

Book of Abstracts

The 4th International Seminar on Biocosmology and
The 3rd International Conference on Comparative Studies of Mind

제 4회 국제바이오코스몰로지세미나 제 3회 국제비교마음학회 (ICCSM)

December 14-15, 2012,

Chung-Ang University Seoul, Korea

Biocosmology and the Individual Development 바이오코스몰로지와 인간 발달



14 Dec 2012, 09:00-12:00, Seminar room, 11th floor, R&D Center, Chung-Ang Univ.

14 Dec 2012, 14:00-18:00, Faculty Meeting Room, Law School Building, Chung-Ang Univ.

15 Dec 2012, 09:00-18:00, Faculty Meeting Room, Law School Building, Chung-Ang Univ.

14:00-18:00, B106, Law School Building, Chung-Ang Univ.

2012년 12월 14 (금) 오전9:00-12:00, 중앙대학교R&D Centre 11층 세미나실

오후14:00-18:00, 중앙대학교법학관 (303동) 6층601호 교수회의실

2012년 12월 15 (토) 오전09:00-18:00, 중앙대학교법학관 (303동) 6층601호 교수회의실

오후14:00-18:00, 중앙대학교법학관 (303동) B1층 106호

Hosted by: The Institute of Chung-Ang Philosophical Studies, Biocosmological Association, The Society of Mind Studies

Host Organizer: The Institute of Chung-Ang Philosophical Studies

Supported by: The Institute of Chung-Ang Philosophical Studies, Chung-Ang University

주최: 중앙철학연구소, BCA, 한국마음학회 주관: 중앙철학연구소 후원: 중앙철학연구소, 중앙대학교

Invitation

It is a great pleasure to announce the opening of the 4th International Seminar on Biocosmology and the 3rd International Conference on Comparative Studies of Mind (ICCSM). This year, the seminar and the conference are held at Chung-Ang University, Seoul, Korea. This meeting is conducted by the Biocosmological Association, the Society of Mind Studies, and Chung-Ang University. The theme of the conference is “Biocosmology and the Individual Development”.

We treat Biocosmology as a form of neo-Aristotelism, thus recognizing Bio-universality for all the levels of the organization of life: biological, ecological, anthropological, socio-cultural, and global evolutionary or cosmist levels. The Biocosmology supports the genuine idea about the original symmetry between the whole Universe and each living subject. The Biocosmological Association was established in 2010 in Veliky Novgorod (Russia) and The Asian Centre for Biocosmology (neo-Aristotelism) and Mind Studies is opening with the 2012 Seminar at Chung-Ang University.

Many research results on mind will be presented at the Conference and diverse points of view and approaches will be exchanged. The research on ‘Mind’ is ongoing subject in such fields: philosophy, psychology, literature, anthropology and humanities at the same time natural sciences and engineering, i.e. medicine, neuroscience, artificial intelligence and biology are inquiring the ‘Mind’ in various ways. Furthermore, the recent Biology and neuro-scientific approaches made great leaps and brought outstanding arguments and discourses. In this conference, we have the chance to see the panoramic views of Asian and Russian concepts of Mind.

All the articles are contributed by 36 scholars from 16 countries including Australia, Canada, China, Estonia, Hong Kong, India, Iran, Japan, Korea, Malaysia, New Zealand, Russia, Taiwan, Tajikistan, Thailand, and U.S.A. It will be a great forum, where different understandings and viewpoints on the human mind and Biocosmology are exchanged.

We hope each and every of you enjoy this fruitful opportunity for academic achievements. Thank you.

14th of December, 2012

**Kwon Jong Yoo, Director of the Institute of Chung-Ang Philosophical Studies, Chair
of the Organizing Committee
Konstantin S. Khroutski, Secretary of the Biocosmological Association**

Congratulatory Message

It is a great pleasure to have been asked to convey a congratulatory message on the occasion of 4th International Seminar on Biocosmology and the 3rd International Conference on Comparative Studies of Mind held on the 14th-15th of December at Chung-Ang University.

The joint hosts of this Conference are the Institute of Chung-Ang Philosophical Studies, Biocosmological Association and the Korean Society of Mind Studies. The members of the Chung-Ang University appreciate your efforts of the academic achievements for the Conference.

Once again I would like to express my congratulations and heartfelt joy to have the scholars all the way from Australia, Canada, China, Estonia, Hong Kong, India, Iran, Japan, Korea, Malaysia, New Zealand, Russia, Taiwan, Tajikistan, Thailand, and U.S.A. and Korea.

Technology helps us abundance life and our world has become a fast changing world, and as we are facing the massive crisis of our global environmental and economic system we may be tempted to react impulsively instead of actively working for solutions.

We are looking for the solutions from the academic areas such as cognitive science and mind related disciplines. The answers of academic achievements have to cover the predictions and diagnoses of human mind and correction and consolation of our heart.

The proposed Biocosmological meeting in Seoul exactly realizes an attempt to move forward in this direction in the present and future cultural activity. Essentially, we are to restore the significance of the natural and indispensable for the organization of each living form or level of life.

Substantially, these fundamental principles of organization ontogenesis refer to each living subject and each level of life organization: biological, ecological, anthropological, sociocultural, global or cosmist. Therefore, the general topic of the meeting "Biocosmology and the Individual Development" really enables the implementation of universalizing approaches in all major sections of modern scientific and philosophical knowledge.

14th of December, 2012

The President of the Chung-Ang University
Kookshin Ahn

The program

The 4th International Seminar on Biocosmology & The 3rd International Conference on Comparative Studies of Mind December 14-15, 2012, 2012, Chung-Ang University 221 Heukseok-dong Dongjak-gu, 156-756, Seoul, Korea	
<i>Biocosmology and the Individual Development</i>	
Friday, December 14th 2012	
Opening Session: Chair: <i>Ho young Lee, Sung Hwan Choi</i> General issues: Biocosmology, Mind Studies and the Individual Development	
08.45	Welcome Address: <i>Kwon Jong Yoo & Konstantin S. Khroustski</i> Congratulatory Address: <i>Kook Shin Ahn, President of Chung-Ang University</i>
09.00	<i>Konstantin S. Khroustski (Veliky Novgorod, Russia; Novgorod State University):</i> Rehabilitating Aristotle's Pole of Scientific Organicism: Biocosmological Approach
09.30	<i>Boris Chadov (Novosibirsk, Russia; Institute of Cytology and Genetics of Russian Academy of Sciences):</i> Consciousness in the Light of Cyclical Model of Matter: Mechanism and Evolution
10.00	<i>Kwon Jong Yoo, Ho Young Choe (Seoul, Korea; Chung-Ang University):</i> Perspective of Comparative Studies on Mind
10.30	Break
11.00	<i>Takao Takahashi (Kumamoto, Japan; Kumamoto University):</i> Forms of Symbiosis between Man and Nature: from Japanese Old Myths in Kojiki
11.30	<i>Nargis Nurulla-Khodzhaeva (Dushanbe, Tajikistan; Moscow State University):</i> Neo-Aristotelian Communitarianism and Central-Asian Sociocultural Evolution
12.00	<i>S. Panneerselvam (Madras, India; University of Madras):</i> The Concept of Mind in Indian Philosophical Tradition
12.30	Lunch
Session 2: Chair: <i>Chutatip Umavijani, Joo Man Maeng</i> Aristotelian 'techne, phronesis and episteme' in modern (Biocosmological) forms	
14.00	<i>Anatoly V. Karpov (Veliky Novgorod, Russia; Novgorod State University):</i> Biocosmological Aspects of Life, Death, and Creativity of the Russian Poet and Writer, Symbolist Velimir Khlebnikov
14.30	<i>Tatiana Bystrova (Yekaterinburg, Russia; Ural Federal University):</i> Development of Aristotle's Theory of Forms in Architecture
15.00	<i>Nader Ghotbi (Tehran, Iran; Ritsumeikan Asia Pacific University, Japan):</i> Foundations of Secular Bioethics, a Biocosmological Approach
15.30	<i>Stephen Palmquist (Hong Kong; Hong Kong Baptist University):</i> Bohm's Quantum Causality and its Parallels in Kant's Noumenal World
16.00	Break
Session 3: Chair: <i>Nargis Nurulla-Khodzhaeva, Chongwha Cho</i> Biocosmological issues of Self and Personal Development	
16.30	<i>Young Jin Kiem (Seoul, Korea; Kyonggi University):</i> What is It to Become an Ideal Person?
17.00	<i>Jevgeni Aksenenka (Tallinn, Estonia; Novgorod State University):</i> Developmental Issues and Russian Organicist Achievements in Life Sciences
17.30	<i>Chuanggen Huang (Beijing, China; Beijing Normal University):</i> Contemplative Life in the View of the Spiritual Practice-Interpretation of the Man and His Happiness by Aristotle
6.00 The day's Summary Chair: <i>Kwon Jong Yoo</i> Organizational Issues of the BCA. Launching of The Asian Centre for Biocosmology (neo-Aristotelism) and Mind Studies	
18.30	Dinner

