chronically or excessively overloaded, it may fail to resolve these contradictions. This can lead to abnormal indicators and, consequently, the manifestation of diseases.

If one experiences fright, overexerts physically, overeats, indulges excessively, overworks, becomes overly joyous, angry, or sorrowful, the sympathetic nervous system immediately activates emergency responses to adjust the body's Yin-Yang balance and ensure metrics remain within natural limits. Yet, frequent activation of these emergency mechanisms can cause disruptions in the body's parameters.

This disruption has two potential effects:

1) Positive Effect: It increases the body's tolerance and endurance, enhancing

physical performance through activities such as exercise and training.

2) Negative Effect: It leads to disease. Apart from external factors like infections or injuries, most human diseases are self-inflicted or stem from inadequate adaptation to environmental factors.

The *I Ching* 易经 and *The Yellow Emperor's Inner Canon* 黄帝内经 teach us that this is dialectics. The subjective aspect involves human thoughts and actions, while the objective aspect involves the body's responses to the environment.

This aligns with ancestral advice advocating principles such as detachment, maintaining calmness, and adopting an attitude of non-contention and serenity. These approaches promote kindness, compassion, and love for others while simultaneously fostering one's own health.

Such principles reflect the cosmic origin's mechanisms and rules for the human body. Adhering to these principles results in physical health, mental joy, and tranquility. Otherwise, the causal relationships governing health will manifest directly under the guidance of the body's inherent spirit. The spirit of the body operates unconsciously, adhering strictly to natural directives.

The sympathetic and parasympathetic nervous systems are interconnected with the universe's intelligent energy. This self-regulating system originates from the cosmic origin and serves as the most critical control system governing human life. It is a fully autonomous, self-regulating material system for directing and processing information in the body (Liu & Liu, 2020).

This system, originating from and controlled by the cosmic origin, is connected to the causes of intelligent energy. Through this perspective, one can understand Zhu Xi's "Neo-Confucianism 理学," Wang Yangming's "School of Mind 心学," Leibniz's *Monadology*, the Buddhist *Heart Sutra*, and the Taoist *Tao Te Ching* (Liu, 2024g).

### 3.2.3. The Brain System and the Cosmic Origin

Modern medicine and biology have identified a unique region in the human brain referred to as the "second information system" (Yan, 2014). This region endows humans with the capabilities of language and creativity, which fundamentally distinguish humans from ordinary animals.

The three-dimensional universe arises from the interplay of fundamental energy and intelligent energy—two forms of Yin-Yang energy. Together, they constitute the material world. Matter is condensed by mechanics into a three-dimensional state, occupying approximately 4.9% of relative space. Within the contradictions of Yin and Yang, matter moves and evolves, while the causal forms of intelligent energy remain unchanged (Liu & Liu, 2020; Ohguri, 2015).

The universe inhabited by humanity is one segment of the three-dimensional universe. It contains five types of matter: atomic substances, molecular compounds, plant cellular matter, animal cellular matter, and human cellular matter. Humans represent a unique type of matter referred to as **intelligent matter** (Liu & Liu, 2020).

Regardless of the type, all matter results from the convergence, divergence, and

transformation of Yin-Yang energy. It reflects the interplay of matter and force, as well as the evolution of basic energy and intelligent energy. From a purely material physics perspective, the speed of light is the ultimate limit, making it impossible for humans to reach other universes (Liu, 2025c). Faster-than-light scientific fantasies are mere figments of human imagination.

Humans differ from ordinary animals. Although the cellular differences may not be vast, there is a critical distinction: the way the two types of cells process information is fundamentally different. Human cells engage in bidirectional communication with the universe, equally transmitting and receiving energy. In contrast, ordinary animal cells predominantly transmit information in a unidirectional and imbalanced manner.

Humanity's creation of language, writing, and numerals serves as scientific evidence of the universe's endowment.

