

**GOD IS, BY INFERENCE,
ONE DOT**

**GOD IS, BY INFERENCE,
ONE DOT
PARADIGM SHIFT**

PETER KIEN-HONG YU



Universal-Publishers
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God is, by Inference, One Dot: Paradigm Shift

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*To those who are second to none in enriching this study and my intellectual growth
in addition to those who often flash in my mind
and heart since my grade school days*

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PREFACE



In the Fall 2006 semester, when I was teaching the course, International Governance, my graduate student, Robert Chun Riang ANG, asked me why I do not work with case studies. I told him that we must first figure out what is the whole picture, depending on the context. This is because, ontologically and epistemologically speaking, even if we have dissolved contradictions of a case study, we still have to dissolve contradictions between case studies, between one case study and the fuller or whole picture, between the case studies and the fuller or biggest whole picture, and so on and so forth. It is also possible that the case study could be an isolated example, which is contrary to the norm, as pointed out by Ron Hung-yi JAN in January 2008. In short, we must take context into serious consideration by applying a proper approach and method(s).

It is ANG's question which prompted me to figure out what is the biggest, whole picture. However, it came about rather slowly, after more than 25 years in the academic profession. I think many, if not most, academics have not yet thought about this biggest, whole picture. I hope this study can help us to understand from the biggest, whole picture to the smallest, whole picture that one can imagine, conceive, and realize.

In September 1994, the author constructed the first version of dialectical or the Crab and Frog Motion model, after some 15 years

of thinking, starting from the writing of his doctoral dissertation, which described and explained the triangular/triadic relationship between Beijing, Washington, and Moscow. In the fall of 2003, a student at Ming Chuan University (MCU)'s Department of Economics (DOE) asked me whether we should begin to acquire knowledge from one dot. My immediate response was: Yes!¹ In late 2004, I urged the East Asian Institute (EAI) of National University of Singapore (NUS) to develop a one-dot school of thought and action, because it has ample endowment and funding. I said: Seize the moment! Seize the day!² In May 2007, my colleague, Emily Wanching CHOW, said my dialectical model resembles the *Yin* and *Yang*. At that time, I did not ask her why is that so. In December of the same year, my former colleague, Shawn S. F. KAO, drew a diagram of *Yin* and *Yang*. In February 2008, he credited it to his master, ZHU Huici/Judith JOO. In April 2008, I met her in person. It looks like 8 but lying down: ∞ , which resembles a toy racing track. In the Chinese Daoist language, it is called *wujizhenyuan*, according to my MCU student, FENG Huixiang, of MCU's DOE. KAO also added an important yet crucial dot at the middle, saying it represents the balance, adding that it ought to be like that when looking at the entire diagram: . If we view the cross-section of the two oval-shaped drawings, my model resembles it very much.

After more than 13 years of applying my model to study more than 50 different case studies did I realize for the first time that my model, suitable for application by social scientists, is merely a less abstract version of ZHU's model, and her model is also a version of *Yin* and *Yang*. In other words, I thought I had made original, significant contributions to the Political Science profession. However, I did not. In short, I did not escape from the *Yin* and *Yang* paradigm or the superior, original dot, the supernatural force/power. To be sure, LI Chuang, a professor of computer science at Qinghua University (Beijing), in summer 2004 told me that he agrees that the binary system in computer science is another way of saying *Yin* and *Yang*. Wennie WU, who is a biophysicist and the former President of Chinese-American Computer Association (CACAA), in September 2008 emailed me her poem, which was written some time ago and which is entitled *Legend of Zero and One, Yin and Yang*. In passing, it

¹ See my book, *Hu Jintao and the Ascendancy of China: A Dialectical Study* (Singapore: Marshall Cavendish International, 2005), p.xiv.

