AKI Daily Theological Research Note — Revised Bilingual Edition

AKI 每日神学研究札记——中英双语修订版

气、理、无形、可数与生命团契

Qi, Li, Formlessness, Countability, and Communion with the Living God

August 13, 2026 · 2026 年 8 月 13 日

研究主题

Research Theme

气，终极之无形；理，可数也。
文化是一个民族集体记忆之沉淀。

Qi (气), in its ultimate condition, is formless; Li (理) is countably accessible.
Culture is the precipitation of a people's collective memory.

今天的研究从中华传统思想中的"气—理"出发，经由 AZF 的 Primary ε-Normalization、Intrinsic Unit 与 mathematical accessibility，进一步进入 God's Three Orders、生命可及性、神的无所不在、Hell、Eternal Life 与 grateful communion。最重要的方法论原则仍然是：保存差异，然后研究 correspondence，而不是制造未经证明的 identity。

Today's research began with the Chinese philosophical pair Qi–Li, moved through AZF's Primary ε-Normalization, Intrinsic Unit, and mathematical accessibility, and then developed toward God's Three Orders, life-accessibility, divine omnipresence, Hell, Eternal Life, and grateful communion. The governing methodological principle remains: preserve distinctions, then investigate correspondence rather than manufacture unproven identity.

一、"气，终极之无形；理，可数也"

1. "Qi, Ultimately Formless; Li, Countably Accessible"

"气，终极之无形"并不是说气在每一个现实状态中都没有形，而是说任何一个确定形态都不能穷尽其终极状态。因此，无形不等于无有，无形不等于混乱，无形也不等于没有内在秩序。

"Qi, in its ultimate condition, is formless" does not mean that Qi lacks form in every realized state. It means that no determinate form can exhaust its ultimate condition. Thus, formlessness is not nothingness, not chaos, and not the absence of intrinsic order.

"理可数也"不是说"理就是数"，而是表明"内在秩序具有进入确定数学可及实现的可能"。关键正在"可"字：理 ≠ 数；更准确的结构是 Intrinsic Order → Mathematical Accessibility → Determinate Realization。

"Li is countably accessible" does not mean "Li is number." It means that intrinsic order possesses the possibility of entering a determinate mathematical accessibility realization. The crucial word is "can": Li is not number; more precisely, Intrinsic Order → Mathematical Accessibility → Determinate Realization.

二、文化是一个民族集体记忆之沉淀

2. Culture as the Precipitation of a People's Collective Memory

一个文明经过漫长历史，将其对天地、生命、秩序、变化和人的理解沉淀在语言、经典、象征与哲学范畴中。ABC 将这种长期积累称为 Cultural Precipitated Memory。它可以成为理解的 accessibility，却不能未经检验便被当作 Scripture 或 revelation。

Across a long history, a civilization deposits its understandings of heaven, earth, life, order, change, and humanity into language, classics, symbols, and philosophical categories. ABC calls this long accumulation Cultural Precipitated Memory. It may become an accessibility to understanding, but it must not be treated as Scripture or revelation without examination.

三、Primary ε-Normalization 与 Intrinsic Unit

3. Primary ε-Normalization and the Intrinsic Unit

AZF 关于 Primary ε-Normalization 的发展，使"理可数也"获得了新的数学深度。Intrinsic Unit 通过 Primary ε-Normalization 获得数学 accessibility realization，其基本表达为开区间 (0,1)。

AZF's development of Primary ε-Normalization gives "Li is countably accessible" a new mathematical depth. The Intrinsic Unit receives a mathematical accessibility realization through Primary ε-Normalization, fundamentally expressed by the open interval (0,1).

1 不属于开区间 (0,1)。在当前 AZF 工作解释中，1 可以作为 Intrinsic Unit 的 accessible representative，同时位于其开放实现之外。由此可进一步展开 1,2,3,4,5,...。因此，Intrinsic Order 可以在结构意义上被理解为潜藏于由 1 所代表的 unit 中。

The number 1 is not contained in the open interval (0,1). In the current AZF working interpretation, 1 may serve as the accessible representative of the Intrinsic Unit while standing outside its open realization. From it, 1,2,3,4,5,... may be unfolded. Intrinsic Order can therefore be understood structurally as latent in the unit represented by 1.