Saturday, December 15th, 2012

Session 4: Chair: <i>S. Panneerselvam, Chungsik Park</i> Asian and Russian resources and perspectives on Biocosmology, Mind Studies and Individual Development	
08.30	<i>Lian Cheng Wang (Oshawa, Ontario, Canada; The University Ontario Institute of Technology):</i> Biocosmological Descriptions Found in Pre-Qin Chinese Classics
09.00	<i>Chutatio Umavijiani(Bangkok, Thailand; Thammasat University):</i> On Happiness of the Buddha and Aristotle
09.30	<i>Nader Ghotbi (Teheran, Iran; Ritsumeikan Asia Pacific University, Japan):</i> So are Japanese People Religious or Not? Religion, Righteousness and Ethics
10.00	Break
10.30	<i>Michael Anjello Jothi Rajan (Tamil Nadu, India; Arul Anandar College):</i> Is Biocosmology an Indicator of Holistic Health in Indian Tradition?
11.00	<i>S. Panneerselvam (Madras, India; University of Madras):</i> Biocosmological and Cosmotheandric Vision according to Indian Philosophical Tradition
11.30	<i>Xiaoting Liu (Beijing, China; Beijing Normal University):</i> Natural History Model of Existence and Education of Embodied Knowing
12.00	Lunch
Session 5: Chair: <i>Stephen Palmquist, Kyungho Kim</i> Asian resources and perspectives on Biocosmology, Mind Studies and Individual Development	
13.30	<i>Young E Rhee (Seoul, Korea; Kangwon University):</i> <i>Neurophenomenology - Biocosmological Issues</i>
14.00	<i>Jeí Dong Ryu (Seoul, Korea; Sungkonghoe University):</i> The Buddhist structure of the Mind
14.30	<i>Young Jin Choi (Seoul, Korea; Sungkyunkwan University):</i> Asian Perspective on Biocosmology focused on the Philosophy of Hangi Choi
15.00	Break
Online Session 6, room 1: Chair: <i>Konstantin Khroutski, Myung Han Lee</i> Biocosmological issues of the individual development in modern humanities and formal sciences	
15.40	<i>Sergey N. Grinchenko (Moscow, Russia; Institute of Informatics Problems of Russian Academy of Sciences):</i> On Hierarchical Structure of the Human Mentality's Substrate-from the Cybernetic Point of View
16.00	<i>Alexander A. Kuzmin (Veliky Novgorod, Russia; Novgorod State University):</i> Transversal Structures of Reflexion and Biocosmology
16.20	<i>Denis Kovalenko and Evgeny Bondarenko (Veliky Novgorod, Russia; Novgorod State University):</i> Contemporary Issues of the Ternary Logic: Biocosmological Proposals
16.40	Break
17.00	<i>Vladimir V. Drozhdin, Roman E. Zinchenko (Penza, Russia; Penza State Pedagogical University):</i> Semantic Organization of Self-organizing Information System
17.20	<i>Ivan L. Churilov (Saint-Peterburg, Russia; Biocosmological Association):</i> The Concept of Perfection Achievement in Taoism and Biocosmology
Online Session 6, room 2: Chair: <i>Michael Jothi Rajan, Jong Kwon Lee</i> Biocosmological issues of the individual development in modern natural and social sciences	
15.40	<i>Arthur Saniotis (Adelaide, Australia; The University of Adelaide):</i> The Third Epidemiological Transition; Current Human Evolution and Possible Future Evolutionary Directions
16.00	<i>Darryl Macer (Christchurch, New Zealand; UNESCO, Bangkok, Thailand):</i> N/A
16.20	<i>Leonid P. Churilov (Saint-Peterburg, Russia; Saint Petersburg State University):</i> The Body Imperfection as the Central Category of Systemic Pathobiology
16.40	<i>Kayo Uejima (Kumamoto, Japan; Kumamoto University):</i> Integrative Spatial Analysis for Elucidation of Material Civilization as Notion of Organism
17.00	<i>Vitaliy Sholakhov (Denver, Colorado, USA; Community College of Denver):</i> On the Property of Nature in the "Meta-evolution" by Sergey N. Grinchenko
17.20	<i>Ming Wong (Boston MA, USA; Biocosmological Association):</i> The Theory of Major Confucian and Brain Research
16.40	Break
18.00	Discussants: <i>Sung Hwan Choi, Joo Man Maeng, Myung Han Lee, Jong Kwon Lee (Professors, Dept. Of Philosophy, Chung-Ang Univ.) Kyungho Kim (Chonnam National University HK Professor)</i>
19.00	Closing Session: Summary, Conclusions, Organizational Issues of the BCA and ICCSM, Future Prospects
19.30	Adjourn: Commemoration of the Adjournment: Korean Traditional Music Concert
20.00	Farewell Dinner

Friday, December 14th 2012

8.45-10.30

Opening Session:

Chair: *Ho young Lee, Sung Hwan Choi*

General issues: **Biocosmology, Mind Studies and the Individual Development**

Konstantin S. KHROUTSKI, *PhD, docent at the Institute of Medical Education, Novgorod State University named after Yaroslav-the-Wise, Veliky Novgorod, Russia, Konstantin.Khrutsky@novsu.ru*

Rehabilitating Aristotle's pole of scientific Organicism: Biocosmological approach

Aristotle is considered to be Father of Science (while Plato chiefly is treated as Father of Philosophy). At the same time, paradoxically, modern science is based on the foundations that are quite distinct (rather - antipodal and alien) to the foundations of Aristotle's whole Organicistic philosophical system (wherein "first philosophy" relates to metaphysics; and "second philosophy" - to physics, i.e. the study of nature or natural philosophy). In the modern world, however, the term "philosophy" has the categorically different meaning relating to the contemplation of the objects of a human's consciousness (which dualistically opposes the physical world), but not to the study of the given reality (wherein, in Aristotle's philosophy, the human mind is essentially the inseparable unit of the one whole Organic world-cosmos). Therefore, we ought to rehabilitate the notion of "cosmology" in its original significance - as the system (sphere) of knowledge that embraces the entire range of scientific and philosophical disciplines (and cultural knowledge on the whole), including both basic principles (ultimate premises of scholar activity) and the derived practical methods.

Currently, world scientific community has run into a situation of 'cosmological insufficiency', limiting its own opportunities to the one-dimensional cognition of reality. Therefore, first of all, we need to use the Triadic (Three-dimensional) approach to exploratory processes. Exactly such a Triadic approach was introduced into scientific practice by Russian-American sociologist Pitirim Sorokin, chiefly in his famous four-volume work "Social and cultural dynamics" (1937-1941). Triadic (Biocosmological) approach means that in respect to any evolutionary life phenomenon we might distinguish three autonomous, synchronously existing (and self-evolutionary), hierarchically different and evolutionary cyclic spheres of life: two polar and one intermediate (fundamental). Modern biological knowledge fully proves the validity of methodological conclusions, made by Sorokin yet in the first half of the last century. In this respect, a method of 'essential metaphor' is proposed and used.

Substantially, Aristotle's Organicistic (Bio)cosmology (which lies actually at the foundation of the entire modern scientific edifice) has the following essential properties: Organicist physics and metaphysics (based on the cornerstone principle of hylomorphism

- with no essential difference between science and philosophy); Four-causal aetiology (with the leading role of goal-driven causes - *c.finalis* and *c.formalis-entelecheia*); Functionalist methodology; bio-socio-Cosmist anthropology; and universalizing Bio-sciences (on the whole), which are directed at the Noospheric global sociocultural development and co-evolution. Thus, essentially, in the form of Biocosmology - Aristotle's scientific Organicism is rehabilitated, i.e. his Organicist approach for universalizing cognition. In the first place, this scope (of the Universalizing Scientific and Philosophical Research based upon the Original Aristotelian Cosmological Organicism) relates to the topic of the current meeting "Biocosmology and the individual development". In the presentation, some substantial moment of the Biocosmological approach will be disclosed and offered for discussion.

Boris CHADOV, *Institute of Cytology and Genetics, Russian Academy of Sciences, Novosibirsk, Russia, chadov@bionet.nsc.ru*

Consciousness in the light of cyclical model of matter: mechanism and evolution

Consciousness is called a person's ability to: 1) get, 2) store, 3) processing and 4) use the information about the surrounding world. The uniqueness of the consciousness - in the ability of the human brain, limited material structure operates with virtually infinite knowledge about the world. The uniqueness of consciousness consists also in the fact, that for his research as a tool you can use only the consciousness itself.

Cyclical model of matter, suggested by the author of the report, assumes the formation of matter as the object of the Cosmos as a result of the transformation of a laminar flow of energy into the cyclical flow¹. The process is power-consuming: at the highest level of energy is formed inert matter, on the lower - living matter and on the low - consciousness. Respectively, there are three forms of matter: inert, living and consciousness.

