

A FALSIFICATION OF ZHU QING SHI'S RESEARCH CONCLUSION THAT CONSCIOUSNESS IS THE BASIS OF THE OBJECTIVE MATERIAL WORLD

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Abstract

The purpose of this study is to falsify academician Zhu Qingshi's research conclusion that human subjective consciousness is the basis of the objective material world. By means of dialectical materialism, logical reasoning, exploratory research and creative transformation, this paper systematically analyses and demonstrates the confirmation relationship among quantum mechanics, dialectical materialism and Buddhism's core notion of emptiness. It reveals the real confirmation problem between quantum mechanics, dialectical materialism and Buddhism's notion of emptiness, and falsifies Zhu Qingshi's wrong conclusions obtained by inaccurate qualitative determination, irregular reasoning and conceptual confusion. It proves that dialectical materialism can provide a reliable methodology for Buddhism, and quantum mechanics can enrich the research and practice of Buddhism. The theory of emptiness in Buddhism can be interpreted creatively by the above methods, so as to explore new methods and ways for the comprehensive revival of excellent traditional culture.

Keywords: Quantum Mechanics, Dialectical Materialism, Buddhism's Notion of Emptiness, Zhu Qingshi

Introduction

The changes of the rules of the quantum world, represented by the results of the double-slit experiment in quantum mechanics, have subverted our understanding of the world and also posed a challenge to the philosophical material view of dialectical materialism. This objectively requires us to re-interpret the philosophical thought of dialectical materialism, and to use the existing rules to make a reasonable philosophical

interpretation of the micro-world in quantum state. Similarly, the observation of human beings obtained by quantum mechanics has become an important condition for changing the experimental results in quantum state, which has triggered a debate on the relationship between matter and consciousness in the field of philosophy. This has also activated the great human debate on the rationality of religion, and has rekindled the study and discussion in the academic

community on the core ideas of the important philosophical works of Buddhism, including the philosophical thoughts in the core classics of Prajna wisdom, such as The Heart Sutra and the Ch'eng Wei-shih Lun. Zhu (2017), former president of The University of Science and Technology of China and a member of the Chinese Academy of Sciences, has discussed the study of quantum mechanics and the objective world, expounding the strange phenomenon-state superposition principle of quantum mechanics and the collapse, the analogy between Schrödinger's Cat, glove mail and quantum entanglement. It is proposed that consciousness is a phenomenon of quantum physics and quantum mechanics. And it is a clear statement of the current international physics research hot spot and frontier problems - the manifestation of quantum consciousness in quantum mechanics and the main international research on quantum consciousness. The most important thing is that Zhu Qingshi demonstrated through logical reasoning that human subjective consciousness is the basis of the objective material world. At the same time, he demonstrated the relationship between them through the reasoning method of energy non-entity, String Theory and Buddhist notion of emptiness, and disagreed with his methodology, research process and conclusion authors. The factual challenge posed by the latest scientific achievements to the original philosophical thought is an important challenge faced by the dialectical materialist philosophy at present, and it also provides an opportunity for the

study of Buddhism. The author's research is the inheritance and development of previous studies, inheritance is mainly reflected in the current system analysis and induction of the latest results will be possible to make up for loopholes. The development is embodied in the author's attempt to compare the existing research achievements and main research viewpoints of quantum mechanics and quantum consciousness with the concepts and viewpoints in the current philosophical system, such as dialectical materialism, Buddhist prajna wisdom and so on, so as to effectively promote the research hierarchy of modern philosophy. This paper focuses on the relationship between the achievements of quantum mechanics and the theory of emptiness, which is the core of Buddhism, and explores the intrinsic relationship and corroboration between dialectical materialism and material, material concrete form, motion, internal and external causes, and Buddhism's "emptiness", "the self-nature is empty", "cause", "condition" and "phenomenon". To explore whether the achievements of quantum mechanics, quantum entanglement and quantum consciousness can provide factual support for the concept of emptiness in Buddhism, mainly relying on the Maha Prajna's representative work The Heart Sutra and the core problems of the theory of Consciousness-Only, parikalpita-svabhava, paratantra-svabhava and parinipanna-svabhava, also named as tri-svabhava. The authors think that materialism is the understanding of human beings to the objective world, and

the concept of emptiness of Buddhism is to study the original appearance and operation law of the objective world. There is a confirmation relationship between the two. String Theory, one of the Unified Field Theories of quantum mechanics, is also confirmed with the materiality of the unified basis of everything and the movement of the existence of conditions in Buddhism's notion of emptiness. Zhu Qingshi's method of proving that Buddhism's notion of emptiness does not have a real entity by energy and non-entity is logically inferential. It is wrong to use the reasoning of String theory which lacks links and elements to prove that "all phenomena are like a dream, an illusion, a bubble and a shadow, Like dew and lightning. Thus should you meditate upon them (Kumarajiva, A.D.402)". His view that "human subjective consciousness is the basis of the objective material world" is not logical and in fact.

