"Water Origin Theory" and Existence Question †

Tianqi Wu

Xi'an Jiaotong University, Xining West Road, No. 28, Xi'an 710049, Shaanxi Province, China; tianqi1262016@126.com; Tel.: +86-135-7252-5265

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Abstract: "water origin theory" (WOT) in the world is defined the water as a kind of original medium creating and covering the world. The properties of the water in these WOTs are very similar to the non-existence, The "water" in these WOTs is the most primordial metaphysical concept in the human thoughts. Many concepts in the history of philosophy are similar to it. Thus all the metaphysical concepts in the history of philosophy also point to the areas of non-existence.

Keywords: water origin theory; Existence; Non-existence; Philosophy of information

1. Starting from "Water Origin Theory"

"Water origin theory" (WOT) is not only one of the earliest origin theories of the world, but also links the most famous ancient civilizations.

Thales (about 624 BC–547 BC) proposed a WOT. He concluded the water origin theory that everything depends on water. And he also asserted that lands are floating on the water [1] (p. 4).

In the ancient China, "GUANZI SHUIDI" (about 475 BC–221 BC), water is interpreted as to blood and vessels of the ground. So it is because of the water that the ground can create all things and the existence of ground can be maintained [2] (p. 1080). Guanzi's WOT derives from ground origin theory.

And then Yang Quan (around 280 AD) developed this WOT, his WOT is derived by（vatality, CHI) origin theory [3]. He believed that the muddy part in the water degrades to become ground. The evaporative water becomes CHI, and CHI becomes the foundational elements constituting our world.

Lao Zi (about 571 BC–471 BC). He advocated Taoism, in which Tao is the ontological being. He praised water's spirit. He believed that water is matter that is most close to Tao [4] (p. 23) Rod Giblett believes that Lao Zi's this view has a close connection with Guan Zi's WOT [5].

In India, the "Rig Veda" (about 1500 BC–900 BC) has a lot of theories of the generate of universe [6] (p. 212).In the "Nasadiya Sukta" description of the "Swayambhu" mentioned: everything is chaos, everything is water.[7] (pp. 41–42) "Hiranyagarbha sukta" is described as: before the advent of the Hiranyagarbha are only water in the world, so the last flood pregnant the Hiranyagarbha and fall, gave birth to the creation of God "Agni" [7] (pp. 42–44)."Prajapati sukta" also think that water with the embryo, in the embryo can see all the gods in the universe.[7] (p. 44) Wu Baihui said that India's WOT is a few hundred years earlier then Thales's at least [8] (p. 104).

Ancient Egypt (about 1000 BC) has the myth created of the world describe that the original world as a chaotic water, the original ocean. And the creation of the gods (sun god) "Ra" is from the egg hatched out from the water [9].

The earlier epic "Enuma Elish" (about 1500 BC–1400 BC) recorded Babylon's creation mythology is also considered the beginning of the world only water and many more......Those WOT all are defined the water as a kind of original medium creating and covering the world.

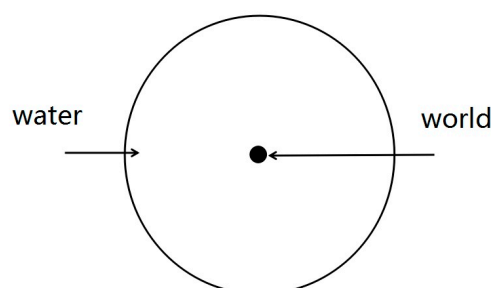## 2. "Water Origin Theory" and Existence, Non-Existence

In the mythology of the water origin theory, the existence that creates this world itself or the entity of existence is not water. Water is like a chaos, existence was born in chaos. As the creator that was born in the water create the whole world in the mythology, this behavior of creation is equivalent to the self-evolution of existence. The task of water is just to create the God, and then the water completes its main work and retreats to a position of a medium that is contained in all things or wrapps everything. And the WOTs of the Guan Zi and Yang Quan actually emphasize that the origin of all things is the ground and the CHI. Thales insists that the world is floating on the water, the water contained in all things, and all things will die and return to water.

From the WOTs of the various civilizations, we can sum up some properties of water:

1. The water exists before the world (existence), and it is just like the medium of the world (existence); 2. The water moves but doesn't change and has a nature of eternity; 3. The beginning (creator) of the world (existence) evolution derives from the water, and all things will die and return to the water; 4. The water is not the world creator itself, and the evolution of the world (existence) is natural; 5. The water is contained in (behind) all things of the world (existence).