Consciousness is self-dependent form of the matter. The main and essential in material things, according to the conventional point of view - is mass, structure, form. Cycle model changing the familiar look at the material objects: the form, the structure, the mass are on the second plan, the first one is the energy and movement.

According to the cyclic model, the act of birth of the matter is the transformation of a laminar flow of energy in a vortex, a cyclical. Self-reflection vortices of energy create a phenomenon of matter. Mass and structure, according to the model, not primary, and secondary in relation to energy. For the formation of matter any of the forms can be cyclical energy stream of a given intensity.

A new look at the materiality allows us to formulate a new hypothesis about the essence of consciousness. Consciousness is a material phenomenon, but his being is the cyclic energy in material structures, and not the material structure (with their form, mass, structure).

Mechanism of consciousness. The elementary unit of consciousness is *cyclid* - self-

sustained flow of energy that goes through a cycle path. Cyclids take place in the cellular structures of brain neurons. Differing in the level of energy and localization cyclids are the reservoir of information. New information coming into the brain from receptors of sensation organs is converted into a series of cyclids. In the form of cyclids it is stored in the brain, and is treated as the quanta of energy. The content of the information encoded in the number, quality and location cyclids in the structures of the brain

The material substratum for the existence of cyclids are the neurons of the human brain and, first of all DNA neurons. It is assumed that the DNA of the neurons to perform the function of consciousness works according to a special program, called a «*work for idle*».

The availability of movement and portions of energy in cyclids allows them to not only function as units of information, but also as force fields. The circulation of quanta of energy in cyclids manifests itself in the form of the electrical activity of the brain. Physiological phenomenology of the working brain is consistent with the existence of a hypothetical cyclids.

The concept of the preservation of information by moving in a circular orbit has a technical counterpart in the form of a gyro - devices of orientation in space.

The evolution of consciousness. Cyclids of the brain - the only one of the components of consciousness as a form of matter. This component can be called biological consciousness. The second component is knowledge. The third component is the artificial world created by a person with the help of consciousness. All three components make up the whole, individually they make no sense and do not exist.

The evolution of consciousness is the interaction of the components. The refinement and sophistication of the second and third components of the consciousness during the existence of the human civilization requires no proof. The growth of the knowledge and the «artificial world» is evident. Not excluded, and changes in the brain structures of the human brain.

In the triad: <inert matter, living matter, the consciousness> in the present clear signs of evolution is only the consciousness. The evolutionary development of the first two forms, apparently, left in the past.

References: 1. Chadov B.F. On the way to the «natural» philosophy. *Biocosmology - neo-Aristotelism*, 2011, Vol. 1, No 2/3, P. 221-273. <http://www.biocosmology.ru/>

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Perspective of Comparative Studies on Mind

As a cognitive operation, comparison is a fundamental mode of perception in which

elements or segments of reality are to be related to one another and along some dimensions. Comparison can lead to finding similarities and differences between objects of reality, serve to organize our experiences meaningfully, and is an essential step for categorizing objects of reality as they are experienced by us. In the modern world of globalization and multi-culturalism, cultural comparison seems to become a basic mode of our experience in which we meet others from different nations and cultures and exchange products and ideas with one another.

As a research method, comparison has always played an important role in the diverse branches of the humanities, the social sciences, and the natural sciences. There are various research interests in conjunction with application of comparative methods, ranging from emphasizing particularities of individual cases to finding underlying general principles.

With respect to comparative studies on mind we can distinguish at least three types of research: comparative study of cognition in various species of organisms, comparative study of human minds in various cultural contexts, and comparative study of mind-understandings from various traditions. Without negating the values of the former two types of comparative studies on mind we propose the last type of researches as the most integrative and reflexive form of researches on our subject matter. In contrast to the former types, we characterize the last type of researches as a meta-discourse which takes the self-reflectivity of human minds into full consideration, as a pluralist approach which should promote mutual understandings and enlightenments between people from various cultural backgrounds, and as a sort of constructivism which aims to co-construct a meaningful common world in the era of globalization and multi-culturalism.

Takao TAKAHASHI, *Professor at the Graduate School of Social and Cultural Sciences, Kumamoto University, Kumamoto, Japan, ttaka@kumamoto-u.ac.jp*

Forms of Symbiosis between Man and Nature: from Japanese old Myths in *Kojiki*

One promising way of understanding symbiosis between man and nature is to get back to the age of myth. *Kojiki* (A.D.712) is a book of Japanese history full of old myths. In *Kojiki* we find a lot of gods and goddess (eight million gods), and many of them are god (goddess) of nature. The god is the being whose power exceeds the power of ordinary men. Everywhere in nature, occasionally, the ancient men saw gods or mystical powers. If we feel mystical powers and worship gods properly, the state of symbiosis appears, and otherwise, disasters will happen to us. Any disaster has much to do with the deed of man. In this way, disaster is grasped cosmologically. Animals, plants and ecosystems have mystical powers. Then what is the origin of mystical powers? There are three possibilities, i.e., (a) mystical powers are produced by our primitive mind and they may be a kind of illusion. (b) They are produced by society. Mystical powers are an illusion of a primitive

community. (c) They are produced objectively. They exist in natural environments whether we are present or not. My position is that mystical powers are the production of our mind, society and natural environments. This is not Kant's position, but that of Affordance. In accordance with the attitude, ability, belief of men, different environments appear, because the environment is multi-layered in itself. Accordingly, symbiosis between man and nature has various forms. Not only in a world of animism and in ancient era, but also in modern era there can be symbiosis between man and nature. Symbiosis is a good relationship; however it is a transient state and a normal state between man and nature is that of conflict. Necessary conditions for symbiosis between man and nature contain respect for nature and disaster prevention.

Nargis NURULLA-KHODZHAEVA, *Dushanbe, Tajikistan; Moscow University of Culture and Arts, Moscow, Russia, nargis_fm@hotmail.com*

Neo-Aristotelian Communitarianism and Central Asian Sociocultural Evolution

During of its long history the Central Asian region presented interesting life-arrangement projects. The main component of these processes was incorporation of economic within social. It is the reason why the region is not able to except\encourage mechanical perception of current modernization scheme, since it is simple copy of Western society revision. Projected by European-US sponsors' orientations of Central Asian development could bring to mutually isolated *monads* (by Leibniz) steering by self-centered cost-benefits or to "monadization". The region that was capable to present the most expansive comments of communitarian Aristotelian view on socio-cultural development (philosophy of Al-Qindi (800-879) Al Farabi (870-950), Ibn Sina (980-1037), Omar Khayam (1049-1123) and others) can initiate (symbolically) conversion process from "nomadism to monadism"; notably from relatively compact social horizontal institutions with compassion\collaboration standards within each groups to the development of vertical scheme, where progressive slackening, and general subjecting norms will be observed. At the results we can have growing stream of violence on all levels of social organizations. Such monadic syndrome will increased and it could find it's reflection in the relations with nature (as a commencement it is Aral sea catastrophe, calamity of cotton monoculture system and etc.), inside of human (increasing number of suicide in all republics), on micro-level: family and society (increasing amount of migrants who are leaving their families behind to the mercy of fate), on macro-level: worsening international relations and complicated world order.

S. Panneerselvam, *Professor and Head, Department of Philosophy, Head i/c Dept. of Saiva Siddhanta Co-ordinator, Centre for Research on Dravidian Movement, University of Madras, Chennai 600 005, Tamil Nadu, India. sps@md4.vsnl.net.in sipasel@rediffmail.com*

The Concept of Mind in Indian Philosophy

There is no single system of Indian Philosophy which does not deal with the concept of mind. Some are more epistemological in their analysis of the concept, while the others are psychological. The word “manas” literally means ‘measuring’ and it was used in this sense in the early Vedas. In the Brahadaranyaka Upanisad, manas is treated as a sense-organ i.e., as an instrument of knowledge. To link up matter which is gross, and self which is pure consciousness, manas or mind which is subtle matter capable of reflecting consciousness is necessary. This idea that manas is subtle matter is common to almost all systems of Indian philosophy.

The Naiyayika includes self and mind in the category of substance. But their substantially is spiritual. The self differs from matter only in that it becomes conscious sometimes. Jnana or knowledge is an adventitious attribute of the self and arises in the self when there is contact between the self, mind and object. Mind is the internal sense-organ by which pleasure, pain, etc., are cognized. Since it is intangible it can only be known through inference. To the Naiyayika theory of perception, the existence of mind is an essential need. If there is no mind or manas, then we should have simultaneous perceptions through all organs, since the soul or Atman is all-pervading. Conjunction of the mind with the soul on the hand, and with the object on the other hand, is necessary before one can have knowledge.

The Samkhya and Yoga systems hold that both matter and mind are but evolutes of ultimate reals, gunas, which are the constituents of prakrti the primary substance. Substantive matter is predominantly tamasic. Whereas psychic matter manas is predominantly sattvic. When we analyse mind we find only a series of fleeting states, and when we analyse our conscious experience, we find that coordinating these mental states, there is an implied unity which gives a purpose a meaning to these states. This is explained as the Purusa, the self who is the enjoyer and the knower. The treatment of mind in Yoga darsana, while accepting the above ontological status, is for the most part psychological. Yoga maintains that as a result of practice and non-attachment a person can attain to super-normal powers of the mind. Supernormal control over the body, telekinetic phenomena, super-normal cognition and extra-sensory perception are some of the powers attained by the Yogin as a result of practice.

