

The theory on thing's limits. Part 4: The definition of philosophy

Jian DING *

(Retired, Integrated Electronic Systems Lab Co. Ltd., Jinan 250100, China)

Abstract: Reasoning is a necessary condition of philosophy. And inertia is shown to be characterized by continuity, which is a necessary condition for reasoning in reality. There is continuity between truth and the corresponding objective things, which has always been an absence in philosophy. It is precisely because of this absence that ambiguity occurs when a reasoning process in reality reaches between being and non-being. Thereby leading to the definition for "philosophy" has been in an inconclusive dilemma. Philosophy is the reasons summed up by human beings in the processes of exploring the laws of nature and gradually cognizing truths. These reasons can involve all knowledge, according to whether they exist in reality to distinguish different domains, which can be divided into three parts: science, metaphysics and mathematics. Truth must have absoluteness and immutability, does not exist in reality, and belongs to the category of metaphysics. Therefore, in the category of metaphysics, only those contents that have continuity with the corresponding objective things in reality, have the necessary condition for belonging to philosophy. Once in this way to define what are contained in metaphysics, the definition for "philosophy" will come naturally. In the reality, everything contains two sides that are both opposite and unified. And as "background", metaphysics is also indispensable. Otherwise, it is impossible to clearly distinguish the two opposing sides and reach a consensus, thereby ignoring the continuity that exists between truth and the corresponding objective things. Therefore, the unity of opposites should be a ternary theory. The three are indispensable, cause and effect to each other, co-birth and co-annihilation.

Key words: philosophy; ternary theory; metaphysics; unity of opposites; continuity; fairness

PACS: 01.; 01.70.+w; 45.20.D-; 01.90.+g

* Corresponding author introduction: Jian DING, Male, Retired, metaphysics and physics. E-mail: jiandus@163.com

1. Introduction

It has been pointed out in the previous article ^[1] that due to the failure to grasp the correct research direction and still insist that an electron could not be further broken down, there has been a fatal error in the basic part of modern physics. This is not an alarmist, because it is just like the old "Geocentric Theory" to make that modern physics has been fettered here, and lingered for a hundred years, with grotesque theories, and a dilemma. And based on Newton's first law, which is a key to solve this problem ^[2]. Because it can look at the overall situation and find the correct research direction.

This article is the fourth part of full text of "The theory on thing's limits" (It can be represented by "P4", the rest may be inferred by analogy), which aims to discuss the definition for "philosophy". For more than 2,000 years, the definition for "philosophy" has been in the state of "Blind Men and the Elephant" and a state of endless debates that each aired his own views, and unable to reach a consensus. The focus of the debate lied in whether it was conclusive or inconclusive exactly. In philosophy classes, this was called the self-questioning of philosophy. As for the result of questioning, it has been in an inconclusive state so far.

And as the most fundamental concept in all human knowledge, questioning for "philosophy" has been a process that must be faced. Thereupon, when teaching, some teachers could only list again the worldview, values, historical view, view of life, religion, art, dialectics, and methodology one by one. And then told the students that once there was the conclusion, it would become a scientific problem. Such an explanation, was although full of helplessness, but also difficult to get rid of the suspicion of prevarication. But it seems to reveal that there was a consensus in their subconscious that there was an essential difference between science and philosophy in terms of the domain of definition.

As far as the group of philosophers is concerned, the wise ones are of course the majority. So, there is another explanation for the inconclusive. That is, the description for "philosophy" can only be expressed by "what it is not", but not by "what it is". And the result of doing so can only be endorsement for the inconclusive. But it is thus revealed that the reason why "what it is not" is used to judge is because there is always a difference between each proposed definition and the original intention of "philosophy", and it is impossible to reach a consensus that there is absolutely no error.

In other words, metaphysics belongs to philosophy, but those definitions cannot cover it.