Research Objectives

It reveals the challenges of quantum mechanics and quantum consciousness to dialectical materialism, correctly interprets the dialectical relationship between material and consciousness in quantum mechanics with dialectical materialism, and consciousness affects the behavior of observation objects, resulting in the collapse of the state of objective objects. This is the analysis of Zhu Qingshi academician's subjective consciousness of human being seeking the conclusion that the subjective consciousness of objective material world should apply dialectical materialism

method, and find out the reason seeking the wrong conclusion. The scientific and rationality behind these concepts are analyzed by scientific verification and philosophical methods to analyze the core concepts of "emptiness", "cause", "condition", "effect", and "retribution" in the classical theory of Buddhism. By summarizing the basic methods of Buddhism's understanding of the world, we get the methodological theory of Buddhism and explore the possible application of these methods in the formation of creative thinking and management practice.

Research Problem

1. What is the evidence between quantum mechanics, dialectical materialism and the emptiness notion of Buddhism?
2. How to falsify Zhu Qingshi's inference of energy non-entity and String Theory to verify the methodology of Buddhist notion of emptiness? Explore the correct reasoning process and the methodology of creative transformation confirmed by energy and String Theory.
3. How to prove the methodological theory of energy non-entity, String Theory to verify the emptiness notion of Buddhism under the inference of Zhu Qingshi.

Literature Review

1. Conceptual definition

Emptiness is the basic teaching of Buddhism, is the core concept of Mahayana Buddhism, and is also the core meaning of thought like The Heart Sutra. The core content

of many Buddhist classics is to talk about “emptiness”, “cause” and “ignorance”, and so on. The emptiness in Sanskrit means Sunya, the interpretation of emptiness in Ci Hai is that Buddhism refers to the unreality of things. All things and phenomena are made of cause and combination, instantaneous, no qualitative regulations, and independent entities, false and false, so it is called emptiness (Xia & Chen, 2009). Great Treatise on the Perfection of Wisdom thinks that the view of five aggregates, this world is empty of the self (Kumarajiva, A.D.402). The Vimalakirti Sutra thinks that After all, all the Dharmas are empty and empty (Kumarajiva, A.D.406). Ji bu in the Book of Tu jie xin jing of the “emptiness” given the explanation is used to express “non-existent”, “non-existent” a basic concept. The “empty” of Buddhism refers to all phenomena in the world are formed by the aggregation of various conditions, and when the conditions change, the phenomenon changes with it, and there is no real entity in itself. He believes that the “empty” of The Heart Sutra refers to “emptiness”, which refers to the nature and attribute softy ness of things (Xuan & Ji, 2012) The research of this paper is based on this concept as an “empty” explanation. That is, the research is based on the idea that “empty” is all “phenomena”.

2. Commentary on the typical literatures of the Buddhism’s notion of emptiness.

Emptiness is the basic teaching of Buddhism, Sanskrit Sunya, used to express non-existent and non-existent a basic concept. In the simplest way, the emptiness of Buddhism

refers to all phenomena in the world are the product of the aggregation of various conditions, the phenomenon itself does not have a real entity, when the conditions change, the phenomenon also changes. Phenomenon is the external relation and surface feature of things, and it is the external expression of essence. The “empty” of The Heart Sutra refers to “emptiness”, which refers to the nature and attribute of things. “Emptiness” is the core concept of Mahayana Buddhism, and it is also the core meaning of thought like The Heart Sutra. Through ignorance are conditioned volitional conditioned, a part of Twelve Links in the Chain of Causation, it shows that the ideological basis of human behavior is ignorance. The Heart Sutra holds that “ignorance” is the state of confusion of life, and that all thoughts that appear in a state of confusion are called “delusion”, and that, in Buddhist wisdom, human beings almost all live in delusions, and the words delusion consent include reverse dreams. Buddhism believes that the emergence of delusion, the origin of no sense, desire is the driving force, the persistence of possession is to help. Desire is the driving force of delusion. There are always many ideas in the world where people live, most of which are based on the needs of individual desires, what desires do human beings have, what kind of delusions there will be; persistence of possession is the help of delusion, delusion, persistence has an important helping role. In the desire to promote the emergence of the delusion, is with persistence and constantly enhance,

persistence how deep, the delusion is how big. Delusion makes it impossible for us to live in a world of our own consciousness and to understand the truth of life in the universe correctly. In Buddhism, the only character has divided the world into three different levels: one is the subjective illusion of our consciousness structure, the second is the objective phenomenon world, and the three are the essence of the world. We usually live in a life of obsessiveness, and therefore cannot recognize the nature of his rise and the sense of truth. Therefore, human beings can not correctly understand the world, because human understanding itself. Humans with delusional mind to understand the world, the understanding is also naturally delusional, just as we wear color-changing glasses to see the world, what we see is not the world's real. Delusion leads to all kinds of life's problems, so The Heart Sutra tells us to stay away from upside down dreams, if far away? The way to deal with delusion is to realize from the view that everything is like a dream bubble. Heart less concern, delusion will naturally not have.