In its cosmic origin state, the universe exists in a balanced Yin-Yang relationship. The imbalance of certain universal symmetries may have led to the creation of three-dimensional matter, where virtual existence (0) and real existence (1) co-exist in balanced opposition. This Yin-Yang balance and its contradictions drive the evolution of matter—from atomic substances and molecular compounds to plants and animals—continually seeking equilibrium amid contradictions (Liu, 2024g).

The emergence of humanity signifies a milestone in the Yin-Yang balance of the three-dimensional universe, indicating the divine perfection of the universe's creation. However, this perfection rests on exceedingly stringent conditions. From a probabilistic standpoint, the chance of the universe creating humanity is nearly zero. Yet, humanity exists—it has become 1 (Liu & Liu, 2021c).

From the perspective of the cosmic origin, theories such as the Big Bang, white dwarfs, neutron stars, and black holes align with natural scientific principles. These concepts can be further debated, verified, and refined through language, writing, numerals, and mathematics, using methods rooted in scientific philosophy rather than mythology or fantasy.

Science does not require invective or denigration through language and writing—it demands practice and truth-seeking, harnessing the positive informational power of human language, writing, and numerals. Humanity is not afraid of the “theoretical contradictions” in quantum mechanics and relativity; it fears the confusion of thought and the inability to find ways to resolve these contradictions.

The cosmic origin grants humanity control over its survival while retaining control over its existence.

The universe endows humans with desires for life, self-preservation, appetite, and sexuality. Maslow's hierarchy of needs is merely a combination of attributes granted by the universe, not a novel theory (Maslow, 2022).

The universe also grants humans the inevitability of death, enabling human cells to perceive time and naturally progress through birth, aging, illness, and death.

If humanity understands the truths of the cosmic origin and follows its principles, there is even a possibility of achieving longevity on par with the heavens and earth. The universe has embedded within humans both divine and demonic causes, teaching humanity that it can become either an angel or a demon. Humans can use language, writing, and numerals to make their choice, though in essence, this is a decision of the brain.

Humanity possesses wisdom. Aristotle established material philosophy and science, driving human action and rapid development. Humanity progressed to the point of manipulating cosmic-scale information and energy, only to realize that it has also gained the ability to destroy itself. Will humanity truly destroy itself? This seems like a foolish question, yet it is highly realistic and increasingly probable. The “factors 因素” for such destruction include humans themselves, nuclear weapons, other weapons of mass destruction, and genetic research that can become weaponized. The “cause 因” lies in humanity’s mind 心灵 and thoughts 思想, directed by the brain.

This is not an individual or cosmic issue; it is a collective issue for all humanity. If humanity were to think about this issue using the principles of the cosmic origin, it would be easy to resolve. However, if it continues to approach the problem through material philosophy, it will perpetuate the current situation, as is widely acknowledged. The *Diamond Sutra* 金刚经 repeatedly emphasizes that mastering the philosophy of the cosmic origin is more important than possessing the material wealth of the entire universe (Liu & Liu, 2024).

The principle of Yin-Yang balance underpins the creation of humans through basic energy and intelligent energy. Humans were not designed by an anthropomorphic god but emerged from the infinite trial-and-error processes of the cosmic origin. All things follow this pattern (Liu & Liu, 2021c).

The human body encompasses all Yin-Yang combinations present in atoms, molecules, compounds, plants, and animals.

The human form is an expression of intelligent energy that has existed for eons in the universe. Human genes and cells are pre-existing information within the universe. If the conditions are suitable—with atoms, molecules, compounds, and animals—humans will be assembled. The most challenging aspect may be the universe’s creation of human cells.

Each human cell is a vast system, a grand information processor. Unlike the fundamental structures of other materials, human cells include and surpass them. They represent the universe’s most successful Yin-Yang combination, reflecting the cosmic origin while sensing and interacting with the universe and its environment.

Human genes and cells manifest the cosmic origin, where Yin contains Yang, and Yang contains Yin. They resonate with the universe, sharing frequencies and information. The primary distinction between human cells and those of other animals lies in the brain. The *Yellow Emperor’s Inner Canon* suggests that humans can perceive clearly in states of tranquility. This practice of the brain processing

and regulating cosmic information is well documented in Buddhist and Taoist literature and requires Scientists treatment using mathematical statistics.