The Vedantic view, in particular the Advaitic view, is that antahkarana or the mind, is like everything, a product of Maya. The self alone is consciousness, and consciousness cannot arise as a contingent factor of subject-object relation. The Advaitin agrees with the modern psychologists and says that mind is just a totality of conscious states and processes. The self which is neither mind nor matter is the ground of both mental and physical states of existence. That which reveals everything, viz., consciousness, is the basis of all experience whether it is psychic or physical. That mind is not consciousness is established on an analysis of the three states of experience, viz., and the waking, dreaming and sleeping experiences. Consciousness is not mere knowing; it involves transcendence of the objects known and the knowing process. Mind is that which has a locus in time and space, whereas consciousness is that which is not limited either by time or space, but still is that which gives a meaning to these. Mind like matter, is only an appearance of consciousness. Just as in dreams the material substantive experience of waking life becomes only

an appearance, so also in the light of pure consciousness the mental and physical experiences merely become illusions.

Indian philosophers, from the very beginning, have avoided this pitfall by recognizing mind or manas as something distinct from the self or the Atman, though partaking of its nature as intelligence through association with it. Since it is subtle in nature, it is not gross matter.

The beginnings of such a conception of mind are to be found in the Vedas themselves. In the Vajasaneya Samhita, the conception of mind as a psychical entity is fully discussed. This text of the Samhita reads as though it is a continuous discourse on the nature of mind. In the very first verse of this collection, mind is characterized as something "which goes out afar". It is not a gross physical sense-organ, for then, it cannot be conceived as going out of the body, nor can it be the soul or self for the same reason.

The Upanisad's main thesis is that mind is subtle matter. The purpose of the Upanisads is to reveal Brahman, the supreme self, and a distinct warning is sounded to the seeker of truth not to be carried away by manas and its attributes, but to try to know the thinker, mantr. It is stressed often that prajna which is the self or Atman is responsible for the activities of manas. Mind or manas therefore, plays only a secondary role in knowledge. It is not mind with all its components that is of interest to the Upanisadic seer, but the inner self, the knower, that which causes the mind and the senses to function-it is that which is of primary interest. It is not as if these sages were not conscious of the functions of mind and its attributes, but only that they were so intent upon finding out the innermost truth of everything, that whatever was secondary was not attended to with the same zeal.

14.00-16.00

Session 2:

Chair: *Chutatip Umavijani, Joo Man Maeng*

Aristotelian ‘techne, phronesis and episteme’ in modern (Biocosmological) forms

Anatoly V. KARPOV: *Veliky Novgorod, PhD, Professor at the Institute of Medical Education, Novgorod State University named after Yaroslav-the-Wise, Russia; novgorodtbdisp@mail.ru*

Biocosmological Aspects of the Word Creation by Velimir Khlebnikov

Velimir Khlebnikov is a famous Russian poet and thinker. Biocosmological questions occupy a significant place in his creativity. His cosmopolitanism is also known. For example, the poet considered himself as a “Commissioner (Chairman) of the whole Earth.” The other significant moment - his definition of creativity is deeply relevant to Russian culture.

In equal measure, Velimir Khlebnikov is characterized by highly versatile education. It is important to note that he graduated from the Kazan University’s faculty of physics and mathematics. Afterwards, he tried to discover (with the help of mathematical calculations) the laws which would reveal super-language of a coming free man.

Integralism is the chief feature of the works by Velimir Khlebnikov. Russian poet belongs to the type of culture in which science, art, religion, philosophy, morality, law (and other social and natural sciences, which are currently separated to different departments) are conceived and comprehended integrally, and they cannot act in isolation and independently.

Khlebnikov’s stylistic originality is another important feature of his creativeness. It is expressed in the unusual lexicon (at his early works - large number of neologisms were invented), deliberate violation of syntactic rules, and active use of tropes such as personification, pleonasm and prosopopeia. In some measure, it is connected with his mathematical vision of objects and futuristic devotion.

There are two hypothetic languages in Khlebnikov’s word creation: Common Slavic and “astral”. The “astral” type is mainly characterized by formative building of language. Its main principle assumes the creation of a complete world language based on the universal phonation of consonants.

Cosmological motifs occupy significant part in the works of Khlebnikov. The poet put forward the idea that everything in the universe obeys the same laws. Essentially, in addition, he tried to unite time and space by the means of poetry (in A. A. Ukhtomsky’s notion, he tried to realize the idea of “chronotop”). In this aspect we find out clear conformity of Velimir Khlebnikov’s creative inclinations to principles of Aristotle’s Organicism (Biocosmology).

Elements of animistic outlook are likewise strong in Khlebnikov’s creativity, including the idea of cyclic reiteration of the events in time. In general, the poet synchronously perceived time both as a wave (in its cyclic existence) and as the organic dynamicized

space. It directly indicates an Organicistic cosmological foundation of Velimir Khlebnikov's creativity.

In the manifest "Martians' Trumpet" (1916) Khlebnikov called for the establishment of the State of Time, which should replace the states which fight for a piece of space. This was one of the first super-utopian ideas which, later on, appeared in Russian literature. In turn, in the treatise "Boards of Fate" Khlebnikov said he discovered the laws of the recurrence in history of same events and incarnations of same types of individuals (that is, the ideas of cyclicity in the global development).

In conclusion it is important to note that Velimir Khlebnikov's contribution to Russian and world culture requires further in-depth study, including possibilities of the Biocosmological (neo-Aristotelian) approach. Our main conclusion is that Khlebnikov's creative legacy can successfully act both as international integrating key, and as an essential contribution to global cultural development.

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Development of Aristotle's theory of forms in architecture

The influence of Aristotle's theory of forms on the architectural design process is retraced in the presentation. This influence can be seen in three directions:

- architects' understanding of the form as a dynamic, holistic, emerging, individualized beginning;
- interpretation of material as potency;
- understanding of architectural creativity within the mimesis theory.

While Plato's ideas formed the basis of the order system with its focus on universal and important typical architectural elements, Aristotle's theory of forms provided the basis for a qualitatively different type of architectural rationalism. Herein, understanding of the form as a process comes to the forefront, being subdued to the same laws as natural processes. The more actual are ecological ideas, the more often Aristotelian approach is claimed. Organicistic treatment of the form occurred in transitional epochs that were rich in dynamic spirit - late medieval Gothic, Arab cult architecture, modernity, biomorphism of 1960s. This approach never loses its relevance, because it helps to explain not only the extrinsic, but also the intrinsic in the object, not only limits but also transformations. It gives the right to change, completion, co-creation and interactivity in forming. Individualism, evolutionism, dynamics, disclosure of material properties or construction, following the Bionic forming - all are traits of thinking which bring architects closer to Aristotelism. Feasibility of Aristotle's ideas in modern architectural forming is confirmed on concrete examples in the presentation.

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Foundations of Secular Bioethics, a Biocosmological Approach

The purpose of this paper is not to oppose a religious perspective in bioethics; it only attempts to demonstrate that a secular approach to bioethics is a feasible, viable and also a solid one. I provide the basic arguments for rational bioethics and then use life science and physical theories of existence and life to support a universal and biocosmological approach to bioethics without necessarily relying on a supernatural entity, such as god. I also provide arguments to refute the two major criticisms made against a secular bioethical view; firstly to explain the issue of “purpose of life” in secular bioethics, and secondly how the universe (cosmos) could have “started” out of nothing or whether such an argument is a fallacy itself and “absolute nothing” is essentially an imaginary entity that cannot be real. These arguments follow parallel to a biocosmological philosophy and are linked to a number of scientific theories based on empirical evidence and observations in the fields of molecular biology, ecology, and physical cosmology.

Keywords: Biocosmology, bioethics, natural selection, nothingness, purpose of life, rational (secular) ethics, religious ethics

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Bohm's Quantum Causality and its Parallels in Kant's Noumenal World

David Bohm's causal interpretation of quantum theory overcomes some of the paradoxes of the Copenhagen interpretation by introducing nonlocal hidden variables. Bohm's quantum potential posits a causality of wholeness that is comparable to Kant's noumenal causality (via freedom). Basic differences between quantum physics, Newtonian physics, and relativity physics correspond to differences between Kant's First Analogy, Second Analogy, and Third Analogy, respectively. Moreover, Kant's three metaphysical ideas correspond to three “quark-like” features of his transcendental idealism: the unity of apperception, the moral law, and the productive imagination have a deep metaphorical resonance with Bohm's “holomovement”. This paper is a sequel to an earlier paper entitled “Kantian Causality and Quantum Quarks: The Compatibility between Quantum Mechanics and Kant's Phenomenal World” (to be published in *THEORIA* in 2013), which

argues that the Copenhagen interpretation of quantum mechanics does not contradict Kant's principle of causality (i.e., the Second Analogy) even though it posits randomness at the quantum level. Taken together, these two papers demonstrate that Kant's philosophy, far from being contradicted and rendered obsolete by quantum mechanics, can serve as its philosophical grounding.