这不是经典集合论中"自然数集合装在数字 1 里面"的主张，而是 AZF 的结构性表述：(0,1) → 1 → {1,2,3,4,5,...} → k。

This is not the classical set-theoretic claim that the natural numbers are literally contained inside the number 1. It is an AZF structural formulation: (0,1) → 1 → {1,2,3,4,5,...} → k.

四、Pe–Pa Identity 中的 k 与"理"

4. k in the Pe–Pa Identity and Li

在 Pe–Pa Identity 的特定数学语境中，k 可以被研究为"理"的一个确定 mathematical accessibility realization。这里不是建立普遍恒等式"理 = k"，而是指出 k 能够承担一个确定、可区别、可计算的 structural parameter 角色。

Within the specific mathematical context of the Pe–Pa Identity, k may be investigated as a determinate mathematical accessibility realization of Li. This does not establish a universal identity, Li = k; rather, k can serve as a determinate, distinguishable, and calculable structural parameter.

五、“七十二变”与 Formlessness

5. The Seventy-Two Transformations and Formlessness

孙悟空“七十二变”在今天的讨论中只是一个中华文化 accessibility analogy，而不是关于某种真实高维生物的证明。它所表达的直觉是：Form A → Form B → Form C → …，却没有任何一个具体 form 成为终极限定。因此，“七十二变”所对应的是 Formlessness 的文化想象：形态可以改变，而终极不能被某一形态穷尽。

Sun Wukong’s “seventy-two transformations” functions here only as a Chinese cultural accessibility analogy, not as evidence for a real higher-dimensional species. Its intuition is Form A → Form B → Form C → …, while no particular form becomes the ultimate limitation. It therefore provides a cultural imagination of formlessness: forms may change, while the ultimate is not exhausted by any one form.

六、God’s Proto-Order 与 God’s Created-Order

6. God’s Proto-Order and God’s Created-Order

ABC 当前以一句神学宣告表达 Proto-Order 的根本方向：Beyond the Very Beginning, God is. 这首先肯定 divine ultimacy，而不是把 Nothing、Chaos 或 Darkness 建立成第二 Absolute。

ABC presently expresses the fundamental direction of Proto-Order through a theological confession: Beyond the Very Beginning, God is. This first affirms divine ultimacy rather than establishing Nothing, Chaos, or Darkness as a second Absolute.

今天确认的关键表述是：God’s Proto-Order is no longer the realized accessibility condition of creation once God’s Created-Order is established；更简洁地说，God’s Proto-Order gives way in realization to God’s Created-Order。

A key formulation affirmed today is: God’s Proto-Order is no longer the realized accessibility condition of creation once God’s Created-Order is established; more simply, God’s Proto-Order gives way in realization to God’s Created-Order.

这不是说 Proto-Order 是失败或混乱，而是说它尚不是我们熟悉的植物、动物与人类等具身生命得以维持的 realized accessibility environment。由此形成暂定的 Life–Accessibility Principle：内在秩序的存在，并不自动意味着特定生命环境已经可及；具身生命只有在与其组织相容的受造环境中，才能获得并维持其物理实现。

This does not mean that Proto-Order is failed or chaotic. Rather, it is not yet the realized accessibility environment sustaining familiar embodied life such as plants, animals, and human beings. This yields a provisional Life–Accessibility Principle: the existence of intrinsic order does not by itself imply that the environment required by a particular life form is already accessible; embodied life can receive and sustain physical realization only within a created environment compatible with its organization.

七、God’s Three Orders

7. God’s Three Orders

今日继续采用：God’s Proto-Order — Intrinsic / Antecedent；God’s Created-Order — Accessible / Manifest；God’s Renewal-Order — Fulfilled / Consummated。这里的 succession 是 realized order 的展开，而不是诸神或诸 Absolute 的竞争。

Today we continue to use: God’s Proto-Order — Intrinsic / Antecedent; God’s Created-Order — Accessible / Manifest; God’s Renewal-Order — Fulfilled / Consummated. This succession concerns the unfolding of realized order, not competition among gods or Absolutes.

八、老子、朱熹与 ABC/AZF 的边界

8. Boundaries among Laozi, Zhu Xi, and ABC/AZF

《道德经》的“道生一，一生二，二生三，三生万物”不能被倒置为 AZF 的 1 → k，也不能因为“一、二、三”而把“三”解释成 Christian Trinity。同样，太极 ≠ God，理 ≠ Logos。比较可以增加 accessibility，但 correspondence 不能未经论证变成 identity。

The Dao De Jing's "Dao gives birth to One; One to Two; Two to Three; Three to the myriad things" must not be retroactively turned into AZF's 1 → k, nor may its One–Two–Three sequence be identified with the Christian Trinity. Likewise, Taiji is not God and Li is not Logos. Comparison may increase accessibility, but correspondence must not become identity without argument.