² *Ibid.*, p.xi and p.xiv.

should be pointed out that zero, one, as well as *Yin*, and *Yang* is a dot, respectively.³ On March 26, 2009, my student, Thomas Zhihong HONG, said his master also adopts the one-dot view of the world. To the latter, a circle means infinity and a dot, something solid. Interestingly, a Chinese mainland citizen in Chongqing Municipal City has the last name of 〇 (pronounced in Mandarin Chinese as *ling*).⁴

In April 2007, the author set up the One-dot Center for the Study of International Governance, Regimes, and Globalization (OCSIGRG) or The One-dot Center for short. From late September 2007 to mid-January 2008, I finished writing the first draft of this study. On July 29, 2008, I decided to change the title of this book from *The Study of Everything Should Begin with One Dot, God: Paradigm Shift* to *God as One Dot: Paradigm Shift*, and, later, to *God is One Dot: Paradigm Shift*, so as to make it more appealing to prospective, curious readers. On October 27, 2008 at around 3:45 pm, after keyed in “one dot,” “God” in the Google system, did I, for the first time, find Theresa J. Thurmond Morris’ writing, *Dot Theory of Everything*, dated July 27, 2008, mentioning “[i]n the beginning there was a dot, God, the word,” though with no elaboration, methodology, etc. Later, I found the following terms, such as *God is One: Mathematics, Kabbalah, and Zero* by Walter Milner and *God is a Verb* by D. A. Copper.

In October 2007, I mentioned my one-dot theory to my second-year graduate students. On November 14 of the same year, the shape of Our Universe was unveiled for the first time by a United States theoretical physicist, Antony Garrett Lisi, who uttered that “I think Our Universe is this beautiful shape.” In November 2009, Axel Mellinger of Central Michigan University (CMU) showed us a panorama of our Milky Way, which comes in an oval-shape. To be sure, the shape of both Our Universe and our galaxy is similar to the *Yin* and *Yang* or a dot. Later on the last day of the same month, I presented my one-dot theory at length from God to nations, countries, and states, and to the smallest creatures to my undergraduates. The response between the graduate and undergraduates was drastically different. Some of the former could accept the way I have treated God, that is, in terms of a dot. Others question my one-dot theory to

³ In the 2009 Chinese Lunar New Year, this author watched a businessman from mainland China, talking about 1 and 〇 on a television program.

⁴ *United Daily News* (hereinafter UDN) (Taipei), May 31, 2009, p.A12. There are 32,325 Chinese last names.

⁵ <http://www.ufodigest.com/news/0708/god-dot2.html>.

describe and explain God. Still others said they cannot accept it. One undergraduate student from the Federal Republic of Germany (FROG), Benjamin Gevelhoff, said it is somewhat arrogant of Lisi who said his theory represents everything. Another African student from the Kingdom of Swaziland (KOS), Randy Thwala, who drew a line like a snake, said how can that be a dot and questioned how can God have a boundary? Another student from the Republic of Nicaragua (RON), Edgard IVAN GARCIA Torres, said I was a genius, because I came up with the one-dot before the American scientist did.

Yes, throughout this study, I have inferred God and treated Our Universe, and Our Human Beings or Each Individual like a dot, respectively. In April 2008, it is confirmed that Buddha is a dot, when I discussed it with ZHU. I have also touched upon other dots, which must be arranged dialectically. My two previous co-authored working papers related to the one dot were entitled: *The Study of Politics and Non-Politics Should Begin with One Dot* and *The Study of China Should Begin with One Dot*. The first drafts of those two papers were completed before August 2007. In early 2009, I completed a draft paper, which is entitled *Three Theories Related to the World Trade Organization (WTO): A One-dot Theory Conceptualization*.

On February 27, 2008, in the class of Ecoholism, I told my students that I began to have an interest in learning more about religion about one and a half years ago. My student, Julia GUMILOVA, asked me a question: "Why is that so?" Without hesitation, I said it is due to my fear of pain, suffering,⁶ and death. The other student, SAWADOGO Wilfried Relwende, smiled, saying that is why people want to have religion. This is the very first time that I uttered those words in public. After that, I felt relieved. There was no more phobia, as I told my wife. What lesson did I learn? One can feel better when there is an outlet to release bad thoughts, energy, etc. from one's body, mind, heart, spirit, soul, etc. I am glad that, enriched by my new experience, I am balanced again. Thanks certainly must be extended to Julia. I also wish to thank Ann Cielo Caralipio KO, a devoted Christian, for commenting on the first draft of my manuscript, Chongtham Gunnamani SINGH for sharing his insights with us, Doris Yu-ning CHANG for her help in transferring and formatting the drawings, Jill Burya who works at the University of South Caro-