16.30-18.00

Session 3:

Chair: *Nargis Nurulla-Khodzhaeva, Chongwha Cho*

Biocosmological issues of Self and Personal Development

Youngjin KIEM, assistant Professor, Kyonggi University, Korea, phi.kiem@gmail.com

“What Is It to Become an Ideal Person? - The Problem of Personal Development Viewed from the Perspective of Intentionalism”

Both in ethics and in other related philosophical or scientific areas, there have been lots of views and doctrines about the problem of personal development focused especially on the idea of self-cultivation or self-realization. Surprisingly, however, there are relatively few theories about the issue from the perspective of the philosophy of mind or phenomenology. In light of this, I should like to re-examine the question: What is it to become an ideal person? To this question, there are, of course, many answers. But I find that most of them are, advertently or inadvertently, grounded on what I call “the possessive notion of being an ideal person.”

Now, in order to make a new answer to the question above, I adopt a version of intentionalism originally suggested by Franz Brentano and Edmund Husserl, which characterizes a human being in terms of the intentionality of the mind. Viewed in this way, I propose the idea that to become an ideal person is to be a cognitive agent whose life is guided by reflections on the horizons associated with the subject and the object of an intentional state that the agent experiences. Here, while explicating some vital elements of this view, I attempt to defend the idea at issue.

Key words: Personal Development, Mind and Body, Horizons, the Background of Intentionality

Konstantin S. KHROUTSKI*: *Veliky Novgorod, Russia*; **Jevgeni AKSEENKA**** (presenter): *Tallinn, Estonia*; *docent and **graduate student at the Institute of Medical Education, Novgorod State University named after Yaroslav-the-Wise, Konstantin.Khrutsky@novsu.ru

Developmental Issues and Russian Organicist Achievements in Life Sciences

Nearly one and half centuries ago, Nikolay Ya. Danilevsky (outstanding Russian scientists and thinker, 1822-1885) issued his famous work “Russia and Europe” (1869) wherein he substantiated the natural existence (among others) of the Russian civilization (as the autonomous sociocultural organ in the world cultural evolution). German scholar Oswald Spengler (1880-1936), half a century later and independently from Danilevsky, had arrived at the same conclusion - of the natural autonomous (although prospective) existence of the Russian-Siberian civilization. In turn, explorations by Danilevsky brought about the essential proposition - Russian (Slavic) science is characterized by specific properties (due to its autonomous civilizational origin). We fully uphold this significant finding. In the outcome of our own exploration, we have disclosed that Russian science and philosophy has the evident features of (neo)Aristotelism, i.e. of autonomous Organicistic approach to scholarly endeavor.

Indeed, the concepts “the inherent principles of a civilization” in the cyclic civilizational theory by Nikolay Ya. Danilevsky; “goal-directedness” of evolutionary processes by Karl Ernst von Baer; conceptual “sensible (wholesome) egoism” in the philosophical constructions by Nikolay G. Chernyshevsky; the physiological conception of “internal inhibition” and the basic psychological notion of “free will” by Ivan M. Sechenov; “Tectology: the universal science of organization” by Alexander A. Bogdanov; the conception of the ruling orthogenetic “internal principle” in the evolutionary theory of “nomogenesis” by Lev S. Berg; intrinsic “cyclic development” of economic processes by Nikolay D. Kondratieff; “the goal reflex” and “unconditional reflex” in Ivan P. Pavlov’s theoretical constructions; “the dominant theory” and the conceptions of “functional organ” and “chronotop” by Alexei A. Ukhtomsky; “intrinsic activity of living matter” by Vladimir I. Vernadsky, and his theories of biosphere and noosphere; “the general theory of functional systems”, based on the conception of the leading significance of the inner “result of action” by Pyotr K. Anokhin; Pitirim Sorokin’s conception of the “immanent determinism” of a sociocultural system and his cyclic theory of social change (“social and cultural dynamics”); “the concept of universal functional units” in the field of evolutionary biology, by Alexander M. Ugolev; “the need-informational theory of emotions” by Pavel V. Simonov; the concept of “passionarity” by Lev N. Gumilev, and others - all of these fundamental concepts (and their psychophysiological and sociocultural conceptual constructions) mean the leading significance of organic intrinsic cyclic activity and inherent (immanent) goal-driven causes (that are of related meaning to the Aristotelian *causa finalis* and *causa formalis-entelecheia*) and which lead to the whole-organizing effects. Essentially, these leading

inherent causes which are independent of human consciousness or of any transcendental (or empiricist) ideas, - exactly these intrinsic goal-actuated (purposeful) forces (in accordance with the domination of the due inherent life cycle) realize the well-being ontogenesis (development - evolution) of the given subject of life (bio-organism, the individual, society, state, civilization, biosphere, noosphere). Really, we might define this historical (evolutionary) phenomenon of the global scientific development as ‘the Russian functionalism (organicism)’.

Another essential moment is the advancing significance of the scientific achievements of Russian scholars. We have prepared a comparative table of ‘homologous series’ in the world science (in respect to Organicistic issues) that discloses the evolutionary lead of Russian scientific achievements for the global cultural development. This table includes such pairs as Danilevsky-Spengler, Bogdanov-Bertalanffy, Berg-Lima-de-Faria, Vernadsky-Lovelock and Anokhin-Wiener. In the two cases pairs are incomplete, i.e. the achievements of Pitirim A. Sorokin and Alexey A. Ukhtomsky have no (real) successors in the world cultural development. Both are scientists of world value. Focusing at the study of developmental issues, we stress the fact that the scientific legacy of Ukhtomsky and Sorokin is really essential for the modern progress. In our study, accentuating on the issues of the individual’s (human) development, we deal mainly with the notions and conceptual constructions of Alexey A. Ukhtomsky. First of all, he has introduced into the research field the notion of “functional organ”. Its definition means, in a broad sense, “any temporary combination of forces which is capable of attaining a definite end”. The conception of Functional Organ is a real “Copernican turnover” in the world science, for, it makes possible the true and effective realization of Organicist approach in a scholarly endeavor. Basically, this is the application of Biocosmology, i.e. of Aristotle’s Four-causal aetiology, Functionalist methodology and bio-socio-Cosmist anthropology. Notion of Functional Organ is closely interrelated with two other fundamental conceptions by Alexey Ukhtomsky - “Chronotop” and “Dominant”. In cosmological relation, they all might be retraced deeper to Aristotle’s cornerstone principle of hylomorphism. Thus, Organicist perception of the unity of the individual (her/his goal-driven activity) with the environment (surrounding world) becomes possible and realizable in a scholarly endeavor. The practical aspects of his approach will be given in the presentation.

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Contemplative Life in the View of the Spiritual Practice - Interpretation of the Man and His Happiness by Aristotle

What is Happiness? Its answer is closely related to the essence of Man. Aristotle had two important propositions about human nature--*Man is a rational being* and *Man is a political creature*. And that means that human beings have two basic natures, the physical and the spiritual. And in harmony with this, there is a dual understanding of human life, theoretical “contemplative life” and practical “polis life”. So to Aristotle’s mind, happiness is a well-rounded achievement of the soul that conforms virtue. However, there are differences between ethical virtue and rational virtue (the former is hierarchically higher than the latter). So, as the activity of rational virtue, “contemplative life” is the greatest and self-contained happiness. The objects of contemplation are at the topmost part of soul, which also are similar to a deiform part. Yet the study of this topic is limited in the criticism of Aristotle’s intellectualism. Still, “contemplative life” has not got enough concern. In fact, as a spiritual practice, contemplation highlights the intellect. From the perspective of spiritual practice, the different kinds of life can be integrated. In the narrow sense, “polis life” is an ethical practice which should be based on the contemplation. So, the political practice needs the deep-seated spiritual practice. To any individual, contemplative life serves to the self-perfection, introspection, and highlight inwardness.

Key words: contemplative life, spiritual practice, virtue, Aristotle

Saturday, December 15th 2012

8.45-10.30

Session 4:

Chair: *S. Panneerselvam, Chungsik Park*

Asian and Russian resources and perspectives on Biocosmology, Mind Studies and Individual Development

Lian Cheng WANG (PhD Candidate), *Faculty of Energy Systems and Nuclear Science, University of Ontario Institute of Technology, Oshawa, ON, Canada, lian.wang@uoit.ca*

Biocosmological Descriptions Found in Pre-Qin Chinese Classics

It is well known that in some received Pre-Qin classics, discussions on cosmology are involved. However, interpretations on these have been confusing because of a sudden change of the Chinese character system in Qin dynasty (~300BC). The author spent more than five years in re-interpretation of the classics with a new methodology, which has been proved effective in interpreting both received and unearthed classics.