The universe created human cells and the body as the supreme computer and intelligent matter.

Although humanity has created computers and robots, they are far from the computers crafted by the cosmic origin. Man-made computers have operating software and programs, rely on electricity for energy, and use wires and physical hardware as their structures. These are Yin-Yang-separated systems. The universe's computer, however, is an integrated Yin-Yang system.

The human body has no chips or processors, yet the entire body functions as chips and processors. Moreover, the body includes a specialized brain processor (Liu & Liu, 2020; Liu, 2020).

The human body does not rely on electrical energy or wires; instead, the entire body is composed of thermal energy and information pathways. This energy is divided into Yin and Yang components, interacting and merging. Visible elements include blood and nerve lines, while invisible components are termed *Qi* 炁, meridians 经络, acupoints 穴位, and the five elemental spirits 五行神 (YuanYang Zhenren, 1995, Ancient; Liu, 2020).

The human body has a structural form, yet this structure and its processing system form a unified whole, where Yin and Yang interconnect. Together, they enable comprehensive reception, processing, and transmission of information (Liu & Liu, 2020).

Man-made robots may progress in this direction but will never reach this level.

Most importantly, the software program of human cells and the body is written by the universal mind and is connected to the cosmic origin. It can perceive and sense all Yin-Yang information within the cosmic origin.

Reports suggest that some ordinary animals exhibit heightened sensitivity to natural phenomena, such as earthquakes and floods. However, this is a misconception. With focused training (e.g., through qigong 气功), humans can surpass animals in such sensory sensitivities. Many human sensory functions have been dulled but still exist.

The informational capabilities of human cells grant the body numerous unique functions. The flesh, bones, blood, hormones, five organs, six viscera, nerves, and brain all exhibit these functionalities. The brain system, in particular, consolidates these abilities. It merges Yin and Yang, blends the tangible and intangible, communicates with the "universal mind," and orchestrates the integrated and automated operation of the entire body. However, this integration is limited to the state of "being alive."

The human brain processes information from the cosmic origin, the material universe, and itself. It integrates this data, provides feedback to the universe and itself, and employs its self-programming function of the "mind." During the processing of knowledge and information, as well as throughout life and growth, the "mind" and the brain develop systems of thought and coordinates for reasoning.

Through language, writing, and numerals, humans express ideas such as “right,” “wrong,” “love,” and “hate” (Liu, 2024c), also created such philosophical concepts as “space” and “time”.

Discussing a topic without a consistent coordinate system will result in contradictory conclusions. The “theoretical contradiction” between quantum mechanics and relativity arises in the different coordinate systems of “matter” and “immaterial”.

The universal mind provided humans with a secondary information system in the brain. Through language, writing, numerals, and actions, humanity feeds comprehensive information back to the universe. Internally, this involves sensory perception, cognition, decision-making, and direction. The fundamental functions of the human mind and soul are the transformation of matter, energy, and information, unified with the cosmic origin and the universal mind.

The brain is the universe’s most advanced Yin-Yang information processor.

The cosmic origin embodies the intelligent concept of Yin and Yang. It is self-organizing and unconscious, and through trial-and-error, it created an intelligent material called humanity (Liu & Liu, 2021c).

It concentrated the universe’s wisdom, perception, and sensation within humans; it also gathered the universe’s contradictions into humanity. Furthermore, it taught humanity a crucial philosophical concept: the dialectics of Yin and Yang.

These insights are embedded within *The Yellow Emperor’s Inner Canon*.

### 3.2.4. *The Yellow Emperor’s Inner Canon* 黄帝内经 and the Cosmic Origin

This section does not translate *The Yellow Emperor’s Inner Canon*, as translation inevitably reflects the translator’s interpretation. Readers are encouraged to study the original Chinese text. To study traditional Chinese medicine (TCM), one must thoroughly engage with these classical texts in their original form.