2. The philosophy in "Blind Men and the Elephant"

"Blind Men and the Elephant" ^[3], this parable came from ancient Indian Buddhist scriptures, it warned us to be not able to use one-sided view to treat overall problem. Or else, there would be a state of endless debates that each aired his own views. The reason is that the debaters put themselves in the midst of the event, so it is difficult to look throughout the panorama clearly. Just as Chinese poet Sushi (AD 1037-1101) said, "I see not the true face of Lushan Mountain because I am in the midst of the mountain.

This parable may seem simple, but the philosophy implied in it is very profound. It reminds us that as long as we are in the midst of an event, the cognitions obtained must be biased. But if you can practice repeatedly based on objective facts, the cognitions obtained will gradually approach the truth of the event. The principle of seeking limit in mathematics, gradually approaching the limit value by the way of infinite subdivision, it is abstracted from the physical processes of identifying truth. Among them, the truth corresponds to the limit value in mathematics, which does not exist in reality and belongs to the category of metaphysics.

Therefore, in reality, the processes of identifying truth can only be gradually approached by repeated practices. When the difference between the obtained cognition and the truth can be an arbitrarily small value, according to the inertia principle, this difference value can be just made up by the arbitrarily small value that maintains the inertia. That is to say, once accord with the norm for identifying truth in P1 ^[4], the truth will be identified.

Do not make light of this type of arbitrarily small values, where truth resides. In reality, everything is always in the process of change. The positions they are located at every instant, there is going to be such a type of arbitrarily small values to be added along the directions of change.

It is such a type of "arbitrarily small values" that constitutes the absolute position and boundary of everything in reality, which can also be called "background". Otherwise, where is the inertia? How can continuity be explained? This means that our reasoning process can break through the bondage of finite thinking, from the quantitative change of real space have gone deep into the qualitative change of ideal realm, and extend the philosophy of materialism to the category of metaphysics.

That is to say, there is continuity between truth and the corresponding objective things. Whether it is Eastern philosophy or Western philosophy, in the basic part of its theory, this is a absence that has existed for more than two thousand years. And this absence has constituted the dividing line between being and non-being in reality, which is either far in the horizon, or in front of us, and seems to be everywhere. Thereupon, ambiguity occurs when the reasoning process in reality reaches between being and non-being.

Some stop here, such as the value c of light speed in vacuum. The ambiguity lies in the fact that there is no consensus as to whether it exists in reality. And some others, such as every absolute point position on number axis, which does not exist in reality, but actually, can be passed over ambiguously. This has resulted in the absence of its intrinsic mechanism. It is precisely because of this absence that many contents in metaphysics are forced into a state of seeming like being but as if non-being. Thereby leading to the definition for "philosophy" has been in an inconclusive dilemma.

And there is continuity between truth and the corresponding objective things, which is precisely where the highlight of the "The theory on thing's limits" that I created is. The theory is applicable to all fields of knowledge, and it is to provide an effective method for testing authoritative theories, clarifying chaos, and deriving new knowledge. Once a consensus is reached, it is conducive to the unification of Eastern and Western philosophies. After all, they are all exploring the same natural law.

3. The definition of philosophy

Philosophy is the reasons summed up by human beings in the processes of exploring the laws of nature and gradually cognizing the truths. Among them, the laws of nature refer to the objective existence of things and their laws of motion. And truth belongs to reason, is the knowledge in human thought.

Strictly speaking, the laws of nature are objective existences and precede human cognitions. And philosophy is the cognitions obtained by human beings through explorations, thoughts and summarizations. These cognitions can involve all knowledge. In other words, philosophy can cover all knowledge known and unknown to mankind.

According to whether it exists in reality to distinguish different domains, all knowledge can be divided into three parts: science, metaphysics and mathematics. Drawing on Aristotle's definition for

reference, metaphysics was the first philosophy, and the knowledge (such as truth) contained in it does not exist in reality; science was the second philosophy, which was defined as all knowledge except metaphysics and mathematics. It can be seen that the relationship between science and metaphysics, just like the process of seeking limit in mathematics and the corresponding limit value, which belong to two different domains of definition, respectively.