New interpretations on some of the classics (including received and unearthed Lao Zi, bamboo text *Taiyishengshui* and *Genxian*) reveal that the universe came from a chaos state (the first phase of evolution), which was separated by the formation of gases during a great change into heaven and earth (the second phase of evolution). Finally, the earth became habitable to living things (the third phase of evolution—the formation of Oasis).

By reinterpretation, *Tao Te Ching* (i.e. *Lao Zi*) says: “The third phase (Oasis) generates the ten-thousand creatures.” *Genxian* (The meaning is “At the very beginning”, the same as the first phrase in *Genesis*, in the *Bible*), titled by compilers after the first two characters of the text, says: “Oasis comes from the great change, life comes from oasis, voices come from life, languages come from voices, concepts come from languages, and descriptions of what have been done come from concepts.”

In conclusion, the ancient Chinese scholars believed that the universe has a long evolution process, during which, the most critical and meaningful change is the formation of oasis—a bio-habitat for all of the living things.

In this paper, a brief introduction of the methodology of the reinterpretation and its reliability are given. Emphasis is focused on translation and analysis of the original texts; however, detailed annotations of the original Chinese characters have been omitted in order to limit the length and keep readability of the paper in English

Key words: Biocosmology, Bio-universality, Chinese classics, Reinterpretation

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Happiness and a Good Life of the Buddha and Aristotle

Both the Buddha and Aristotle are concerned about happiness and how to live a good life. The Buddha saw the suffering of mankind and finally he found the way out and can overcome suffering. What is happiness for Aristotle? What are the elements to be happy? It is my intention to investigate up the meaning of happiness both the Buddha and Aristotle. What is a good life and how to achieve it? From these investigations we may reach to a conclusion of how to be happy and able to live a good life for ourselves and others.

Mortimer J. Adler gave a very interesting point upon Aristotle's *Ethics*: The Theory of Happiness. He gave interesting ideas of Aristotle and American Declaration of Independence: 'the pursuit of happiness'. Through Adler's interpretation, leads to ideas upon happiness of an individual and the whole society. Which are very much connected to the present economics and well being of society and the whole world. That the pursuit of happiness is for very one in the society. Happiness is also a sense of altruistic. This kind of thinking is very important for the world that has very limited resource. Such thinking brings to the notions of contribution to all. Aristotle also said that without a good state one cannot have a good life. These are basic ideas of political philosophy.

Happiness for Aristotle is end-in-itself, and self-sufficient. Aristotle said the pursuit of happiness takes a whole life time, the important factor to achieve happiness is a good moral character- he calls "complete virtue", a man must act in accordance with virtue. In order to make a right choice, a man must accumulating all the goods - health, wealth, knowledge and friendship these are essential to the perfection of human nature and to the enrichment of human life.

The Buddha introduces ways to happiness by his teaching and practicing meditation. He gave ways how to live this life according to virtue, and the law of karma, which is the law of self-directed. And through practice of meditation one can reach to a happy life, for knowing and being with the present. This method is also self sufficient and end-in-itself. This kind of existence is what one has to practice all through one's life. In conclusion, we may learn a lot of the Buddha and Aristotle about happiness and how to be happy, and hopefully to have a good life, one can achieve by oneself, by being self sufficient and with all the virtues.

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So are Japanese people religious or not? Religion, Righteousness and Ethics

Religion has individual as well as societal functions. At the individual level, religion can be the foundation of spiritual health which is an important dimension of human health. We present the hypothesis that at the societal level, one's religion may function as a "proof of righteousness". The followers of a religion commonly use it to make choices on many issues with a moral aspect, because they consider religion as a "reliable" source for the "right" answers; moreover, they can identify and be identified as the "righteous members" of the society or community they live in. As such, religion becomes a compass for making the "righteous" choices in complex situations. Members of a religious group can identify other members to know whom to trust and to tell right from wrong. This is helpful because making some choices can be a very difficult and time consuming undertaking in a complex society. Thus, by joining a religion, individuals can equip themselves with a "righteous" religious compass. We shall see how this hypothesis explains a wide variety of social observations, from why politicians may attempt to discredit their rivals by questioning their religion, to why Japanese people are mistakenly assumed not to be religious. The Japanese are as religious as other peoples but often use other social mechanisms, not religion, as proof of righteousness. We shall also look into some of the common societal dynamics which can be explained by this hypothesis such as the rise of new religions and sects within them, the appearance of discrimination against religious minorities, and the almost universal phenomenon of self-righteousness within each and every major religion.

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Is Biocosmology an Indicator of Holistic Health in Indian Tradition?

India, officially the Republic of India, is a country in South Asia. It is the seventh-largest country by area, the second-most populous country with over 1.2 billion people, and the most populous democracy in the world. Under-five mortality rate (probability of dying by age 5 per 1000 live births) is 63 in 2010 (WHO's Report of 2010) and prevalence of communicable diseases among people of all ages are also comparably high.

Though the public health system has improved a lot still we find this grave situation. One of the reasons may be the neglect of healthy sanitation procedures and insufficient, non-availability of good drinking water. **The second reason may be due to the erosion of the traditional medical practices which is slowly going to the oblivion due to unregistered medical practices by the fore-fathers for the use of the future generations.** Hence it becomes an ethical responsibility of citizens to record all these practices along with data so as to save the existing traditional practices in India. In this connection the authors present the traditional medical practices and the beneficiaries. The authors will also analyse if these traditional medicines practiced in India is an indicator of the holistic health enjoyed by the beneficiaries.

The majority of India's more than seven hundred million people still receive medical services from indigenous practitioners who treat their patients according to the principles of three ancient systems of Indian medicine; the Ayurvedic, the Siddha medicine of South India, and the Unani or Graeco-Arabic medicine. Allopathic medicine is simply too expensive and far too capital intensive for a poor country like India to support. Modern medical doctors are too few in certain areas and are not always ready to live with the poor in the slums, the high mountains, the desert areas, or the remote forests. The World Health Organization (WHO) has also recognized the important role of traditional medicine in developing countries. WHO accepts that traditional systems will continue to play an important part in providing services to very large numbers of people, particularly in rural areas.

The foundations of the Unani system of medicine were laid by Hippocrates (460 B.C.) and later by Galen. These men developed medicine into an art and gave it a scientific touch. They laid the foundation of therapeutics on careful observation and experiment and introduced a method of taking medical histories.

The practitioners of the Siddha and Ayurvedic sciences accept the concept that everything is made of five cosmic elements: earth, fire, air, water, and ether. Both the patient and the medicament consist of these five elements, and a disease condition represents a stage of derangement of this **cosmic equilibrium**. The practitioner's aim is to remove the morbid state by suitably restoring the equilibrium of these five elements. These elements do not correspond so much to the physical state of matter, but rather represent energy levels both in the microsomal and macrosomal stages, in the universe and in the human body. According to the concept of the ancient Siddhas, there are three major cosmic forces, or biospheres, controlling the activities of living beings. These forces are the "Vaatha", representing the creative or anabolic forces, "Kapha", representing the destructive or catabolic force, and "Pitha", representing the protective force comparable to the glandular and thermoregulatory phenomenon of the body. These three environmental states represent three separate physiological bio-spheres and are made up of a proportionate combination of the five elements.

The three ancient systems of healing of India are competing for research funding for clinical trials and double-blind studies. It is time for developed countries to start collaborative projects to study in their own scientific way the benefits of traditional healing treatments.

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Biocosmological and Cosmotheandric vision according to Indian Philosophical Tradition

The Life Divine, the work of Sri Aurobindo represents the spiritual evolution of the universe. The spiritual evolution which has to proceed from matter to life and from life to mind and from mind to supermind shows that divine life is possible in this life itself. It is a kingdom of God on earth. The uniqueness of Sri Aurobindo is that he is concerned about the aspiration of the individual. He examined the spiritual beings in one's own self and help others in similar evolutionary ascent which is considered as real service to the mankind. His integral philosophy takes into account the problems of man. He considers man as the part of the cosmic evolutionary process. Man is an ideal combination of matter, life and mind. As because mind is finite, he is bestowed with limited powers of consciousness. The nature of evolution indicates that mind is followed up with a higher integral consciousness or the supramental consciousness. Man, according to him is a transitional being. By this, he means that man is not a final. Man is mind-imprisoned in a living body. Mind is not a highest power of consciousness. This means that mind is not in possession of truth. It is only an ignorant seeker. Thus Sri Aurobindo presupposes that beyond mind, there is Supermind, the gnostic power of consciousness, which is in eternal possession of truth. This Supermind is the Superman. The Supermind is in the eternal possession of Truth. Aurobindo says that it is the Gnostic growth. This conception gives a new hope and a new prospect of life for the future of mankind. Man must awake himself to the divine person to overthrow the desire-soul or the little ego. The desire-soul is the egoistic existence. It is shut off by the egoistic walls. In the surface-soul or the desire-soul there is no real soul-life. How to proceed from desire soul to Divine soul? This is a basic issue in Sri Aurobindo. He says that it is possible by a psychic man. He says that mental man has evolved but a spiritual man is yet to evolve. In this context, Sri Aurobindo talks about three levels of existence. They are: (1) the level of the being, (2) the level of the being and non-being and (3) the level of the non-being. Man is born into the world at the level of being and non-being. This non-being is a process of becoming. This implies a new departure for both man and the world. Thus man's progress consists in his ceaseless aspiration to transcend himself. According to Sri Aurobindo, it is always the future of man, which is more important and significant than his present and the past. Thus in Sri Aurobindo, the concept of man is the genetic evolutionary one. Man is not only engaged in his own greater perfection and happiness but also in the general liberation and higher evolution of his fellow creatures. The lower life of plants and animals are conditioned by nature, the material life of man and his species tend to harness the forces of nature to make the human life both happier and nobler. Man has to evolve his capacities of knowledge with greater mastery over them. This is the extension

of consciousness.