Causes and conditions producing phenomena means all conditioned things are impermanent, and all the results are the result of maturity with the condition. Cause is the motive, is the main condition of things, condition and cause this motive constitutes a chain relationship, is the secondary condition of things born. There is "cause" has "condition", is bound to become "effect", this effect for "cause", that is "motivation" is called "retribution". Cause is actually the most

basic law of the universe, all things, feelings, phenomena, objects in the world will not suddenly occur. The emergence of anything, there must be a former cause and appropriate environmental conditions to match, that is, the so-called "help", or "condition". When the cause and condition are mature, the results are produced. Although the self-nature is empty, It is True Emptiness and Wonderful Existence which is the dharma born of this cause, its present is the emptiness (Xuan & Ji, 2012).

The Heart Sutra holds that cause is all Dharma and that all Dharma is cause (Xuan & Ji, 2012). Dharma is things, and cause is the cause of each dharma of birth "because of" and help to become the "condition". Because of the dharma is that "I" everyone, in essence, is not there, but a collection of various causes, so when the body is empty, not to empty it is to be free, but not a entity needs to be released. Dependent origination and the emptiness of nature, "condition" is all the dharma is born by fate, the edge of the gathering, the fate is no, when the body is empty, the dharma I am now there is no existence. Emptiness that is, whether there is a nature available (Christian God, Tao, Sanskrit, tathagata-garbha, and so on) nature of the empty is not only not without a real nature, but to say that an empty is not available.

Methodology

1. Research object

The main purpose of this paper is to determine the essential properties of

things and their related relationships, so the qualitative research method is adopted. Through conceptual research, literature research, logical reasoning, exploratory research, and other methods. A step-by-step, hierarchical analysis of the characteristics of the research object, explain its essence. The research objects of this paper are: the important discoveries of quantum mechanics, including: double-slit experiments, the important role of quantum mechanics consciousness, the theoretical basis that the objective world may not exist in Zhu Qingshi;

2. Research method

The paper uses the conceptual research method to study the Buddhist “emptiness”, “cause”, “condition” and so on, revealing the essence of the concept of Buddhism. The study of material, consciousness and consciousness’s initiative in dialectical materialism reveals the interpretation of these concepts at the philosophical level. The material in the field of quantum mechanics, i.e. the substance of physics, is also analyzed. The paper also uses the method of literature analysis to analyze the literature related to quantum mechanics double-slit experiment and consciousness and quantum consciousness and explores that consciousness has become a phenomenon in quantum mechanics in quantum mechanics experiments, resulting in the reliability of the collapse of objective object state. It is also through the analysis of the relevant literatures of Buddhism to find the correlation between matter, consciousness and the view of the

Buddhist universe in quantum mechanics. On the basis of the above research, the method of logical reasoning is used to carry out layer by layer progressive reasoning in order to obtain effective conclusions, the process of logical reasoning is embodied in the process of studying concepts. As for the situation in which there is no clear definition or definition of the description of the study topic, authors adopt the method of exploratory research, through the gradual literature review method and the high-intensity interaction within the research group, quickly finds the effective breakthrough of the research topic, and clears the relevant problems to draw out the basic outline.

3. Research procedure

3.1 To form a two-person scientific research group, including 20 minutes or so a day face-to-face effective communication and interaction based on the virtual space community, to carry out exploratory research. The research breaks through the content of the existing knowledge boundary, the relevant literature is almost non-existent, the research method is used in the researchers to discuss in order to find the direction of scientific research may break through and the dimension of possible breakthrough.

3.2 On the basis of a more full discussion and mutually provided research advice and literature on the issue, a basic outline of the study was quickly sketched out, and the topic of the paper was carefully examined on the basis of the philosophy of the unified research topics and objects, namely Buddhism, philosophy, quantum mechanics,

and the “The Heart Sutra”, according to our own research expertise.

3.3 Applying conceptual analysis, literature analysis and other methods, logical analysis and other methods gradually build a research framework, according to the research-based thesis model of the introduction, literature analysis, research purposes, research issues layer by layer in-depth exploration and writing.

3.4 To obtain the results of the study, the conclusions, the discussion, and repeatedly verify.

Results

The emptiness Sanskrit is sunya, which in Buddhist teachings refers to the illusory truth of things. All things and phenomena in the world are formed by the convergence of various conditions, when the conditions change, the phenomenon also changes, itself does not have a real entity, false and false, so call it “emptiness”. The development of modern physics has really found support for Buddhist theory, but in the demonstration, some physicists, including Zhu Qingshi, often find it difficult to jump out of the concept of physics, the commonly used concept of physics is confused with the concept of philosophy, and it is easy to fall into the trap of metaphysics. From the perspective of confirmation, we analyze the evidence of the supplement and support of the development of physics and quantum mechanics to the relevant theories of Buddhism.

1. Physics, dialectical materialism and

the problem of phenomena and entity in Buddhism.