Metaphysics has also been called theology, and the Chinese scholar Yan Fu (1854-1921) also once translated it into "dark learning". This means that in the philosophical category, any reference to the terms such as the first philosophy, theology or dark learning, should be considered to refer to metaphysics. Truth belongs to the category of metaphysics, such as noumenon, axiom or postulation, absolute motion and absolute fairness, etc. They all must have absoluteness and immutability, and do not exist in reality. That is to say, their "being" has been only as a "background (or support)" for the science and related mathematics.

Don't make light of this "background". In the reality, everything contains two sides that are both opposite and unified. But if without this non-being background, it is impossible to clearly distinguish the two opposing sides and reach a consensus, thereby ignoring the continuity that exists between truth and the corresponding objective things. And this is precisely the root cause why "philosophy" has been in an inconclusive state so far. Therefore, the unity of opposites should be a ternary theory. The three are indispensable, cause and effect to each other, co-birth and co-annihilation.

For example, according to the discussion in P1, the point position of the natural number 1 on number axis is composed of two sets of point positions that are greater than and approach 1 and smaller than and approach 1. And Between the two sets, although the point position of absolutely accurate 1 does not exist in reality, but as a noumenon, which is the "background" that can clearly distinguish the two opposing sides. Therefore, the point position of the natural number 1 on number axis, based on the continuity that exists between truth and the corresponding objective things, is produced by three parts together.

That is to say, in reality, metaphysics is indispensable. In the "Lao-Tzu" ^[5], there is such a sentence, "Everything bears Yin and embraces Yang, and the Chongqi is regarded as harmony." Among them, the "Yin" and "Yang" refer to two opposing sides, while the "harmony" means unity, but it must be achieved through the "Chongqi". The highest realm of the "Chongqi" is called as the "Taichong", that is, the middle boundary line of absolute balance (or absolute fairness) between the

opposing sides. Just like the absolute point positions on number axis, do not exist in reality and belong to the category of metaphysics. But as "background", these noumena (truths) are indispensable. Because their "existence", is to clearly distinguish the two opposing sides, and reach a consensus that there is absolutely no error.

This means that the unity of opposites should be a ternary theory, and its internal mechanism is the continuity that exists between truth and the corresponding objective things. With it, the "the three begets all things of the world" in "Lao-Tzu" ^[5] can correspond to the philosophical theory of "one is divided into three" ^[6] and be reasonably explained. This is conducive to the unification of Eastern and Western philosophy.

4. Using truth to restrict authoritative theories

As far as the current state is concerned, people tends to call generally those cognitions that are closer to the truths or of authoritative scholars as philosophy, and many disciplines have been derived from this. Obviously, this is not strict. Because as long as put themselves in the midst of event, the cognitions obtained are bound to exist deviations. However, as the pursuit for truth, repeated practice and gradually to reduce the deviations, which should be an inevitable course and be respected.

But if left unchecked without restraint ^[7], it will eventually lead to two distinct processes and outcomes. The former is based on objective facts, constantly approaching and cognizing truth. And the latter, but has gone astray. Just like that old saying that a minimal deviation might result in wide divergence. So the final result is a paradox. If after checked, there is no problem in the reasoning processes of the both based on objective facts. Then, having ignored that there must be continuity between truths and the corresponding objective things as well as in the reasoning process in reality, should be the problem of the latter that lies.

For example, as discussed earlier, in the uncertainty principle, it was wrong to default that an electron would not be further broken down. Although the principle was established by researchers of the time on the basis of a large number of experimental data, but the conclusion reached, that was, the momentum or position of moving electrons lost continuity, which has offended a truth.