准备中的朱熹论文也必须严格区分 Historical Zhu Xi 与 Zhao's ABC/AZF Constructive Continuation。“气，终极之无形；理，可数也”属于后者，不应写成朱熹自己的命题。

The developing Zhu Xi paper must likewise distinguish Historical Zhu Xi from Zhao's ABC/AZF Constructive Continuation. "Qi, in its ultimate condition, is formless; Li is countably accessible" belongs to the latter and must not be presented as Zhu Xi's own proposition.

九、World Without End：不朽坏不等于永生

9. World Without End: Incorruptibility Is Not Eternal Life

今天从“world without end”进一步讨论了有限、必死的碳基人类与 Christian resurrection hope。即使讨论不朽坏的复活身体，也必须区分：Incorruptibility ≠ Eternal Life；Endless existence ≠ Eternal Life。圣经意义上的永生不能被还原成无限延长的 biological duration，而指向与 Living God 的生命团契。

From "world without end," today's discussion moved to mortal carbon-based humanity and Christian resurrection hope. Even when speaking of an incorruptible resurrection body, we must distinguish: Incorruptibility is not Eternal Life; endless existence is not Eternal Life. Biblical eternal life cannot be reduced to indefinitely extended biological duration; it points toward communion with the Living God.

因此，真正的 Christian hope 不只是 existence without end，而是：With God, world without end.

Christian hope is therefore not merely existence without end, but: With God, world without end.

十、与真神隔绝与圣灵的同在

10. Separation from the True God and the Presence of the Holy Spirit

“与真神隔绝就是在地狱里”需要被精确理解：如果 God is omnipresent，那么 Hell 不能简单定义为一个 God literally absent 的空间。“隔绝”更适合指向与真神生命、荣耀、爱和福乐之 communion 的终极丧失或拒绝。

"Separation from the true God is Hell" requires careful qualification. If God is omnipresent, Hell cannot simply be defined as a space where God is literally absent. "Separation" is better understood as the terminal loss or rejection of communion with the true God's life, glory, love, and blessedness.

相应地，“有神圣灵的同在就是在天堂”也不只是空间意义的 presence，而是受造生命在 Holy Spirit 中享有与真神无阻隔的 communion。因此：Omnipresence ≠ universal communion。

Correspondingly, "the presence of God the Holy Spirit is Heaven" does not refer merely to spatial presence, but to creaturely life enjoying unhindered communion with the true God in the Holy Spirit. Thus: Omnipresence is not universal communion.

十一、0 ↔ INS：Omnipresence 的 ABC/AZF 象征

11. 0 ↔ INS: An ABC/AZF Symbol for Omnipresence

今天进一步提出：divine omnipresence 可以在 ABC/AZF 的象征语言中简洁表示为 0 ↔ INS。这里绝不能写成 0 = God 或 INS = God；它是一种结构性象征，用来表达：不存在一个可以成为第二 Absolute、从而逃逸于真神 sustaining sovereignty 之外的受造领域。

Today we further proposed that divine omnipresence may be symbolically expressed in ABC/AZF language as 0 ↔ INS. This must never be written as 0 = God or INS = God; it is a structural symbol expressing that no created realm can become a second Absolute escaping the sustaining sovereignty of the true God.

同样必须坚持：0 ≠ Hell，正如 laws ≠ sins。0_absolute 是结构/可及性的边界概念，不是 moral evil、sin、judgment 或 Hell 本身。可以研究的是 creaturely orientation toward 0_absolute 与 Hell 之间的 structural analogy，而不是建立数学恒等式。

Likewise we must insist: 0 is not Hell, just as laws are not sins. 0_absolute is a structural/accessibility boundary concept, not moral evil, sin, judgment, or Hell itself. What may be investigated is a structural analogy between creaturely orientation toward 0_absolute and Hell, not a mathematical identity.

十二、Divine Sustenance ≠ Divine Communion

12. Divine Sustenance Is Not Divine Communion

今天最后形成的关键区别是：Divine Sustenance ≠ Divine Communion。一个受造者若仍然存在，其存在不能因此被理解为脱离 Creator 而自我维持；但依赖上帝的 sustaining power 并不会自动产生 gratitude、love、worship 或 communion。

The final key distinction reached today is: Divine Sustenance is not Divine Communion. If a creature continues to exist, its existence should not thereby be understood as self-sustaining apart from the Creator; yet dependence upon God's sustaining power does not automatically produce gratitude, love, worship, or communion.