Zhu (2017) believes that physics will have a mechanical movement of the physical form known as the material. It was also called entity in the natural philosophy at that time. Because of the special position and key role of mass in Newton’s classical mechanics, people tend to sum up matter as objects, and then regard matter as entities. In 1687, Newton in *The mathematical principles of natural philosophy*’s definition section said that the quantity of matter is the same as the origin of density and size of a measure of unity (Newton, 1968). That is to say, mass is defined as a measure of the amount of matter. Based on this, Zhu Qingshi believes that mass is taken for granted as the absolute inherent of matter itself, and is regarded as the concrete manifestation of the principle of immortality of matter or the immutability of substance. Authors want to emphasize that the matter Zhu Qingshi talks about here is not the matter of dialectical materialism, and the immortality of matter involved in it is not the immortality of matter in the field of philosophy. Zhu Qingshi’s reasoning actually adopted the 17th century natural philosophy entity view, metaphysical materialism view, did not get rid of the material into a specific material form, the material into the physical way of thinking (Gong, 1999). The concept of materiality of dialectical materialism summarizes everything in the world and refers to the common unique characteristics of nature and society in various “concrete forms of matter”.

Zhu Qingshi confused the “material” of physics, the “entity” of natural philosophy, the metaphysical materialism “material concrete form”, and the concept of “material” of dialectical materialism in the course of his theory. Zhu Qingshi used in the following reasoning is still metaphysical materialism, that is, the concrete form of matter, and this “material concrete form” is the “entity” of the cognitive methodology of the theory of the establishment.

In 1905, the paper Does the Inertia of a Body Depend Upon Its Energy Content? Einstein wrote: “The mass of a body is a measure of its energy-content; if the energy changes by L , the mass changes in the same sense by $L/9 \times 10^{20}$, the energy being measured in ergs, and the mass in grammes”. In the English version, the editor’s note explains the difference between the expression $m = L/C^2$ and $E = mc^2$ in Einstein’s 1905 paper. It says, in this paper Einstein uses L to denote energy; the italicised sentence in the conclusion may be written as the equation “ $m = L/c^2$ ” which, using the more modern E instead of L to denote energy, may be trivially rewritten as “ $E = mc^2$ ” (Einstein, 1905). Pais (1995) argues that In 1905, Einstein established the theory of special relativity, which challenged Newton’s classical mechanics. The famous formula $E = mc^2$ in the theory of special relativity suggests that mass is also a form of energy. based on Einstein’s theory that mass is also a form of energy, believes that relativity reveals the existence of Newton’s entity concept of matter. In physics, matter and energy can be transformed into

each other under certain conditions, and energy is not an entity, so matter can no longer be regarded as an entity. It is consistent with the definition of emptiness in Buddhism, that is, all things and phenomena in the world are formed by the polymerization of various conditions when the conditions change, the phenomenon also changes, and it is confirmed by the fact that there is no real entity in itself.

2. Authors think that Zhu Qingshi’s logic and reasoning are seriously flawed, and it is wrong to draw the conclusion that the material of physics is corroborated by Buddhism’s notion of emptiness. He established the so-called logical reasoning relationship by following these steps:

Step 1: Zhu obtained the word “physical” from the judgment that the physical form of mechanical motion is called physical, a concept of physics.

Step 2: Applying the concept of 17th century natural philosophy, the word “physical” of physics is upgraded to the concept of “entity” of natural philosophy at the logical level.

Step 3: In order to strengthen the rationality of this reasoning, with the help of Newton’s classical mechanics “mass” and give it a special status and key role, coupled with the lack of reliability of the so-called “human tendency” to further attribute the “material” of physics to “objects”, and without any basis and evidence, leaping the “material” of physics as a natural philosophy of “entity”. Through the above three steps, Zhu completed the first confusing construction

process of equating the “material” of physics with the pseudo-proposition altruistic part of the natural philosophy “entity”.

Step 4: Zhu’s conclusion is that “mass is taken for granted as an absolute inherent in matter itself, and is seen as a concrete manifestation of the principle of physical indeterminateness or physical invariance”. In the first half, he gave the relationship between the “mass” of physics and the “material” of physics, reinforcing “absoluteness” and “scientific”, in fact, we are very clear that Newton’s classical mechanics is applicable under the conditions of gravity, and whether mass is absolutely inherent, depending on the physical matter in the environment conditions. In the second half, mass (the concept of physics) is seen as “material” (the concept of physics) as indestructible or solid (the concept of natural philosophy) unchanged. The second confusing build process was completed. He deliberately arranged the “material indestructible” scenario, let people produce confusion of thinking, began to think on the concept of dialectical materialism, which is widely known to the Chinese audience, if not further confirmed, most people’s thinking at this time began to be controlled by him. What exactly is “material indestructible”, the author first analyzes this problem. The law of “material indestructible” is also known as the Law of Conservation of Mass refers to the sum of the mass of the substances before the reaction in a chemical reaction equal to the sum of the mass of the substances after the reaction. Because any

change, including chemical reactions and nuclear reactions, cannot eliminate matter, only change the original form or structure of matter, so it is called the law of substance indestructible. The concept of “entity” within the framework of natural philosophy began to blend into physics. Audience thinking began to equate the trend of natural philosophy, metaphysical materialism, the concept of the philosophical concrete form of matter (philosophical material concrete forms can be very diverse, not bound by the physical material concept, the concept of mass, the law of physical indestructibility, etc.) with the material concept of physics.