Physics, it was the earliest by the discipline derived from philosophy. As a truth, Newton's first law of motion is also known as the law of inertia. According to this law, if a moving electron loses

its continuity, the means that it loses its inertia, that is, it loses its mass. Because measuring the measure of magnitude of an object's inertia is mass. This means that the uncertainty principle has offended the truth. The fallacy lies in that the mass of an electron actually can be randomly lost and recovered again. At that time, if could reflect on and search for carefully, it was possible to find that electromagnetic radiation had taken away a part of the static mass that originally belonged to the electron. In other words, the continuity of moving electrons has not lost and the uncertainty principle has been wrong. ^[1]

But it has been very regrettable that those scientists at that time did not really understand Newton's first law. They did neither know that there was continuity between truth and the corresponding objective things, nor be clear that the evolution of everything in reality all must have continuity. Therefore, after coming to this erroneous conclusion that the momentum or position of the moving electrons had lost continuity, they did not use Newton's first law to restrict it.

Just like that old saying that a minimal deviation might result in wide divergence. As a result, modern physics has gone astray. For example, when faced with this physical phenomenon of cosmic redshift, they did not know that electromagnetic radiation would take away a part of the static mass that originally belonged to the photons, which was the primary factor causing the cosmic redshift. Instead, used the Doppler Effect as an experimental basis, and the Big Bang theory was deduced. so, which was a paradox.

To this day, the rest mass of an electron is still defined as a physical constant. And the basis of the definition was only the statistical values obtained from a large number of the experimental data when the electrons just left the atom and were moving in a state of low-speed. Since this physical constant has been a statistical value, then according to the truth, that is, there is only likeness but no absolutely identical in reality, which has been proved that the static mass of every electron is different.

As for how much error there is exactly between the static mass of each electron and the physical constant, many physicists today all have the conditions and abilities to determine it. But it has to be admitted that in reality, the development of anything has inertia, and the same is true of human cognition of the laws of nature. It is much easier said than done if you want to correct an authoritative theory that has prevailed for two hundred years. Looking through the history of science, we can get to know that it may take several generations of efforts if want to correct that kind of error

like the ancient "Geocentric Theory".

5. The focus of philosophical research

Philosophy can involve all disciplines. And each discipline, like a tributary formed by the source of rivers, is branched out from philosophy. This "source" is the laws of nature. Philosophy, on the other hand, is the reasons summed up by human beings in the processes of exploring the laws of nature and gradually cognizing the truths, which can be divided into three parts: the first philosophy (metaphysics), the second philosophy (science) and mathematics. In other words, each discipline branched out from philosophy can contain the contents of these three parts. But in the process of reasoning must pay attention to continuity, especially in the joint part between being and non-being in reality, should be properly handled.

As a necessary condition, science is the pursuits of truth in the processes of repeated practices. The results obtained from scientific experiments are objective existence, but not unchanging. And truth have absoluteness and immutability, can be by the continuity with the corresponding objective things to test science. Therefore, science needs truth, but truth does not belong to the category of science. Philosophy, on the other hand, is different and should contain all the elements that are attributed to metaphysics. This is precisely the reason why it has been so difficult to define "philosophy" so far. Similarly, when you feel that even "science" is hard to define, in which must have been mixed in the contents that should have been attributed to metaphysics. On the surface, how many elements exactly are there that are attributed to metaphysics? It is impossible to determine. But in essence, there is still a lack of consensus on that there is continuity between truth and the corresponding objective things.

Another is the lack of consensus on Newton's first law. The law is also known as the law of inertia, the body described therein is unaffected by forces, no matter it is stationary or moving along a straight line in uniform motion, its motion state is absolute (or ideal), does not exist in reality, and should have been attributed to metaphysics. Therefore, the law is a truth and can be applied to all disciplines. Especially in the field of physics, the coordinate system established according to this has described the absolute space-time of Newtonian mechanics. Only with this as the criterion, can we start from the consensus of absolute no error to cognize the changes of objective things in reality. Thereupon, the law was put under the field of physics. Although it has also called the law of inertia,

but as a necessary condition for reasoning in reality, there has been no real understanding of the intrinsic mechanism that produced inertia, thereby ignoring the continuity that has existed between truth and the corresponding objective things. So, exactly does this law belong to the category of science or philosophy? And what is its basis? It should be reflected on and to reach a consensus.