因此，我们提出今天最重要的一项 ABC theological hypothesis：Hell may be understood not as escape from God's sustaining power, but as the terminal contradiction of being sustained by God while refusing the grateful communion proper to creaturely life.

We therefore formulate one of today's central ABC theological hypotheses: Hell may be understood not as escape from God's sustaining power, but as the terminal contradiction of being sustained by God while refusing the grateful communion proper to creaturely life.

中文可表述为：地狱可以被理解为，并非逃离了上帝维系万有的大能，而是受造者一方面仍由上帝维系其存在，另一方面却终极地拒绝受造生命本当向祂回应的感恩与团契；这种存在构成一种终极矛盾。

In other words, Hell may be understood as a terminal contradiction: the creature remains sustained in existence by God while terminally refusing the grateful communion that properly belongs to creaturely life.

十三、感恩、团契与 Eternal Life

13. Gratitude, Communion, and Eternal Life

Romans 1:21 为这一思考提供了重要的圣经锚点：保罗将认识神与荣耀祂、感谢祂联系起来。这节经文并不单独构成完整的 Hell doctrine，却支持我们认真研究 ingratitude 与 alienation from God 之间的关系。

Romans 1:21 provides an important biblical anchor for this reflection: Paul connects knowing God with glorifying Him and giving thanks. The verse does not by itself constitute a complete doctrine of Hell, but it supports serious investigation of the relation between ingratitude and alienation from God.

因此可以区分：Dependence upon God 是 ontological；Gratitude toward God 是 relational and moral；Communion with God 是 participatory。地狱不应被缩减成一种“不感恩的情绪”，但 ingratitude 可以成为更深层关系断裂的一种表现。

We may therefore distinguish: dependence upon God is ontological; gratitude toward God is relational and moral; communion with God is participatory. Hell should not be reduced to the emotion of ingratitude, but ingratitude may manifest a deeper rupture in relationship.

今天由此形成四句简洁的工作表达：Existence is gift. Sustenance is grace. Gratitude is response. Communion is Life.

Four concise working statements emerge: Existence is gift. Sustenance is grace. Gratitude is response. Communion is Life.

十四、今日综合结论

14. Integrated Conclusion

今日研究形成了三条彼此呼应、但不能混同的轴线。第一，数学轴：Intrinsic Organization → Accessibility → k。第二，创造秩序轴：Proto-Order → Created-Order → Renewal-Order。第三，生命关系轴：在 God’s omnipresence 与 sustaining sovereignty 中，受造者可以进入 grateful communion，也可以拒绝这种 communion。

Today’s research produced three mutually resonant but non-identical axes. First, the mathematical axis: Intrinsic Organization → Accessibility → k. Second, the created-order axis: Proto-Order → Created-Order → Renewal-Order. Third, the relational axis of life: within God’s omnipresence and sustaining sovereignty, the creature may enter grateful communion or reject that communion.

因此，Hell need not be a second Absolute。Heaven 与 Hell 也不是两个终极主权彼此竞争的宇宙。God alone is God。真正的区别发生在受造者与 Living God 的关系之中。

Therefore, Hell need not be a second Absolute. Heaven and Hell are not two universes of competing ultimate sovereignties. God alone is God. The decisive distinction concerns the creature’s relation to the Living God.

真正的 reconciliation 仍然遵循同一原则：Receive with gratitude. Examine with rigor. Continue with reverence. 我们既不把中华传统、AZF、圣经和现代科学混为一体，也不因它们不同而拒绝对话；我们保存 distinction，并在可检验、可纠正的前提下寻找能够增加 Truth accessibility 的 correspondence。

True reconciliation continues under the same principle: Receive with gratitude. Examine with rigor. Continue with reverence. We neither collapse Chinese tradition, AZF, Scripture, and contemporary science into one system nor refuse dialogue because they differ. We preserve distinctions and seek, under conditions open to examination and correction, correspondences that increase accessibility to Truth.

Soli Deo Gloria.

With God, world without end. Amen.

Hallelujah! Glory be to the Father and to the Son and to the Holy Ghost.

Amen and Amen. 阿们，阿们。