Step 5: Zhu Qingshi, with Einstein’s Theory of Relativity, “Mass is also a form of energy” (physics), obtained that “energy” is not an entity (mixed with philosophical concepts with physical concepts), “material” (mixed with the concept of physical matter) or a “entity” (philosophical material concepts mixed with physical concepts). Then based on the Buddhist The heart Sutra in the analysis of the emptiness view of the “entity” and “various condition aggregation” “Conditions change, the phenomenon also changes,” “itself does not have a real entity” to carry out one-sided links, and obtain the conclusion that physics and Buddhism confirm.

Step 6: Zhu Qingshi used The String Theory that everyone does not understand, directly give the real material world is the “cosmic string” playing symphony! He believes that the elementary particles that make up the bricks of the objective world are now

all “notes” on the cosmic strings. And then to use The Diamond Sutra: All phenomena are like a dream, an illusion, a bubble, and a shadow, Like Dew and lightning. Thus should you meditate upon them. In the absence of effective conditions, basis, evidence and effective logical reasoning, it is concluded that physics has entered the realm of “self-nature”! Complete his discussion on the proof of String Theory and Buddhism’s notion of emptiness.

Step 7: Zhu Qingshi based on the relevant phenomena in quantum mechanics, even the current quantum mechanics itself, such as the “double-slit experiment” in the observation of people caused by the change of interference stripes. “Consciousness has contributed to the shift of the physical world from uncertainty to certainty.” He says.

3. The author’s analysis of Zhu Qing’s logical reasoning system:

The concept of “material” formed under the reasoning relationship of “material” in physics is not the material of dialectical materialism philosophy, but on the basis of “people tend to attribute matter to objects and then to treat matter as an entity”, which belongs to the category of dialectical materialism concrete form of matter. The dialectical materialism is expounded by the infinite, eternal and absolute nature of the material. It is believed that any individual or concrete thing in the world is limited and dead, but the whole material world is infinite, eternal and absolute. Matter itself has the ability and condition of constant movement

and transformation (Xia & Chen, 2009). As for the phenomena involved in the “empty” of Buddhism, that is, all things and phenomena in the world are formed by the convergence of various conditions dialectical materialism to attribute it to the nature of the world nature and all the phenomena of society, are the existence forms of moving material. Nature and all the phenomena of society are the different forms of expression of moving substances. The description of Buddhism’s notion of emptiness core thought and the material view of dialectical materialism are unified. The material and energy of physics have the possibility of mutual transformation under certain conditions, and from the point of view of dialectical materialism, they belong to the category of “concrete form of matter” of philosophy, which does not vary depending on the difference of mass in the properties of physics. The various phenomena arising from the conditions of human society are also included in the category of “concrete form of matter”, which has nothing to do with the quality of the physical category.

The emptiness of Buddhism is the unity of all things in the world. This unity of the foundation can only be dialectical materialism material concept. Because only the material concept of dialectical materialism sums up everything in the world. Is the nature and society of various “concrete forms of matter” common only characteristics. This point is neither Zhu Qingshi with the concept of physical matter can explain, nor is he using various concepts of mixing and logical

reasoning methods, based on the natural philosophical entity theory and metaphysical materialism can complete the argument.

4. Analysis of the relationship between String Theory and dialectical materialism and consciousness

String theory is one of the challenging research topics in the frontiers of international physics. Weinberg (1993) believed that “the fusion of relativity and quantum mechanics has brought a new perspective, and matter no longer plays a leading role in the world. On this basis, we were able to establish a satisfactory electromagnetic theory (Chapter 1, para.1)”. The core goal of String Theory research is to establish the unified field theory put forward by Einstein. Quantum mechanics theory plays an important role in the micro-field and general relativity in the macro field. But it is difficult for them to integrate effectively when the theory is relatively independent. Steven Weinberg said: “Our gravity has completely changed in terms of space, time and the special and general theory of Einstein’s theory of relativity. Instead of talking about particles with specific positions and velocities, we learn to talk about wave functions and probabilities (Chapter 1, para.1)”. String Theory is one of The Theory of Everything that has the potential to reconcile macro and micro-quantity physics systems. Gribbin (2009) believe that the Theory of Everything is a term for the ultimate theory of the universe a set of equations capable of describing all phenomena that have been observed, or that will ever be observed. The purpose of the study of String Theory is to

explore the integration of existing, human-recognized substances (physical concepts), energy, time, and space into a mathematical framework, in order to find a unified The Theory of Everything to explain everything in the world.