And further the draft of relation between the water and the world can be drawn in the following.

In Figure 1, the water, as the world's medium, will include the world. The water here has become an abstract concept, and many concepts in the history of philosophy are similar to this abstract concept.
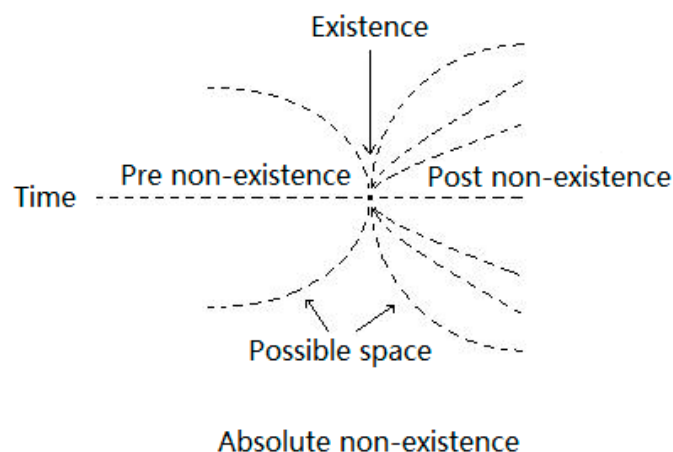

Figure 1. Diagram of The Relationship between Water and the World in the WOT

The new information ontology reinterprets the relationship between existence and non-existence. Some properties of WOTs summarized before are very similar to some traits of non-existence.

There are some properties of the non-existence concept that is opposite to the concept of water: 1. Non-existence is before existence, and it is similar to the medium of the existence; 2. Non-existence is infinite and has a nature of eternity; 3. Non-existence "transform" into the existence, it is the former state and the fate of existence; 4 non-existence does not create the existence itself, and the evolution of the existence is autologous and natural; 5. non-existence is contained in (behind) the existence.

Just like the abstract concept of water, the non-existence itself is infinite and eternal. So like the water is before the world, and is the medium of the world, non-existence is also before existence and is the type medium of existence.

In Figure 2, the present existence is wrapped by the infinite non-existence. In the process of the self-evolution, the existence born in the non-existence and will return back to the non-existence, but the difference here is the existence of Three body mixing world of matter, information and time, which is more comprehensive and complex than the world in the WOT. Just like the relationship between the water and the world, non-existence does not directly create the existence, existence completes its transformation from non-existent by its own evolution process. The evolution of existence is natural and does not depend on non-existence.

Figure 2. Diagram of existence and non-existence [10].

3. Existence and Non-Existence

The water mentioned in the previous chapters is prototype taken from the nature, but through the philosophy's abstraction, they have been abstracted from the nature to be counterposed with the world itself. Just like the abstracted concepts of other ontologies, the water becomes the mediums or foundation after the world appears or the meta-state before the world exists. And as well, those ontological elements keep a constant, unique and stable state, affording a context for the continuous development of the world. Meanwhile, they not only exist behind the world, but also exist behind or within every existence. As well, the non-existence also is contained in the existence.

So behind the existence, there are no unique, eternal and constant things, which not only implies the ridiculousness of the diverse metaphysical concepts in philosophy, but also points out the unreality of the so-called logics, laws and theorems in science. They are all point to metaphysical concepts. The metaphysical concepts actually come from human being's abstraction thinking habits. Human being are adept at summarize and explore the reasons and laws behind the changeable phenomena.

The abstracted concepts come from the direct concepts of nature, and are more complex, abundant and concise than direct concepts. And those concepts exist as the form of information. But the content of those concepts is different, especially those concepts of being described as pure, original, unique and same between the inner and the outer. When its content has no difference, it cannot exist, because the existence is embodied in the difference. So in the other angle, now that there is no a unique, eternal and constant existence form behind the existence, then what behind the "existence" can only be "non-existence".

And all content of those ultimate metaphysical concepts in the history of philosophy point to this non-existence world. And meanwhile, the existence and non-existence are inseparable. That what connects the existence and non-existence is the time, it should be the medium between existence and non-existence. Meanwhile, the existence and non-existence have some levels and dimensions, and while one thing is existence in one dimension, it probably is non-existence in another dimension.

Conflicts of Interest: The authors declare no conflict of interest.

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