⁶ Bart D. Ehrman, *God's Problem: How the Bible Fails to Answer Our Most Important Question--Why We Suffer* (New York: HarperOne, 2008).

lina (U.S.A.) and Joel G. BASSIG formerly of the Conflict Resolution (CoRe) Group Foundation in the Republic of the Philippines (ROP) for polishing and formatting the manuscript. Needless to say, I alone am responsible for the final product. For the record, this book is published in association with the One-dot Center for the Study of International Governance, Regimes, and Globalization, Graduate School of International Affairs (GSIA), MCU. I wish to thank Win Join Book Company, Ltd., Ta Tong Book Company, Ltd., Knowledge Book Company, Ltd., and Green Po Book, Inc. for partially funding this book project.

To some people, it could be controversial, if they do not fully understand what I wrote. In any case, I am attempting to conduct a paradigm shift in their mind, urging them to simplify or compress everything into a (partial) dot, which could be enlarged, contracted, and reduced, depending on the time/space sequence. I can confidently and dialectically infer that God is at least a partial, fuller dot, because, when God spoke, His mouth is a (partial) dot!!!

The abstract of this study is: Everything can be best studied, remembered, or recalled in terms of a dot, two half-dots, dots couched in terms of a spectrum, etc., which are dialectically arranged and which are still one dot or, in terms of either the Number or safe zone spectrum and the Letter or danger zone spectrum in this author's model, a half-dot, respectively. In a word, dot is the common denominator of all tangible or intangible things.

This work applies the author's one-dot theory, which is shored up by his version of a dialectical or Crab and Frog Motion model, namely, 1 2 3 4 5 A B C D E, in describing and explaining, if not inferring or predicting each dot, big or small as well as partial or not partial, from the left extreme level concept in the safe zone, namely, Religion (Divinity), to the right extreme concept in the same zone, with each representing a certain scale.

Each dot could be also conceived as within a dot, which, in turn, is within another dot. This kind of arrangement is concentric, and it applies to certain time/space sequences. In other words, there could be an infinite number of dots structured in that way, from God (*shangdi/tianzhu* in Mandarin Chinese) [or Buddha (*fonye/fonzhu*), Allah (*zhenzhu*), Heaven (*Shangtian*), (Mother) Nature (*daziran*), or other god⁷ and deities] as the prime mover to concepts or things like ar-

⁷ Such as the god of rugby. See *Borneo Post* (hereinafter BP) (Sarawak, Malaysia), July 30, 2009, p.27.

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chaea (ancient ones)/archaebacteria or single-celled organisms. As such, the outermost dot is the superior, if not supreme or perfect, original dot, which could exist by itself, if and when nothing else exists. The author will try to substantiate each dot, big or small, as well as partial or not partial, with as many relevant Chinese examples as possible.

To those readers who are in a hurry, please read Appendix I, which highlights the main points of this philosophical study. In September 2009, lawmakers in Tehran approved one woman cabinet minister. In the following month, a top hardline cleric, Grand Ayatollah Lotfollah Safi Golpayghani, said God will be furious. To reckon, I have no intention to jostle for attention and, therefore, hopefully my study will not be considered by some readers as strident.

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Swinburne University (Australia, Sarawak Campus)
December 2009

CHAPTER I



THE APPROACH AND METHODS

All social scientists face a common problem, that is, how to navigate within a turbid and perilous ocean of myriad contradictions? Making sense of the contradictions logically, systematically, and coherently requires professional training, scholarly skills, as well as extensive practice in research and writing. Patience is certainly required to be well versed in the construction and/or application of a dialectical [*zheng* (thesis), *fan* (anti-thesis), and *he* (synthesis) as its popular version] or non-dialectical model or theory.