Furthermore, the characteristic of inertia shows as continuity, which is also a necessary condition for reasoning in reality. And reasoning, in turn, is a necessary condition for philosophy. If there is no continuity, there can be no reasoning, and how can philosophy exist? Therefore, in the category of metaphysics, only those contents that have continuity with the corresponding objective things in reality, have the necessary conditions for belonging to philosophy, which should be the focus of philosophical research in the future. In other words, once by this way to define what are contained in metaphysics, the definition for "philosophy" will come naturally.

As far as that there is continuity between truth and the corresponding objective things is concerned, once a consensus is reached, it is equivalent to have achieved the goal that Sir Isaac Newton pursued throughout his whole life. That was, theological (metaphysical) thought and scientific ideal were closely related, which was an organic whole, and the wisdom in one domain might enlighten the wisdom in another.^[2]

The theory is applicable to all fields of knowledge, for example, absolute fairness, has absoluteness and invariance, does not exist in reality, and belongs to the category of metaphysics. As a truth, its characteristic is that it cannot be proved by empirical methods, and can only be gradually approached by repeated practices. Thereupon, in the process of gradually approaching the absolute fairness this truth, you will find that many famous philosophies or beliefs, such as Human beings are created equal, Real fairness shared by all, Communism, and the Golden mean, etc., all seem to be gathered here.

As far as the pursuers of these beautiful beliefs are concerned, the life goal pursued should have been to preside over fairness under heaven. But if they neither understand that the common noumenon (truth) of these beliefs is the absolute fairness, nor do that there is continuity between the noumenon and the corresponding objective things, then in the face of interests, the relationships between them may be changed from comrades to enemies.

6. The unity of opposites should have been a ternary theory

Politics came into being when human nature was placed in interests and beliefs. Politics is not just about endless debate and each airing his own views, but a concentrated expression of competing for the ownership of interests. Among them, war is the continuation of politics, which is to achieve political ends by means of violence. Who would have expected that there were some hostile two sides, their respective beliefs pursued, which seemed to have different names, but were actually the same origin.

Obviously, if the two sides could realize that there was a common noumenon (truth) between their respective beliefs pursued, that was absolute fairness. So, the two sides were comradeship. There were also conflicts of interests among comrades, but which did not constitute contradictions between ourselves and the enemy, and could accommodate each other and coexist peacefully.

They should have been comrades, but turned into enemies, why? The key was the failure to recognize that there was continuity between truth and the corresponding objective things, and even the beliefs pursued stopped at reality. As a result, the nature of these beliefs has been become a goal that can be pursued in reality. And as long as being goals that exist in reality, even if they share one and the same noumenon, there are bound to be differences. Therefore, the so-called struggle of beliefs means that the hostile two sides all want to place their own goals pursued in the position that should have been belonged to the truth. In terms of politics, it is the so-called ideological battle.

The purpose of democracy is for fairness and belonged to the category of politics. The major social systems in the world today can be distinguished by Western democracy and Eastern democracy. The idea of Western democracy was formed early and more mature. Its characteristic has been enacted by the strong and given priority by the strong. Eastern democracy, on the other hand, has evolved from the feudal system and borrowed many ideas from Western democracy. Its characteristics has been often named after the ruler's name or theory.

If in people's consciousness, these democratic ideas named by various names cannot be matched with Eastern democracy, then as long as the word "democracy" is mentioned, the idea of Western democracy will appear in the sub-consciousness of many people and serve as a criterion. As a result, these ideas that should have been belonged to Eastern democracy but have been named by various names, often suffer a loss comparatively. In other words, there are always far fewer "comrades" who

believe in eastern democracy than those who believe in western democracy. In terms of building a community with a shared future for mankind, this is an area that still needs to be improved.