Here, the discussion uses scientific philosophy to explore the cosmic origin and human origin. It seeks to understand and analyze the philosophical concepts of the universal and human origin presented in *The Yellow Emperor’s Inner Canon* through the lens of modern scientific knowledge. Scientists and philosophers are invited to interpret, debate, and critique these ideas. This is a topic that spans across disciplines such as physics, philosophy, and medicine, and also transcends regions of East and West, as well as temporal domains of ancient and modern times. It may also be a direction to resolve many contradictions in modern physics.

*The Yellow Emperor’s Inner Canon as a Work of Scientific Philosophy*, *The Yellow Emperor’s Inner Canon* asserts that:

- 1) The universe lacks supernatural, anthropomorphic deities; instead, divinity resides within the human body. Human life’s phenomena arise from the unity and contradictions between the human body and the cosmic mind.

- 2) Yin and Yang two Qi (energy and information) are the immaterial primordial elements of all existence, including the human body. The human body is an integrated entity of Qi, which serves as the universe’s foundational information

and energy, Immaterial creates matter and cells.

**Understood by physics, the human body is a standard experimental factory of quantum mechanics, mass-energy conversion laws, and thermodynamic equilibrium (Liu, 2024g).**

The text is divided into two parts: *Su Wen* 素问 and *Ling Shu* 灵枢, each comprising 81 chapters, totaling 162 chapters. These two sections represent Yin and Yang and are inseparable.

- *Ling Shu* 灵枢 focuses on the theories of meridians and acupoints.
- *Su Wen* 素问 covers topics such as Yin-Yang and the Five Elements, theories of Qi and blood, etiology, diagnostics, treatment, medical ethics, health cultivation, and climatology.

### **On Humanity: A Yin-Yang Entity**

Through a dialog between the Yellow Emperor 黄帝 and Qi Bo 岐伯, *Su Wen* 素问 explores the nature of humanity, proposing that:

- Humans are a combination of Yin and Yang Qi. Yang Qi constitutes the body's structural elements, while Yin Qi represents the spirit. These two forces unify within the human form and, through their contradictions, generate the movements of life.
- Humanity is a Yin-Yang balanced entity. Disrupting this balance leads to illness; their separation results in death.

### **Causes of Illness**

Illness arises when the Yin-Yang balance of the human body is disrupted. This imbalance stems from two systemic factors:

**1) External Environmental Factors:** Humans, as part of the universe, are interconnected with all things through fundamental and intelligent energy. Seasonal changes—spring 春, summer 夏, autumn 秋, and winter 冬—shift the balance of Yin and Yang, as do the six external environmental energies (wind 风, cold 寒, heat 暑, dampness 湿, dryness 燥, and fire 火). These factors can lead to imbalances in the body's Yin and Yang.

**2) Internal Mental Imbalance:** Imbalances in thoughts and emotions also disrupt the Yin-Yang equilibrium.

The 81 chapters of *Su Wen* delve into methods for addressing Yin-Yang imbalances caused by external and internal factors, offering comprehensive strategies for restoring harmony in the body. Readers are encouraged to study the original text (Yuanyang Zhenren, 1995, Ancient; Liu & Liu, 2020).

### **Interpreting *The Yellow Emperor's Inner Canon* through Modern Science**

By employing modern physics, quantum mechanics, relativity, and dialectical materialism to study *The Yellow Emperor's Inner Canon*, one can grasp its concepts of the cosmic origin and seamlessly understand fundamental principles of quantum mechanics and relativity. Such integration reveals that physics and theology are intertwined (Liu, 2024e).

This approach enables the establishment of a philosophical framework for modern physics (Liu, 2024f), natural philosophical physical principles (Liu,



2024g), and critiques of material philosophy and the limitations of contemporary scientific thought (Liu, 2025a, 2025b).

Furthermore, it facilitates an understanding of classic works such as the *Tao Te Ching*, *Diamond Sutra*, *Heart Sutra*, *Wenzi*, *Liezi*, *Zhuangzi*, and *Diagram of the Supreme Ultimate*. It also bridges these texts with the philosophies of ancient Greece, including Aristotle, Descartes, Newton, Leibniz, Kant, and Hegel, safeguarding against material philosophy's pitfalls.