It should be stated at the very outset that, when we conduct social enquiry or an analysis of social and non-social phenomena, the non-dialectical approach, which could be related to realism, neo-realism, liberalism, neo-liberalism, etc. (as opposed to Marxism, constructivism, and international governancism), has more limitations, because it is either normative, that is, what ought to be, or empirical, that is, what it is. This kind of linear-thinking approach is usually applied or welcomed in academia of the West, which focuses on and emphasizes cause and effect: A cause produces a result, and an effect is a result of a cause.¹ A cause may have at least three ef-

¹ <http://www.kent.k12.wa.us/KSD/KR/WRITE/GEN/coherence.html>.

fects: Effect 1; Effect 2; and Effect 3. An effect may also have at least three causes: Cause 1; Cause 2; and Cause 3.² “If the writer’s objective is to show why something exists or occurs, then effects-to-causes is the better choice. If the writer’s goal is to show consequences, then the causes-to-effects is more appropriate.”³

However, dialectically, it is both normative and empirical, allowing both linear thinking at the normative level (or the spectrums) and non-linear thinking at the empirical level (or the time/space sequence component), when putting words and deeds into work. At the empirical level, it is also possible for a person to have a linear-thinking. For example, he or she would stick to a Number (such as 5) or a Letter (such as C) from time/space sequence (1) to time/space sequence (n) minus 1.

As we shall see below, the spectrums or the safe zone and danger zone respectively are being structured normatively, whereas the time/space sequences component is empirical. There is rhythm in normative spectrum, while there could be none in the empirical or the time/space sequence component. In this connection, a dialectician can use *leibi* (analogy),⁴ when he or she conducts an analysis. An example of an analogy is to conceive, think of, imagine, look at, or perceive everything as a dot. A dot can be, therefore, defined as anything, living or non-living, visible and invisible, palpable and impalpable, psychologically and non-psychologically, as well as tangible or intangible, that one can think of, etc. Thus, a dot can be a circle encompassing other events, a case, an effect, a concept, a model/pattern/mode, a theory, etc.⁵

Under the non-dialectical normative approach, we see either inductive reasoning (from specific to general) or deductive reasoning (from general to specific). By the same token, under the non-dialectical empirical approach, we also see either inductive or deductive reasoning. However, dialectically, it has both kinds of reasoning for both approaches. Inductive reasoning is closely related to the normative approach, while deductive reasoning is closely associated with the empirical approach.

² *Ibid.*

³ *Ibid.*

⁴ Email from CHIANG Chun-chi, dated September 24, 2007.

⁵ This is originally mentioned by a reviewer of my article related to politics and non-politics.

Academics and experts in the West prefer the deductive method. This is because they (mistakenly) think that by doing so they can succeed in tracing back everything to the origin. This is not true in most cases. Although a train of thought can exist, like one coach connected to another coach, however, all words and deeds do not necessarily flow like that in real life. See Example 2, in the latter part of this chapter. The same academics and experts perhaps would like to remind us that, if one takes the inductive method, one can still encounter contradictions. For example, one may list all the (nodal) point(s)/position(s)/places/spot(s)/specific(s) from the major ones to the minor ones in either the safe zone spectrum or the danger zone spectrum in the author's model. However, the first point may contradict the 15th point or even the 1,000th point. In short, there are still contradictions in the end product or the whole picture, and this is contrary to what academics and experts are after, by making sure that there is logic in the first place, so as to convince oneself first before trying to convince others. Certainly, this applies to the study or application of electronics in natural science as well.⁶

What the academics and experts in the West did not realize is that contradictions can be easily dissolved, if one's approach and methods are dialectical. In July 2001, I read the following sentences written by C. G. Jung, a well-known expert on psychology, in the foreword of Richard Wilhelm's translation of *The Yijing* or *The Book of Changes* (1951): "Just as causality describes the sequence of events, so synchronicity to the Chinese mind deals with the coincidence of events. The casual point of view tells us a dramatic story about how D came into existence, it took its origin from C, which existed before D, and C in its turn had a father, B, etc. The synchronicity view on the other hand tries to produce an equally meaningful picture of coincidence. How does it happen that A' , B' , C' , D' , etc., appear all in the same moment and in the same place? It happens in the first place because the physical events A' and B' are of the same quality as the psychic events C' and D' , and further because all are the exponents of one and the same momentary situation. The situation is assumed to represent a legible or understandable picture."⁷

⁶ Conversation with Yun-parn Thomas LEE, dated January 3, 2008.

⁷ See my book, *The Crab and Frog Motion Paradigm Shift: Decoding and Deciphering Taipei and Beijing's Dialectical Politics* (Lanham, MD.: University Press of America, 2002), p.IX.

Indeed, the Chinese mind is dialectical. They learn, since childhood, idioms, which are usually structured dialectically.