String Theory can be used to describe gravity and all elementary particles, and string theory advocates that “strings” correspond to various elementary particles in nature in different vibration patterns. Weinberg (1993) think that “String theory can be considered only a particle theory corresponding to different vibration modes of strings, but because the number of particles in any string theory is infinite, the working principle of string theory is different from that of ordinary quantum field theory (Chapter 9, para.8)”. One of its basic points is that the basic units of nature have a different vibration pattern of wave-particle duality, such as electrons, photons that just look like particles, and are actually super-tiny one-dimensional strings. The typical scale of each cosmic chord is about the basic unit of length, the Planck length (10^{-33} cm). The vibrations of different frequencies of cosmic chords correspond to different mass and energy. All elementary particles, such as electrons, photons, neutrinos, quarks, etc., are different vibrational patterns or vibrational excitation states of cosmic strings. String Theory advocates that “strings” correspond to various elementary particles in nature in different vibration patterns.

On the basis of String Theory, Zhu Qingshi believes that the real material

world is the symphony of “cosmic strings”! Consciousness exists entirely on the basis of materialism (our brain), but consciousness is not a specific material reality, because no one has found any tangible “consciousness” in the skull during brain surgery. In String Theory, the situation has changed radically. The elementary particles, which used to be the bricks that make up the objective world, are now all “notes” on the cosmic strings. A variety of material world, really become “all phenomena are like a dream, an illusion, a bubble and a shadow, Like dew and lightning. Thus should you meditate upon them.” He gives physics has entered the realm of “self-nature”!

5. The author’s inference and analysis of the philosophical nature of dialectical materialism in String Theory.

The philosophical essence of dialectical materialism of Unified Field Theory that Einstein used to find and try to establish in the second half of his life is to find commonalities in the concrete form of everything in the world under the framework of physics. The material concept of dialectical materialism philosophy includes everything from the whole world to the common unique characteristics of the natural and social material sinants. It cannot be created, changed and destroyed. From the concrete form of matter is summarized and abstracted, there is no material without the concrete form of matter, matter can only exist in the concrete form of matter, the concrete form of matter is the expression of matter. The commonality

of the specific forms of various substances is objective reality. To find commonalities in the specific forms of various substances under the framework of physics, we can get guidance through the basic relationship between material and motion of dialectical materialism. The dialectical materialism holds that motion is the fundamental attribute of matter, time and space is the existence mode of material motion, time and space are manifested through the movement of matter, time is the continuity of the process of material movement, sequentially, characteristic of one-dimensionality, space is the extensibility of sports matter, wide-ranging, characterized by three dimensions. From this, it can be deduced that physics, as a field of study of the specific morphology of matter, is not only the general relativity in the micro-field and quantum mechanics or macro-field, or the Unified Field Theory, String Theory and so on, which must be related to the material “movement” of dialectical materialism, but only the movement of the specific morphological category of matter. With the approval of Du Qiang, a senior engineer at the Institute of Engineering Thermophysics, Chinese Academy of Sciences, the entry holds that String Theory advocates that strings can correspond to various basic particles in nature with different vibration modes. the fundamental attribute of “string” in String Theory is also a form of “movement”, namely vibration. Based on the above inference and analysis, authors think that the final breakthrough direction of unified field theory, such as String Theory, must be the

discussion of the material theory of physics under the category of dialectical material philosophy material specific form theory, and the dialectical materialism essence of “String theory” is to explore the “movement” attribute of the concrete form of material in the physical category. The final breakthrough or closely related to the “movement”, “movement” subject no matter what kind of substance the specific form, may be very diverse, and can even change the “string” composition or can be infinitely subdivided, but all the specific form of the material is forever inseparable from the movement. The basis of the emptiness view of String theory and Buddhism’s notion of emptiness is the “empty” which emphasizes the unity of all things in the world. From this point of view, “empty” and dialectical materialism of abstract materiality have a common point.

All phenomena are like a dream, an illusion, a bubble and a shadow, Like dew and lightning. Dharma refers to all things in Buddhism, and the author believes that samskrita-dharma refers to the specific form of matter that can be created, changed and eliminated by people. These promising laws depend on conditions to exist or disappear, which is the reason and way of understanding such as dream and bubble.

6. The author’s analysis of quantum mechanics by confusing the basic concepts of dialectical materialism consciousness and understanding in Zhu Qingshi proves that “human subjective consciousness is the basis of the objective material world”.

In the electronic Double-slit experiment, Feynman (1965) clearly documented the causes of quantum mechanical interference waves: “We have to conclude that when we look at electrons, their distribution on the screen is different from when we don’t look at it. Maybe it’s because it’s turning on the light source and interfering with the situation? Presumably because electrons themselves are so delicate that light waves are subjected to electron scattering to give electrons a reaction, thus changing their motion. We know that the electric field of light exerts a force on the charge when it is applied. So maybe we should expect the movement to change. In any case, light has a great influence on electrons. In trying to track the electron, we changed its motion...That’s why we no longer see the interference effects of ups and downs. and “If the electrons hadn’t been seen, we’d be interfered with”.