Scientists and philosophers are urged to dismantle the intellectual constraints imposed by material philosophy and explore new perspectives. The “theoretical contradictions” of quantum mechanics and relativity are non-existent, as these contradictions stem from humanity’s unbalanced thoughts and spirits.

### **Key Theories and Terms in *The Yellow Emperor’s Inner Canon***

**Yin and Yang 阴和阳:** Philosophy Concepts of existence and duality in space and within spatial entities. They represent the interconnected and unified duality of existence, comprising basic energy and intelligent energy (Liu & Liu, 2020).

For example: Gravitation is the Yin and Yang between the masses of matter; The electromagnetic force is the Yin and Yang between the structure of matter; The strong and weak forces are the Yin and Yang between particles; The relationship between existence is yin-yang, the relationship between matter and immaterial is typical, and there is yin-yang relationship within existence. Yin and Yang are a cosmic sacred relationship.

**Qi 炁:** The primordial existence that integrates energy and information, akin to forces and energies. The origin is thermal energy.

**Yuan Qi 元炁 (Primordial Qi):** Innate Qi within the E3 framework (Liu, 2025b). For the universe, it represents the non-material integration of fundamental and intelligent energies, the category of Dark matter, dark energy and absolute 0 degrees. For humans, it originates from parental and cosmic information, serving as the foundation of the soul. It governs the transformation of sperm and egg cells into embryos and eventually human life, directing birth, aging, illness, and death.

**Zong Qi 宗炁 (nonprimitive Qi):** Acquired Qi within the E1 and E2 frameworks (Liu, 2025b). For the universe, it functions like gravitational energy. For humans, it manifests after birth through breathing and eating, enabling life to replenish and transform energy, exemplifying the conversion of matter into energy and vice versa.

Zong Qi primarily governs respiration, blood circulation, and the nourishment of innate Qi.

**Ying Qi 营炁 and Wei Qi 卫炁:** These acquired Qi fall within the E1 and E2 frameworks (Liu, 2025b). For the universe, they resemble electromagnetic energy. For humans, they are subcategories derived from Yuan Qi and Zong Qi.

The *Ling Shu* 灵枢. *Xie Ke* 邪客 states:

“营炁者，泌其津液，注之于脉，化以为血，以荣四末，内注五脏六腑，以应刻数焉。” (Untranslate)

The *Ling Shu* 灵枢. *Ying wei sheng hui* 营卫生会 explains:

“此所受炁者，泌糟粕，蒸津液，化其精微，上注于肺脉，乃化而生血，以奉全身，莫贵于此，故独得生于经隧，命曰营炁。” (Untranslate)

**Ying Qi** 营炁 contains both Yuan Qi 元炁 (Primordial Qi) and Zong Qi 宗炁 (Acquired Qi). Its role involves harmonizing with bodily fluids, infusing into the vessels, and transforming into blood to maintain stable blood parameters. This blood circulates throughout the body, nourishing tissues, organs, and extremities, hence its designation as Ying Qi.

**Wei Qi** 卫炁 is the protective Qi of the body, operating outside the material boundaries of the vessels, referred to as extravascular Qi.

The Su Wen. Bi Lun 素问·痹论 elaborates:

“卫者，水谷之悍炁也。其炁慄疾滑利，不能入于脉也。故循皮肤之中，分肉之间，熏于盲膜，散于胸腹，逆其炁则病，从其炁则愈，不与风寒湿炁合，故不为痹。” (Untranslate)

**Wei Qi** operates outside the vessels, unconstrained by vascular pathways. It extends outward to the skin and sweat glands and inward to the five organs and six bowels, enveloping the entire body. This energetic field protects against external pathogenic invasions, warms the body, facilitates internal-external communication, and regulates sweat gland activity to maintain a stable body temperature.