In this study, the author uses the analogy of one dot or the superior, if not supreme or perfect, original dot to refer to the superior and supernatural forces/power and elements. To some people, the (partial) dot is called the God (*Shangdi/tianzhu* in Mandarin Chinese). To others, they have other names for the same (partial) dot, respectively. If so, God, for example, is part of Buddha (*fouye/fouzhu*), the latter of whom means enlightened. If one were a Buddhist, it is Buddha who is a philosopher and who first *kaitianpidi* (created everything).⁸

Each dot has its own shape. When we say the whole picture, the picture itself is also a dot. For the sake of simplicity, we can regard each dot as having an oval shape, like an egg. In real life, we do see an egg within another egg.⁹ In July 2008, the world's biggest egg was publicized in Havana.¹⁰ In the same month, millions of textbooks depicting Our Solar System as spherical have got it all wrong and need to be revised, according to studies of data sent back from deep space by National Aeronautics Space Administration (NASA)'s venerable probe, Voyager 2. As it turned out, Our Solar System is egg-shaped. In this connection, Our Sun's zone of influence—named the heliosphere turns out to be seriously asymmetrical, not round.¹¹ In a word, planets orbit Our Sun in oval-shaped paths called ellipses, and it is more “oval” shaped than circular.

Arguably, the superior and supernatural forces and elements do exist for good or bad; thus, as a book title suggests, even bad things could happen to good people. This means that even a church may be struck by lightning, frightening the church-goers. A bus carrying Buddhist monks who may be dressed in maroon and saffron robes of their faith or nuns in pink robes may fall into a ditch. And a Muslim either of the Sunni or Shiites faction may chock to excessive

⁸ So, if one were a Buddhist, it is Buddha who *kaitianpidi* (created everything). Email from Shawn S. F. KAO, dated November 3, 2007.

⁹ See the photograph in the July 18, 2006 edition of *Guojishibao* (hereinafter GJSB)(Sarawak, Malaysia) on page A3. An undergraduate student of mine said she has also seen it, dated December 9, 2007. In January 2008, some Chinese mainland residents can see four suns.

¹⁰ *Ibid.*, August 3, 2008, p.A18.

¹¹ http://www.silobreaker.com/documentReader.aspx?Item=5_875429645.

coughing when eating too fast. A tragedy also struck my former colleague, Jason C. Hu. In November 2006, he and his wife were involved in a serious car accident. His wife immediately went into an 18-day coma and, to save her life, her left shoulder had to be amputated. Before that date, Hu, who did not have a religion but who does mention *laotianye* (Heaven), does not believe in superstition and he is against superstition. Yet, when he sees that his wife woke up one day and was able to walk again after medical treatment, he said he felt that some non-medical treatment, such as praying, seem to be working as well.¹² It is the concatenation of some forces and elements that brought about such phenomena in a given area.

However, we should not regard the superior, original dot as if it does have the 100% power of making designs, putting parts or pieces together, or even engaging in manipulation 24 hours per day and 365 or 366 days per year. Living or non-living, visible and invisible, palpable and impalpable, psychologically and non-psychologically, as well as tangible and non-tangible things may happen or develop, because of their spontaneity, due to a concatenation of forces and elements. Each happening, event, or development, be it positive or negative or somewhere in between, is but part of the whole picture, the whole picture being God, if one regards God as the superior, original dot of all dots. Because each one of us is but a small cog in a giant wheel, that when combined, constitutes a bigger dot, many, if not most, of us would eventually surrender to God so as to have inner peace and tranquility in our minds and hearts, even when we suffer in one way or another.

Once the approach has been determined, we have to talk about the methods, which embrace two types (See Appendix II). One is inductive reasoning and the other, deductive reasoning. To repeat, non-dialectically, it is either inductive or deductive as well as either qualitative or quantitative, whereas, dialectically, it is both inductive and deductive as well as both qualitative and quantitative. Qualitatively, a dialectician would usually apply a verbal model or, preferably, a model, which can be shown in terms of a diagram for us to see and meticulously follow. When applying a model, one does not have to have a theory, whereas, when one applies a theory, one must have a model. In other words, each concept in the model is but part of the theory. For instance, Number 1 or Letter A in my Crab and Frog

¹² Jason C. Hu, *Leiguangqiji* (If You Don't Believe in Miracles, It Won't Happen)(Taipei: Tianxiayuanjianchubangongsi, 2007), p.56 and Ch.17.