Western democracy and Eastern democracy are two aspects that are both opposed and united. But there is a third aspect to consider. As the "background", absolute democracy or absolute fairness, although it does not exist in reality and belongs to the category of metaphysics, but is also indispensable. Otherwise, you would not be able to clearly distinguish the opposing sides and reach a consensus. Only then, based on the continuity that exists between truth and the corresponding objective things, will the mechanism of unity become apparent. This means that the law of the unity of opposites of contradictions should be a ternary theory.

Finally, it must be pointed out that in the process of approaching absolute democracy or absolute fairness constantly, productive forces will also tend to zero with that. That is to say, when human nature is placed in interests and beliefs, it is not true that the more democratic and fair a social institution is, the better it will be.

7. Conclusion

Reasoning is a necessary condition of philosophy. And inertia is shown to be characterized by continuity, a necessary condition for reasoning in reality. Therefore, if there is no continuity, there can be no reasoning, and how can philosophy exist?

There is continuity between truth and the corresponding objective things, which has always been an absence in philosophy. And this absence has constituted the dividing line between being and non-being in reality, which is either far in the horizon, or in front of us, and seems to be everywhere. It is precisely because of this absence that many contents in metaphysics are forced into a state of seeming like being but as if non-being. Thereupon, ambiguity occurs when the reasoning process in reality reaches between being and non-being. Thereby leading to the definition for "philosophy" has been in an inconclusive dilemma.

Not only that, these absences also led to a series of cognitive errors, and involving various disciplines. In previous articles, there have been a few examples. If tracing its mechanism, these cognitive errors have one thing in common, that is to place an existing goal in reality in the position that should have belonged to the truth.

Philosophy is the reasons summed up by human beings in the processes of exploring the laws of

nature and gradually cognizing the truths. These reasons can involve all knowledge, according to whether they exist in reality to distinguish different domains, which can be divided into three parts: science, metaphysics and mathematics.

Truth must have absoluteness and immutability, does not exist in reality, and belongs to the category of metaphysics. Therefore, in the category of metaphysics, only those contents that have continuity with the corresponding objective things in reality, have the necessary condition for belonging to philosophy. In other words, once in this way to define what are contained in metaphysics, the definition for "philosophy" will come naturally.

In the reality, everything contains two sides that are both opposite and unified. And as "background", metaphysics is also indispensable. Otherwise, it is impossible to clearly distinguish the two opposing sides and reach a consensus, thereby ignoring the continuity that exists between truth and the corresponding objective things. Therefore, the unity of opposites should be a ternary theory. The three are indispensable, cause and effect to each other, co-birth and co-annihilation. Once a consensus is reached, it is conducive to the unification of Eastern and Western philosophies. After all, they are all exploring the same natural law.

References

- [1] Jian DING. 2021. “The theory on thing's limits. Part 3: The root cause of modern physics' century-long wandering” OSF Preprints. December 13. DOI: [10.31219/osf.io/q3vmp](https://doi.org/10.31219/osf.io/q3vmp)
- [2] Jian DING. 2021. “The Theory on Thing's Limits. Part 2: A Brief Analysis of the New Knowledge of Newton's First Law.” OSF Preprints. June 29. DOI: [10.31219/osf.io/ytxf](https://doi.org/10.31219/osf.io/ytxf)
- [3] Sakyamuni. Dirghagama-sutra (Vol. 19) [M]. Buddhayasas, Zhu Fonian. Beijing: Sino-Culture Press, 2013: 609-610.
- [4] Jian Ding (2022). The Theory on Thing's Limits Part 1: The Norm of Identifying Truth. EAS J PsycholBehavSci, 4(4), 101-104. DOI:[10.36349/easjpbs.2022.v04i04.001](https://doi.org/10.36349/easjpbs.2022.v04i04.001)
- [5] Wang B, Lou Y L. The Collation and Explanation of Tao Te Ching by Lao Tzu [M]. Beijing: Zhonghua Book Company, 2008: 117, 110. (in Chinese)
- [6] Pang P. SANSHENG WANWU (The three begets all things of the world) [M]. Beijing: Capital Normal University Press, 2011. (in Chinese)
- [7] DING. The Research of Using Truth to Restrict Authoritative Theories. Journal of Philosophy and Ethics. 2020; 2(1): 43-50. [Published online](#)