That is, the double-slit experiment of quantum mechanics can prove that the human consciousness does not affect the behavior of the observed object, but simply can prove that observational practice (including the observing instrument, observation tools, and observation methods, which may cause the microscopic world disturbance) affects the behavior of the observed object. This experiment can prove that the practice of human understanding will have an impact on the observed object, but not directly prove that human consciousness will affect the behavior of the observed object. For the micro quantum world, observation altogether is a

kind of interference, under the interference there is a wave particle disfigured between the transformation, resulting in the interference stripe change, which is not the consciousness of the physical action, which has nothing to do with consciousness. The so-called universe also exists brain-like electron entanglement now, and then by reasoning to find that there is a human consciousness in a certain place in the universe, the existence of soul-like things in the universe after death will return to some place in the universe. This reasoning is a serious logical problem: leaving the hardware of the human brain, even if there is a quantum entanglement of human-like brain, it will not produce consciousness. Consciousness is a philosophical concept corresponding to matter in dialectical materialism, a function of the human brain and a reflection of objective existence. It is a form of human brain activity, the emergence and development of human consciousness through the activities of the human brain to achieve. No one has the body of the brain, nor is there consciousness. Zhu Qingshi mentioned that the existence of any tangible “consciousness” could not be found in the skull during brain shell surgery, which is a fallacy. Because consciousness is a form of human brain activity, itself is not a tangible existence. The observations involved in the double-slit experiment of quantum mechanics are the behavior of human beings in understanding the objective world. From the epistemological point of view, Zhu Qingshi confused the concepts of “consciousness” and “cognition” in philosophy, and

equated “cognition” with “consciousness”. Understanding is the dynamic reflection of external reality on the basis of practice, including perceptual cognition and rational cognition. It is absurd to rely solely on an experiment in quantum mechanics to obtain the subjective consciousness of man being the basis of the objective material world. The activity of consciousness is based on the human brain, the activity of the human brain is only a reflection of the objective world, the subjective initiative of the human brain cannot become the basis of the objective material world, consciousness is not the origin of the world.

Discussion

The development of Buddhism needs to be interpreted on the basis of a well-known knowledge platform, many terms in Buddhism do not have a clear concept, often only quotient description, with a strong ambiguity. When explaining the principles of Buddhism, it is often explained by vague phenomena and stories and fables. Many people with their knowledge system is not understood, so since do not understand to understand, and Buddhist insight is not all people have. The methodology of dialectical materialism and materialistic dialectics is understood by any student who has received secondary education in China, and the thought logic of dialectical materialism knowledge system is used in our study to prove the conclusion of Zhu Qingshi’s human subjective consciousness is the basis of the objective material world and

to analyze the confirmed relationship between quantum mechanics, dialectical materialism and Buddhism's notion of emptiness. This method of creative interpretation and innovative development can not only help to understand the philosophy of Buddhism, but also carry out breakthrough exploration in the field of social science under the guidance of the strategy of The Chineseization of Marxism, the Chineseization of foreign religion and the comprehensive revival of traditional culture. This methodology is not a literature reference, literature annotation, this traditional literature research method. If innovation is to be created by literature and annotations alone in innovative research, and by the menopausal approach, it will fall into a dead cycle. The study of Buddhism itself requires methodology innovation. Need to adapt to the development of society, to meet the needs of the times. Otherwise, you will be caught up in the "fundamentalism" of some kind of religious text. Including the promotion of social sciences such as philosophy, the core issue is the change of research methods. Our research is the practice in this field.

Conclusion

1. The Conclusion of The Proof Study Between Quantum Mechanics, Dialectical Materialism and Buddhism's notion of emptiness

The concepts of "material" and "concrete form of matter" of dialectical materialism are confirmed by the definition of emptiness of Buddhism. Emptiness is the

unity of everything, that is, abstract materiality. It contains "Dependent origination and the emptiness of nature" and "Wonderful Existence". The fundamental attribute of emptiness substance is movement, which includes change and development. From this point of view, there is no entity in which everything and phenomenon really exist sit. Wonderful Existence is the dharma born of this cause is the "concrete form of matter" arising from the condition, visible or invisible to the naked eye, tangible or intangible everything. The "material" of dialectical materialism contains abstract materiality and "material concrete form", in which "material concrete form" corresponds to wonderful existence. The only characteristic that is common to all concrete forms of matter is the abstract materiality of objective reality. The concrete form of matter can be created, changed and destroyed, and only abstract matter cannot be created or destroyed. The emptiness of Buddhism is "all things and phenomena in the world are formed by the convergence of various conditions" dialectical materialism will still fall into the category of "concrete form of matter". Because "all phenomena in nature and society are the form of the existence of moving substances". Nature and all the phenomena of society are the different forms of expression of moving substances". When the view of materialistic dialectics "movement" is confirmed by the change of the conditions pointed out by the self-nature is empty of the properties of matter in the Buddhism's notion of emptiness, the phenomenon also

produces the view of change and the eternal development view that no material concrete form does not exist.