Motion model is but a part of the one-dot theory. Quantitatively, the same person would conduct, for example, opinion polls to figure out how many people choose to be at the Number or the safe zone spectrum or the Letter or the danger zone spectrum, as the case may be for each time/space sequence.

Non-dialectically, the inductive method could be either normative or empirical, and the deductive method could also be either normative or empirical. Dialectically, the inductive method is both normative and empirical, and the deductive method is both normative and empirical.

It should be noted that, on the one hand, when we conduct a normative analysis, we can only put forward assumptions or propositions (as opposed to hypotheses in the if-then form), because we are dealing with the future, which could be half-a-second or 1,000 years from now. On the other hand, when we conduct an empirical/positivist analysis, we can put forward hypotheses. At the end of our study, we can accept them, modify them, or reject them.

Simply put, a model is either a simplification or compression of certain qualified (*jieding*) or not qualified phenomena. In each model, there should be at least two concepts interrelated to each other. At a higher level or, in this study, a point further to the left extreme, a theory is either a simplification or compression of the model itself or what some social scientists prefer to call the theoretical framework or other synonyms.¹³ Just as a model can be simplified or compressed into a dot, the same thing speaks for a theory. However, the model is at a lower level and theory, at a higher level.

It is important to apply a model or theory when we conduct an analysis, because we are dealing with the past, present, and especially the future, which is usually unfathomable. Picking a good theory is important, because it can help us know the past, present, and the future. A social scientist, who does not apply a model or theory, can be easily labeled as a pseudo-scientist. This means that, when he or she has finished writing the last word, what he or she wrote is already history, a thing of the past. However, we can test a model or theory over time to see whether or not it can still describe and explain, if not infer certain phenomena, preferably after 10 or 20 years, if not longer.

This research applies the following model, which, if looked at from far away, could be two half-dots (1 2 3 4 5 as the first half-dot

¹³ Some social scientists refer to paradigm as a philosophical framework.

and A B C D E as the second half-dot) or simply one dot if we look at its entirety¹⁴:

1 2 3 4 5 A B C D E

time/space sequence (1)
 time/space sequence (2)

 time/space sequence (n)

1 means 100% of a concept or whatever;
 3 means 50% of a concept or whatever;
 5 means 1% of a concept or whatever.

E means 100% of a concept or whatever;
 C means 50% of the concept or whatever;
 A means 1% of the concept or whatever

The 1 2 3 4 5 spectrum is equivalent to what I call the safe zone, and the A B C D E spectrum, the danger zone. 5 is the middle way/golden mean/road/path/line/track in the safe zone and A, the middle way/golden mean/road/path/line/track in the danger zone.

When one makes a move at any time/space sequence, he or she is thinking of only one most important Number or Letter, and, therefore, there is no contradiction whatsoever. In the course of making moves, the negation of negation, the affirmation of negation, the affirmation of affirmation, and the negation of affirmation may also appear before time/space sequence (n) is reached. This process is known as the sub-dialectical game. It should be pointed out that there are three basic stages [or (nodal) points] of development: nascent, ascendant, and mature for the Numbers and mature, descendant, and moribund for the Letters. In other words, 5 is nascent; 3, ascendant; and 1, mature. On the other hand, E is mature: C, descendant; and A, moribund. Last but not least, a series of other, relevant dialectical, theoretical models must be applied, in order to describe, explain, and infer (or predict) more phenomena.

At this juncture, a caveat should be added, that is, whenever we use the word, versus, it means that dialectics is involved and that the

¹⁴ *Zheng, fan, shun, ni, zhen, and wei.* There are many dots in the world. For example, polka dot means “each of a Polka dot means “each of a number of round dots evenly spaced to form a pattern on fabric.” See *Oxford Student’s Dictionary*, p.792.

concept or whatever on the left extreme, say Yes or 1 will eventually defeat, co-opt, absorb, etc. the concept or whatever on the right extreme, say No or E at time/space sequence (n). However, in the process, the following arrangement may be necessary, such as flexibly positioning Yes at 1 and No at 5. In other words, a contradictory or even adversary relationship between Yes and No at the beginning has been transformed into a non-contradictory, non-adversarial relationship later on, meaning that whoever chose Yes or whoever opted No should learn to tolerate the existence of each other, because they are both in the safe zone spectrum.