物极理论 4：哲学的定义

丁健*

积成电子股份有限公司（已退休） 中国济南 250100

摘要：推理是哲学的必要条件。而惯性的特征显示为连续性，是在现实中推理的必要条件。真理与所对应的客观事物之间具有连续性，这是哲学中一直存在的缺失。正是因为这个缺失，当现实中的推理过程进行到存在与不存在之间时，含混出现了。从而导致对“哲学”的定义，一直处于无定论的窘境。哲学，是人类在探索自然规律并逐渐认知真理的过程中，所总结出的道理。这些道理可涉及到全部知识，依据在现实中是否存在来区分不同的定义域，可以划分为科学、形而上学和数学三个部分。真理，必须具有绝对性和不变性，在现实中是不存在的，归属于形而上学的范畴。因此，在形而上学的范畴中，只有那些与现实中所对应的客观事物具有连续性的内容，才具备归属于哲学的必要条件。一旦以这种方式来界定形而上学中所包含的内容，对于“哲学”的定义也就水到渠成了。在现实中，任何事物都包含着既对立又统一的两个方面。而作为“背景”，形而上学也是不可或缺的。否则，就无法清晰地地区分对立的双方并达成共识，从而忽略掉真理与相应的客观事物之间所存在的连续性。因此，对立统一应是三元论。三者缺一不可，互为因果，同生共灭。

关键词：哲学；三元论；形而上学；对立统一；连续性；公平

中图分类号：B01；B081.1；N02；O211.4

The theory on thing's limits. Part 4: The definition of philosophy

Jian DING

(Retired, Integrated Electronic Systems Lab Co. Ltd. Jinan 250100, China)

Abstract: Reasoning is a necessary condition of philosophy. And inertia is shown to be characterized by continuity, which is a necessary condition for reasoning in reality. There is continuity between truth and the corresponding objective things, which has always been an absence in philosophy. It is precisely because of this absence that ambiguity occurs when a reasoning process in reality reaches between being and non-being. Thereby leading to the definition for "philosophy" has been in an inconclusive dilemma. Philosophy is the reasons summed up by human beings in the processes of exploring the laws of nature and gradually cognizing truths. These reasons can involve all knowledge, according to whether they exist in reality to distinguish different domains, which can be divided into three parts: science, metaphysics and mathematics. Truth must have absoluteness and immutability, does not exist in reality, and belongs to the category of metaphysics. Therefore, in the category of metaphysics, only those contents that have continuity with the corresponding objective things in reality, have the necessary condition for belonging to philosophy. Once in this way to define what are contained in metaphysics, the definition for "philosophy" will come naturally. In the reality, everything contains two sides that are both opposite and unified. And as "background", metaphysics is also indispensable. Otherwise, it is impossible to clearly distinguish the two opposing sides and reach a consensus, thereby ignoring the continuity that exists between truth and the corresponding objective things. Therefore, the unity of opposites should be a ternary theory. The three are indispensable, cause and effect to each other, co-birth and co-annihilation.

Key words: philosophy; ternary theory; metaphysics; unity of opposites; continuity; fairness

* 作者简介：丁健（1953-），男，已退休。主要研究方向：Metaphysics and physics... E-mail: jiandus@163.com