Consciousness is the expression and the manifestation of the Spirit-in-Man. It is the medium of the Divine in Man. So it is the absolute and the fundamental determinate of the Divine Satchidananda. Man is bound to undergo the extension of consciousness. The extension of consciousness demands openness on the part of the individual. Consciousness is absolute and fundamental. It is the creator of the whole world. It is Satchidananda. It is also evolving Supramental Process. For Sri Aurobindo, man is a spirit using the mind, life and body for an individual and a collective experience and self-manifestation in the universe. The Satchidananda itself descends in the finite for the delight of self-manifestation. Self is as real as the Absolute. This means that in the integral philosophy of Sri Aurobindo, the individual is as much real as the Universal. The ultimate reality is a unity manifesting in triunity-- of essentiality, commonality and individuality. The unity is an inseparable one. Here the individual is related to the Universal and cannot exist without. The Universal is closely related with the Transcendent, which expresses Himself through individual, and Universal.

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Natural History Model of Existence and Education of Embodied Knowing

The modern science and technology have created many new human experiences, such as experiences of virtual reality and human-machine interaction. The experience based on science and technology can be described as "scientific experience".

1. The scientific experience differs from previous human experience, so it is a new experience.

2. The scientific experience directly faces the science and technology or machine, not the earth and nature. Therefore, it is an indirect experience.

3. The scientific experience belongs to mathematics-physics experience, which is mainly shown experience of machine such as cyber experience.

4. Due to the nature of science and technology, the scientific experience actually is a control experience of human being and nature.

Since time immemorial, the humans have been populating the earth. All human needs are based on the earth's gifts. Humans also set up their own pyretic survival experiences on the earth. In such situations, a person exists as a member of a group of natural history. He has to live together with others in the attitudes of warmth and cooperation.

However, modernization and codes of modernity shaped depend on the basic model of production, which cannot truly face the most fundamental existence and life of human beings. The pattern impacts and holds back traditional experience of survivability so that gradually fades from the horizon of life of modern people, which eventually leads to human rootless existence.

Accordingly, the concepts of value, happiness and morality as well as behavior rules have basically changed. These changes bring human being into the state of memory loss, which differs from traditional life ago thousand-hundred years, leads to fragmentation of human existence and split the mind-body relationship. Undoubtedly, this is very terrible for its social consequences opposite human ideal.

A way for getting out of the paradoxical and reflexive condition is to resume human experience of natural history, which is different from mathematics-physics or mechanical experience.

Experience of natural history is characterized by survivability rather than productivity, individuality rather than public industrial, and body specific rather than theoretical abstract.

The fundamental approach for the existence of natural history is to repair direct touch between human being and the earth, to highlight mankind itself limbs feeling and the basic position of life experience, and to reconstruct universal empirical contact of man and environment.

In the second place, we should carry out the classical education especially the embodied knowing content, and promote the dissemination of classical experience and aesthetic interest.

13.30-15.00

Session 5:

Chair: *Stephen Palmquist, Kyungho Kim*

Asian resources and perspectives on Biocosmology, Mind Studies and Individual Development

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Neurophenomenology - Biocosmological Issues

Though a half century has passed since Sir C. P. Snow (1959) pointed out the Two *Cultures*, there remains the serious tension between humanists and scientists. The tension has developed many conflicts and finally led to the *Science War*. In the twentieth-first century we are facing a new brand gap between two fields, the *explanatory gap* which occurs due to the developments of neuroscience (J. Levine 1983).

There are the two traditions in explaining our minds and consciousness. One is the explanation given by humanities, which is subjective and first-person, and the other is the explanation by science, which is objective and third-person. What matters most to us is not the fact that those explanations are different, but that it seems to be insurmountable to build a bridge between the two areas. It seems to be very hard to understand our minds only through the neuroscientific explanation.

The purpose of the presentation is to show a concrete example that can overcome the explanatory gap through the neurophenomenological methodology. Neurophenomenology has some ramifications and I shall examine the version suggested by F. Varela (1996), which is coupled with the enactive approach to the mind. The aim of neurophenomenology is to give the first-person explanation about our consciousness, which has the degree of exactness as much as that found in the third-person explanation. The primary job of neurophenomenology lies in developing the methodology which can show how we can make explanation about the mind and consciousness.

I shall deal with the methodology of reciprocal constraints (MRC) as a candidate to satisfy the requirement, i.e., to show the correlational or causal relation between the conscious and the neural level. MRC can be interpreted in two ways. First, it can be thought of as a heuristic which connects the neuronal findings to explain the conscious events, or the abstract theory or rules of the conscious to the neuronal events. I shall examine the experiment by Lutz et al (2002) which demonstrated the validity and fruitfulness of the neurophenomenological approach by using first-person methods to generate new first-person data about the structure of subjective experience and using these data to render intelligible some of the opacity of the brain response. However, though their findings succeeded in showing a way of connecting the two levels of events, it did not suggest the law-like connection between them. What is required is not correlation, but causation.

The second way of interpreting the MRC is to view it as a theory of reciprocal causation. It was suggested by Thompson and Varela (2001). Thompson and Varela argued that neural processes were the emergent processes in which positive and negative feedback interactions give rise to non-proportional consequences. There are two directions of emergence. First, there is upward causation (local-to-global determination), as a result of which novel processes emerge with their own features, lifetimes and domains of interaction. Second, there is downward causation (global-to-local determination), whereby global characteristics of a system govern or constrain local interactions.

Varela et al. showed that there were deterministic temporal patterns within the apparently random fluctuations of human epileptic activity and that the patterns could be modulated during cognitive tasks such as perceptual tasks. It suggests that the act of perception on the part of the patient contributes in a highly specific manner, via the order parameter, to pulling the epileptic activities towards particular unstable periodic orbits.

Though the empirical findings by Varela et al. did not show that there were a general law-like relation, they, at least, succeeded in developing a route of finding the neurophenomenological study of consciousness.

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The Buddhist Structure of the Mind: Its Salvific Function in the Thoughts of Nagarjuna and Wonhyo

In fact, Buddhism began as a religion rebelling against the Hindu theory of fixed self-identity. Hindu caste system was based upon such a theory, coercing ordinary people to accept their own destiny without any hope to live a better life in this life world, although they might hope for a better future in the next life world. In contrast to this, Buddha taught that there is no fixed self. He proclaimed that we can become good or bad according to our own efforts. Our self has an enormous possibility, which could not be limited to a fixed identity.

In his day, however, Nagarjuna was surrounded also by some pervert Buddhists who might have possibly been interpreted to have asserted that there is fixed elements in us in spite of their apparent attempts to abide by Buddha's teaching about no self. They seemed to have not recognized the fact that no-self theory is absolutely necessary for our liberation from fixed destiny. Of course, their assertions should probably might have been understood in our basic instinct to seek stability. However, they might still have been blamed in that they did not recognize the truth that stability is good only in the

state of happiness. A sinner cannot have satisfactory feelings about their present destiny.

In such a context, Nagarjuna might have needed to attack those Buddhists' theory of fixed elements. In other words, He might have had to have thought up a theory allowing the possibility that there is absolutely and ultimately no fixed element in the world. Only in such a world, a sinner can become a Buddha. If there is fixed elements in us which prompts us to commit crimes again and again, we cannot hope to become a Buddha. Since there is no fixed self, we can become enlightened as Buddhas. That is, he might have had to have argued that there is not only no self in our own identity but also no self in the elements constituting our own self. For him, this argument might have been not just a propositional theory but a liberating truth, enabling sinful persons to hope a better life in his or her future.

However, we should also recognize that Buddhists have traditionally hesitated in saying positively about the state of Buddha due to its ultimate and transcendent nature. In addition to the above observation, the attacks on the Sarvastivadins' views in their assertions might be also considered in such a context. Anyhow, such attempts to assert something positive have continuously formed a part of the history of Buddhist thought in spite of their failing to become a major part of Buddhism in India.