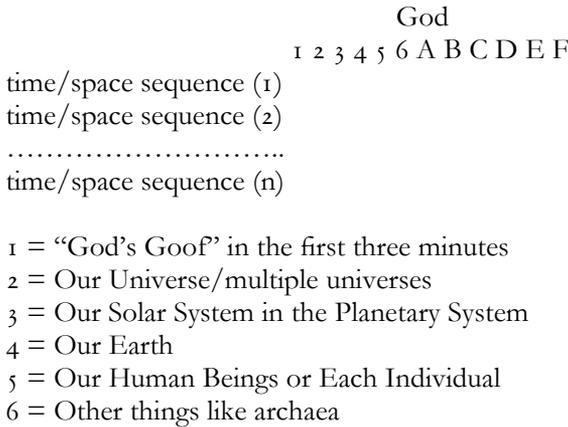
In sum, a dialectician plays two roles when playing games, that of a crab by moving side-ways¹⁵ and a frog by leaping or jumping from one model to another model as he or she sees fit.

How to connect two or more models, which could be drastically different from each other? This is not impossible. For example, we can parse the following sentence into many models: One has to apply the one-dot theory. Many models can be easily constructed: One versus Non-one; has versus non-has; to versus non-to; apply versus non-apply; the versus non-the; one-dot versus non-one-dot; theory versus non-theory; One-has-to-apply-the-one-dot-theory versus Non-One-has-to-apply-the-one-dot-theory; the one-dot theory versus non-one-dot theory; etc. Needless to say, other relevant, dialectical models must be constructed.

The crucial question is how to connect, for example, the model, One-has-to-apply-the-one-dot-theory versus Non-One-has-to-apply-the-one-dot-theory and the model, One versus Non-one? It is not difficult, if we build another model, which could be the second or even the 1,000th model: To leap from this model to another model or not versus Non-to leap from this model to another model or not. Certainly, a decision has to be made at each time/space sequence. For example, at time/space sequence (1), one would position himself or herself at 1. This means that he or she has decided to leap from the first dialectical model to the second or even the 100th model.

¹⁵ Crabs can also have *xiaoshuibu* (quick short steps). In other words, they can move straight forward. See *United Daily News* (UDN)(Taipei), February 12, 2007, p.A10. In Yilang County, Taiwan Province, Republic of China (ROC), there is a crab museum. Not all crabs can be eaten, because some of them are poisonous. Poison could be dangerous. See Formosa Television (Taiwan, Republic of China), dated February 7, 2008.

Having said that, another way of presenting the same thing is as follows: God is the summation of all the things, living and non-living, visible and invisible, palpable and impalpable, psychologically and non-psychologically, as well as tangible and intangible, not just our observable Universe, or He is equal to “God’s Goof” in the first three minutes + Our Universe/multiple universes (multiverse) + our Solar System in the Planetary System + Our Earth + Our Human Beings or Each Individual + other things like archaea (ancient ones)/archaeobacteria or single-celled organisms.¹⁶ To put everything in terms of a diagram, this is what we dialectically see:



The spectrum can be expanded if and when needed. So, 6 refers to other things like archaea. By “God’s Goof,” a term which is coined by Owen Gingerich, it means that there was neither oxygen nor carbon, which are the most abundant atoms after hydrogen and

¹⁶ Naegleria fowleri is a microscopic amoeba, which lives in the balmy shallows of (man-made) lakes. If someone allows water to shoot up the nose, say, by doing a somersault in chest-deep water, the bug can latch onto the olfactory nerve and it will feed on the brain cells. See *China Post* (hereinafter CP)(Taipei), September 30, 2007, p.3. Candidatus Carsonella ruddii is an endosymbiotic Gamma Proteobacteria, and it has the smallest genome of any characterised bacteria. See http://en.wikipedia.org/wiki/Carsonella_ruddii. The nanometer scale is about 50,000 times smaller than the width of a human hair. According to the Indian thinking, the Universe is made up of five elements: fire, water, air, land, and sky. Chongtham Gunnamani, dated October 3, 2007.