### ***The Five Elements 五行 and Their Interplay***

*The Yellow Emperor's Inner Canon* describes the potential for humans to attain divine status, asserting that the five organs represent five soul: Shen (神), Hun (魂), Po (魄), Yi (意), and Zhi (志). These correspond to the heart, liver, lungs, spleen, and kidneys, respectively, and are linked to the five elements: fire 火, wood 木, metal 金, earth 土, and water 水, collectively referred to as the natural soul of the five elements. Together, these souls form an integrated whole known as the human heart.

The five elements embody voidness and divinity, analogous to mechanics. The relationships among the five elements involve mutual generation and restraint, seeking balance. Imbalance leads to illness, making equilibrium the cornerstone of health. This philosophical concept warrants scientific validation. Could mechanics exhibit similar phenomena?

### ***The Human Body as a Material and Structural Entity***

*The Yellow Emperor's Inner Canon* teaches that the human body is a tangible material and structural entity, composed of cellular formations.

The body houses a vast internal network of voidness, referred to as **meridians** 经络 (Liu & Liu, 2020). Meridians feature numerous energy and informational convergence points called **acupoints** 穴位 (Liu & Liu, 2021a). Together with the five elemental spirits, meridians and acupoints form a sacred and intelligent network that spans the body. This system integrates seamlessly with the body's structure, forming the essence of human life. Once this integration is severed, death

occurs, even if the body's structure and cells persist.

Atoms, molecules, particles, and quarks all share a fundamental principle of existence but lack perception and subjective consciousness.

Using modern scientific knowledge to interpret *The Yellow Emperor's Inner Canon*, one sees humanity as a natural product of the cosmic origin—a supreme intelligent matter akin to computers and robots.

### ***The Body as a Cosmic Processing System***

The human body is controlled by the cosmic origin, functioning as a fully intelligent and automated processing system. Its “products” are sperm and eggs. The inherent drives of the body—self-preservation, appetite, and sexual desire—stem from natural endowments.

When sexual desire is controlled, it transforms sperm and eggs into life energy, which may extend human lifespan. When sexual desire is not controlled and occurs naturally, humans become tools for the birth of their own offspring, and it is very exciting and enjoyable.

The origin is thermal energy. Controlling appetite through dialectical reasoning benefits the body. Humans have the right and freedom of subjective consciousness, capable of dialectically controlling and recognizing the appetites, sexual desires, and self-contradictions endowed by the universe upon humanity.

Similarly, managing self-centered tendencies and avoiding greed promote health and harmony among humans.

The informational systems of the universal and human origins in *The Yellow Emperor's Inner Canon* are vast and cannot be adequately analyzed using material philosophy or information alone. Clarifying the principles of the cosmic origin represents a profound challenge for science.

### ***A Call to the Scientific and Philosophical Communities***

This article reflects the author's increasing awareness of their own limitations and the insufficiency of information. While Western philosophy has significantly advanced science, it has reached a foggy peak. The author urges scientists and philosophers to recognize the value of the comprehensive cosmic origin philosophy preserved in the East, which may hold the key to resolving modern scientific mysteries.

### **3.2.5. Modern Physics and the Cosmic Origin**

Mechanics is synonymous with natural theology, and physics serves as the scientific key to unraveling cosmic theology (Liu, 2024e). Thermodynamics is the foundation of mechanics (Liu, 2024f). Mechanics, thermodynamics, statistical physics, quantum mechanics, and relativity are the scientific principles of the cosmic origin, expressing the laws of natural science (Liu, 2024g).

The principles of the cosmic origin have already been validated by modern physics and are embodied in the human body. A living human being symbolizes the universe and represents a comprehensive manifestation of thermodynamics applied to existence.

While the thermodynamic models of the Big Bang and black holes remain largely philosophical, the thermodynamic model of the human body, from birth to death, is a tangible, real-world standard. Human cells and the body's perception of time fundamentally reflect the irreversibility of thermodynamic equilibrium.

Humanity has created the concept of time but does not truly understand what time is. Time might merely be a “cause 因” in thermodynamics for material existence. This could be the fundamental essence of time. The descriptions of time using language, writing, and numerals are merely representations of natural phenomena.