Quantum mechanics, as a physics category for the study of the microcosmic world, is still a quantum state in the concrete form of matter, no matter how small it belongs to the quantum state, it still has the fundamental properties of dialectical materialism “movement” (including change, development). Although some phenomena are unknown in quantum mechanics”, these phenomena exist according to conditions. Consciousness as a philosophical category belongs to the subject of “observation” used in physics experiments is not appropriate, consciousness is that the interactive form of human brain cannot be mixed with understanding for use. The phenomena represented by quantum entanglement in the microcosmic world of quantum mechanics and the unreal truth in the “empty” view of Buddhism, that is, there is no real entity, but the phenomenon is confirmed by the various conditions aggregated conditions, and the phenomenon is also confirmed by the theory of knowledge of change. The quantum of light in the Quantum Double-Speed Experiment presents the interference wave with significant volatility when crossing the double seam, or the interference streak of the two seams with significant particle sex, which is related to the “observation” behavior carried out by the experimenter. Conditions change, the experiment shows different phenomena.

2. The correct reasoning process and

the methodological conclusion of creative transformation are confirmed by energy and String Theory.

The material of physics is not the same connotation as philosophical matter, and Zhu Qingshi passed through “people tend to attribute matter to objects, and then to treat matter as an entity”. This reasoning relationship completes the conceptual transformation of the equivalent of “material” to the entity. “Material” is equal to “entity” is a material concept of metaphysics materialism, which belongs to the category of “material concrete form” in dialectical materialism philosophy. Zhu Qingshi believes that if the physical “material” and “energy” can be converted to each other under certain conditions, “energy” is not an entity, “material” can no longer be regarded as an entity. But this inference process is problematic, in the dialectical materialism theory, regardless of the physical matter or energy, whether they are tangible or invisible, visible or invisible, belong to the category of “concrete form of matter”. Zhu Qingshi made a one-sided connection between the word entity in there is no real entity in itself in the analysis of the concept of emptiness in the Heart Sutra, and got the conclusion that the comparison between physics and Buddhism is incorrect. The author thinks that “entity” in the Buddhism’s notion of emptiness refers to the meaning of eternal form. According to the dialectical material view energy, solids and concrete objects belong to the concrete form of matter, they are the relationship between the concrete form of matter and the material

which is most easily understood with the emptiness (abstract materiality) which is the basis of the unity of everything in Buddhism.

The final breakthrough direction of Unified Field Theory, String Theory, must be the discussion of the theory of physical matter, and the dialectical materialism essence of String Theory is to explore the “movement” attribute of the concrete form of matter in the physical category. No matter what kind of substance the subject of “movement” is, it may be very diversified, and it may even be varied into the composition of the “string” or can be divided indefinitely, but the concrete form of all the materials that make up is always inseparable from the fundamental attributes of the substance “movement”. The foundation of the confirmation relationship between String Theory and Buddhism’s emptiness is that Buddhism’s emptiness emphasizes the unity foundation (objective reality) of all things in the world and the self-nature is empty is embodied in the fundamental property of movement of matter pointed by cause and condition. Cause and condition stand for motive (internal cause) and auxiliary cause (external cause) respectively, which are only conditions and embody the struggle and identity of contradiction. It has the only property of matter, that is, objective reality (dialectical materialism holds that the only property of matter is objective reality). They are constantly changing and developing, so they also have the fundamental attribute of matter, that is, motion. Dialectical materialism

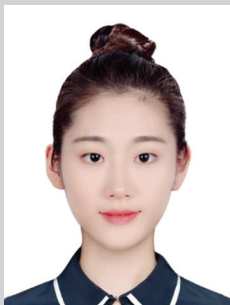
holds that motion is the fundamental attribute of matter, and time and space are the existence form of moving matter. From this point of view, emptiness of Buddhism confirms matter, specific form of matter and movement of matter of dialectical materialism. The Diamond Sutra: All phenomena are like a dream, an illusion, a bubble and a shadow, Like dew and lightning. Thus should you meditate upon them. Dharma refers to all things in Buddhism, and the author believes that samskrta-dharma refers to the specific form of matter that can be created, changed and eliminated by people. These samskrta - dharmas depend on conditions to exist or disappear, which is the reason and way of understanding such as dream and bubble.

3. The conclusion of the study of the view that “human’s subjective consciousness is the basis of the objective material world” in the false Zhu Qingshi.

Zhu Qingshi with some unknown phenomena of quantum mechanics to draw that human subjective consciousness is the basic conclusion of the objective world is that consciousness is the form of human brain activity, activity is a form of movement, and movement is the fundamental property of matter, is inseparable from matter. The form of human brain activity is only a form of movement, which must belong to the properties of matter and cannot be separated from matter. Under this correct logical structure consciousness cannot be the basis of the objective material world.

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