helium and which are life-giving,¹⁷ in the first three minutes of the Big Bang. Physicist George Gamow discovered the flaw in the nature of the light elements that prevented the heavier elements from forming.¹⁸ In the first minute of the Big Bang, energetic photons transformed into protons, which are a type of subatomic particle.¹⁹ The protons then fused into deuterium (nuclear particles of mass 2), tritium (nuclear particles of mass 3), and alpha particles (which would serve as mass 4 nuclei of helium atoms). However, there was no stable mass 5. At that point in time, the fusion process stopped, well short of the 12 needed for carbon or the 16 for oxygen. To be sure, mass 5 might have been essential to our existence. In a word, the bridge between God and life is found in Our Universe after the third minute.

A B C D E F = Non-“God’s Goof” in the first three minutes + Our Universe/multiple universes + Our Solar System in the Planetary System + Our Earth + Our Human Beings or Each Individual + Other things like archaea.

To help readers to have a deeper understanding of major distinctions between a dialectical, non-linear thinking and a non-dialectical, linear thinking, I will use five examples to remind readers the following magical statement: A dialectical remark is just the opposite of a non-dialectical (usually linear) remark or, at best, they must meet half-way. In other words, a Chinese would typically first think of a concept or whatever. Then, he or she would think of its opposite. In the context of the concept and its opposite or non-concept, which constitute a whole picture or the dialectical

¹⁷ The most important elements of life are: hydrogen, carbon, nitrogen, oxygen, and phosphorous. See Heather Couper and Nigel Henbest, *Space Encyclopedia* (London: Darling Kindersley, 1999), p.239. NASA said that living organisms from Mars could also be found in Our Earth. See <http://www.chinareviewnews.com>, dated November 28, 2009 at 09:49:22 and accessed on November 29, 2009.

¹⁸ http://www.ctinquiry.org/publications/reflections_volume_5/gingerich.htm.

¹⁹ “Less than 100 years ago scientists thought protons and neutrons were the smallest components of an atom’s nucleus, but in stages since then experiments have shown they were made of still smaller quarks and gluons and that there were other forces and particles.” See <http://www.chinapost.com.tw/life/science%20&%20technology/2008/09/10/174114/Scientists%3A-Largest.htm>, dated September 11, 2008.

model, the concept or the non-concept represents only 50% of the whole picture or the model.

Example 1:

Non-dialectical, linear thinking: A yes is a yes is a yes. A no is a no is a no. When a father in the morning tells his children that in the afternoon they will go to watch a movie directed by LEE Ang, which immortally shake the souls of movie-fans, he encounters a contradiction when he decides not to go to the same theater to watch the same movie. This is because in his mind he is non-dialectically thinking (at least) two contradictory concepts at the same time, even if an earthquake struck in the afternoon, which can enable the father to make up an excuse or to have a justification, pointing at the collapsed theater, not to go: both yes and no. However, there would be no contradictions when he is thinking of “yes” at a particular time/space sequence, to be followed by another “yes” or “no” at the next time/space sequence, to be followed by another “no” at the third time/space sequence. By the same token, he would face a contradiction when he said “no” in the morning and “yes” in the afternoon regarding watching the same movie. In a word, non-dialectically, the father simply cannot dissolve the contradiction, when even a five-year old child may sense something is wrong, if not illogical.

However, dialectically, he can dissolve the “yes” and “no” contradiction, if he applies any one of the following models: Yes at 1 and No at E; No at 1 and Yes at E; Yes at 1 and No at 5; No at 1 and Yes at 5; etc. The crucial, key point is that whenever making a move, the dialectician would think of only one concept, be it Yes, No, or its mixture (such as 3, if Yes is 1 and No is 5) at any time/space sequence. As such, there would be no contradiction whatsoever.

Example 2:

Many, if not most, Chinese idioms should be understood in terms of dialectics. This is because one’s understanding of the term could be more precise and closer to what the person who coined the idiom had in mind or, simply, reality.

At this juncture, I propose to dialectically and non-dialectically analyze the Chinese term, *sheng* (birth), *lao* (age/getting older), *bing* (illness), and *si* (death). This idiom is a good example of both a dia-