Chinese philosophy regarding the cosmic origin is derived from practices involving the human body. These practices, expressed in language, describe concepts such as “emptiness 空” and “nothingness 无” as well as perception and sensation. However, secrecy among various schools has often relegated such ideas to the realm of mysticism. Modern physics, through quantum mechanics and relativity, now provides a scientific framework for interpreting these fundamental concepts. Conversely, the philosophy of the cosmic origin offers solutions to the contradictions in modern science. The cosmic origin philosophy provides a scientific informational context for understanding such issues.

### 3.3. The Origin of Language, Writing, and Numerals

Language, writing, and numerals are informational tools created by humanity. They fall within the realm of human-made existence and are foundational to humanity's essence. These are tools through which the human mind “programs” itself.

The universe created humanity, along with the human mind and soul. Humanity's unique mind and soul, in turn, created language and information systems. Human language and written information possess a coordinate system and directionality, forming the basis for standardized thinking and directional thought patterns.

Science fiction has often envisioned intelligent matter communicating without language, writing, or numerals—relying instead on direct informational perception. In the material world, this remains a naïve fantasy. Information inherently has directionality and a coordinate system. Ignoring these attributes leads to chaos in communication.

Without a standard coordinate system or directional training, information exchange becomes disordered. For instance, when one intends to move forward, the other might interpret it as moving backward; when one signals left, the other might understand right. The “theoretical contradictions” in quantum mechanics and relativity, as well as the widespread confusion in human thought and consciousness, stem from misaligned coordinate systems in reasoning. The contradiction between quantum mechanics and relativity is an example.

The cosmic origin lacks inherent directionality. It operates purely by laws and principles. However, within the three-dimensional universe, mechanics and time

possess directionality, with direction serving as the path toward balance.

#### 4. Humanity and Time (Past, Present, and Future)

Human cells can perceive time. The human mind and thoughts recognize natural phenomena and have named the concept of time within the material world. The *I Ching* and physics tell us that time is merely a natural process—a “cause 因” of information.

Our ancestors created the past, we are shaping the present, and we strive to create the future. Yet, we do not truly know what the future holds.

Humanity has conceptualized time and created a coordinate system for the material world, but this is insufficient. It is imperative to establish a concept and coordinate system for the non-material realm of time. This could serve as a philosophical approach to resolving the contradictions in modern physics, it is also a philosophical method to solve the contradiction of human existence.

Our ancestors left behind the philosophy of the cosmic origin, enabling us to address humanity’s developmental challenges through material philosophy and material science. When humanity reaches the pinnacle of material philosophy and science, the philosophy of the cosmic origin will be waiting for us, guiding us toward the future.

#### 5. Conclusion

The essence of humanity lies in the existence of the mind—a shared existence of the human heart and the cosmic heart. This unity is the foundation of human life.

Gratitude is owed to our parents for giving us life, to our teachers for imparting knowledge, and to space and the universe for nurturing humanity invisibly and without form, allowing us to live.

Faced with matter, energy, and information, humanity continuously creates new information, enriching the mind and thoughts, enhancing the “software” of the mind. This effort aims to help humanity live and thrive better, to discover contradictions, and to resolve them. For this, we are deeply grateful.

Modern science has reached the pinnacle of human material science.

Modern science has reached the pinnacle of human material science. If the shackles of Aristotle’s philosophy of matter on human thought are not broken, human science will fall into contradictions, with no way out, and will lead all of humanity into a state of foolishness. If scientists do not understand philosophy, it is a tragedy for all of humanity.

We call upon the scientific community to awaken and acquaint themselves with the cosmic origin thoughts left to humanity by the great Laozi and Gautama Buddha 2500 years ago. They have long since provided solutions to resolve the contradictions of modern science. Only science can save humanity.

#### Conflicts of Interest

The author declares no conflict of interest.

## Data Availability Statement

In accordance with publication standards and terms, the data in this article is openly accessible and supports knowledge sharing. The author extends special thanks to the contributions of the referenced works.

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