

# Accepted Manuscript

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Joseph E. Brenner

PII: S0079-6107(17)30079-2

DOI: [10.1016/j.pbiomolbio.2017.08.006](https://doi.org/10.1016/j.pbiomolbio.2017.08.006)

Reference: JPBM 1251

To appear in: *Progress in Biophysics and Molecular Biology*

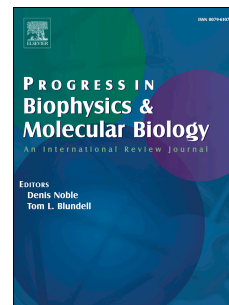
Received Date: 23 April 2017

Revised Date: 6 August 2017

Accepted Date: 13 August 2017

Please cite this article as: Brenner, J.E., Linking the Tao, biomathics and information through the logic of energy, *Progress in Biophysics and Molecular Biology* (2017), doi: 10.1016/j.pbiomolbio.2017.08.006.

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# The Necessary Conjunction of the Western and Eastern Thought Traditions for Exploring the Nature of Mind and Life

## Linking the Tao, Biomathics and Information through the Logic of Energy

Joseph E. Brenner, Ph.D.

### *Abstract*

The knowledge accumulated in West and East is incomplete in different ways. The mainstream Western approach has contributed the basis for modern science, but indications have appeared in the Western literature that something has been missing in it that Eastern thought could offer. This paper explores the similarities and differences between Eastern and Western approaches to knowledge and whether a trend exists toward their conjunction or convergence. I suggest that a process of conjunction of these different modes of exploration of what the concepts of 'Life and Mind' really entail, at the interface of philosophy and science, is taking place in the areas of information and biomathics. These conjunctions in China and in the West are characterized by scientific and philosophical systems which are holistic rather than reductionist. I argue that a non-standard, non-truth-functional logic of energy, based on the work of Stéphane Lupasco (1900-1988), provides a thread linking these approaches. Grounded in modern physics, it can describe the qualitative changes which are the focus of Chinese thought. In biology, Lupasco showed how the principles of this logic of dynamic relations operate in intra- and inter-cellular processes and at higher levels of organization. This paper supports key, primarily Chinese concepts and critiques the logical and categorial distinctions underlying and restricting the Western world-view. The paper also supports the implicit openness of Integral Biomathics to qualitative Eastern perspectives. Its finality is to find, from the conjunction, "better ideas for better exploration" of the nature of mind and life. This is not an academic exercise but a moral imperative for both Eastern and Western society.

### *Keywords*

biomathics; complementarity; contradiction; energy; information; interactivism; logic; philosophy; science; separation (separability)

## **1. INTRODUCTION**

### **1.1 Life – Mind – World: Science and Philosophy**

As a species, humans have a unique capacity for recursive thought about themselves and their environment – their minds, their lives, the world and the fact of their existence in it. Beyond immediate experience, all transmitted human thought – knowledge - is the result of some combination of observation, introspection, trial-and-error and ultimately of experiment. However, major temporal and cross-cultural differences exist in how that capacity has been and is being understood, developed and expressed.

These differences can be roughly associated with the geographical meta-historical spread of human civilizations in the northern hemisphere: the canonical model is a division of the cognitive world into an 'East' and a 'West'. In the West, the tendency was toward codification of knowledge into separate academic disciplines, increasingly differentiated and specialized, especially in the area of experimental science. In the East, central to knowledge were and are the classical critical insights of Chinese and Japanese philosophy - the Tao and Ch'an (Zen) and the

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