Furthermore, in fact, Nagarjuna himself does express sunyata somewhat positively as dependent arising, that is, interdependence. In the Buddhist tradition, the concept of dependent arising was originally applied negatively to our experience of suffering and sinfulness. If our suffering has any fixed reality, we could not stop it. Since it arises dependent upon conditional situations, we could change our destiny and escape from suffering by changing those situations. However, there was yet no starkly positive role conceived about the concept of dependent arising until the appearance of Nagarjuna.

He might just as well be regarded as having clearly asserted for the first time that dependent arising enables us to become Buddhas. In other words, dependent arising enables us to be transformed from sinners into Buddhas. Here we clearly see the radical nature of Nagarjuna's thought. In the early period of Buddhism, Buddhists emphasized the impermanence of our suffering, which enables us to stop it. Then, Nagarjuna emphasizes no self in everything, which enables us to become Buddhas. Here we might see the budding of positive thinking in Nagarjuna's assertions.

However, properly speaking, we should search somewhere else to find really more positive conception about our states. In Buddhist tradition, there has been a continuous trend to emphasize the pureness of our mind, which has come to form a major characteristics not in India but in North East Asia including China, Korea, and Japan, with the development of the thought of tathagata-garbha (the womb or fetus of tathagata, that is, the womb or fetus of Buddha). In short, we can become Buddhas because we have the seed of Buddha in us or because we are ourselves the fetuses of Buddhas. This thought enables us to recognize a positive element in us, though it might have posed somewhat unsolvable questions to some Buddhist scholars due to its positive affirmation of something real in contrast to traditional negation of such a reality in Buddhism. Some Buddhist scholars even assert strongly that the thought of tathagata-garbha should not be regarded as belonging to Buddhist thought.

In this regard, *The Awakening of Faith in Mahayana* might be regarded as a representative work showing a harmonious synthesis between the Madhyamika thought of Sunyata and the thought of Tathagata-garbha. Although there is even now much discussion in progress about its authorship, this work is now generally regarded as a work of sixth century A.D., though it had been traditionally attributed to Aśvaghoṣa, who is

supposed to have lived as a philosopher and poet in India in the second century A.D.

Here we are ready to explore the Korean representative Buddhist scholar monk Wonyo's interpretation of the thought of the *Awakening of Faith in Mahayana*, which is even appreciated among many modern Buddhist scholars as one of the most important scriptural works in North East Asian Buddhism.

According to Wonyo's *Commentaries on the Awakening of Faith in Mahayana*, this work is a scripture where the "One Mind" entitled alias as "Mahayana" awakens faith in human beings. The "One Mind" is the preferred name in this work in that this exhibits the essential gist of this work's proposition since "One" denotes the ultimate reality's transcendence over many while "Mind" denotes its epistemological nature in essence. In this scripture, the Dharma entitled alias as "Mahayana" is presented as One Mind in the form of Tathāgata Garbha within all the sentient beings.

Here, One Mind is the ultimate reality which induces the sentient beings to the insight of its own transcendent nature beyond the secular aspect of our world and to the practical response toward the transcendent reality. Due to the Tathāgata Garbha, sentient beings do not see the secular world not only as secular but also as representing transcendent truths. They feel comfort and seek salvation under the transcendent governance of One Mind as tathātā. That is, through the guidance of One Mind, the sentient beings transcend eternally the secular world, transforming their own and their neighbors' lives into better lives through the construction of a better universe. In such a sense, One Mind might be rightfully regarded as the ultimate and transcendent reality.

In his Commentary, Wonyo also shows a somewhat uniquely positive interpretation on the concept of Sunyata. He says as follows.

If we rightly understand the meaning of sunyata (emptiness), we are assured of the proper justification of our existence. Why is it possible? If sunyata is just sunyata, we just cannot be assured of the proper justification of our existence. However, since this sunyata is empty of its own fixed identity, we can be assured of the proper justification of our existence.

Here Wonyo focuses on the emptiness of sunyata itself. Sunyata cannot be fixed down into a limited definition. Any conception about sunyata is wrong if it is argued to be the only meaning of sunyata excluding the other meanings of it. In this context, Wonyo's conception of sunyata is salvific in that the conceptions defy and transcend even our petty definitions of it. That is, sunyata is above our conceptions of it. Thus we are not denied of our existence even if we accept the truthfulness of sunyata. Rather, we are free to pursue our happiness in spite of our limited and distorted present states. We are not bound to the past or present affairs that have occurred to us, even though we cannot deny the enormous power of those conditions.

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Asian Perspective on Biocosmology, focused on the Philosophy of Hangi Choi

According to F. Bacon's *The New Atlantis* Salomon's House is a fictional institution in Sir Francis Bacon's utopian work *New Atlantis*. In this work, he portrayed a vision of the future of human discovery and knowledge. The plan and organization of his ideal college envisioned the modern research university in both applied and pure science.

"It was the erection and institution of an Order or Society, which we call *Salomon's House*. It is dedicated to the study of the works and creatures of God. Some think it bears the founder's name a little corrupted, as if it should be Solamona's House.

"Knowledge on nature means that it is power over the nature, therefore knowledge is the power."

Nowadays, most of natural disasters have the environmental cause and result of breakdown of the stream of life energy.

The Environmental crisis due to the materialization of nature that is speeded up by the capitalism. There are Western views of nature and human. Western regarded the nature as material object.

Anthropocentrism and instrumentalism is the central thinking of Western modernism.

Hangi said that the natural disasters are helpless as far as it is caused by nature.

However man made eco-system catastrophe is avoidable. If not, we cannot take off the responsibilities.

As long as we are living in this heaven and earth, shift the paradigm is desperate task for whom in anthropocentric world.

The realization the place where the unifying man with nature is our '*telos*'.

The '*volvilisation*' has three dimensional structures.

1. *volvilisation* oneself, 2. *volvilisation* of people, 3. *volvilisation* of the holistic world.

On the other hand, the reason why Hangi tried to mark the limitation of human and nature. Because he worried and tried to avoid the limitation and fallacies that is carried alongside with the Chinese traditional philosophical Unification theories and Anthropocentrism.

For him, the man is a creature who is living in the universe and one who attempt to harmonize with nature.

One who affirm the Heaven, one will follow the '*volvilisation*' with sincere heart without any abuse. One who fear the Heaven is alarmed all the time to avoid the violation. One who serve the Heaven tried to succeed the '*volvilisation*' and one who is accorded with the Heaven follow the '*volvilisation*' with joyful heart.

15.40-17.40

Online Session 6, room 1: Chair: Konstantin Khroutski, Myung Han Lee
Biocosmological issues of the Individual development in modern humanities and formal sciences

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On Hierarchical Structure of the Human Mentality's Substrate - from the Cybernetic Point of View

Material carrier of the human mentality is proposed for consideration in context of a system concept of Humankind as a self-controlling hierarchical system. From this point of view a structure of the substrate of the mentality of Homo sapiens is analyzed. Notion is stated that development of new layers-carriers of the mentality is equivalent to beginning of new system levels in the process of sequential complication of human intelligence. The proposed cybernetic purposeful approach adequately correlates with Aristotle's notion of *causa Finalis*.

Hierarchic "layers" in human mentality were emphasized earlier by many researchers (K.G. Jung, B.F. Porshnev, V.F. Petrenko and others). Obviously, corresponding layers of the mentality should arise in the process of human evolution and to exist in its current reality. But in this regard the question arises: Is the sequence of such layers of the mentality reduced to Jung's series: "individual-family-tribe/clan-community-people-Humankind" (which, as we see, have the qualitative nature), or else it includes also other layers (first of all between "tribe/clan" and "Humankind")? And is it possible to apply the quantitative characteristics (such as their typical sizes) for representatives of this sequence? Eventually, what are the material carrier (the substrate) of these or those layers of the mentality?

Considering the concepts of self-regulation and self-controlling, inherent to mentality, it is proposed to involve interdisciplinary interpretations of adaptive behaviour of the systems of inanimate, animate and personal-social-industrial nature (Humankind), formulated earlier [1-2] for the analysis of its structure and evolution. These interpretations are conveniently described in terms of the functioning of cybernetic self-controlling hierarchical systems, which have the property of search-optimizational activity of all their hierarchical components. Their self-controlling is carried out by means of algorithms of the "hierarchic adaptive search optimization" - on the objective energy criteria. The suggested cybernetic purposeful approach adequately correlates with Aristotle's notion of *causa Finalis* [3].

It's important that in the process of formation of the system of Humankind - there is the symmetry between each newly formed level-community in the social part of the hierarchy (i.e. "higher" than individual/personal level), and the level-exactness of the most delicate anthropogenic impact on its productive-working part (i.e. "lower" than individual/personal level). This "hierarchical" symmetry is manifested both in qualitative,

and in quantitative sense. Specifically, this is manifested in the tendency of the values of typical spatial characteristics' increase/decrease of the representatives of corresponding levels in the hierarchy, followed by increase/decrease of the level's number. Herewith, the mentality is located at the "intersection" of biological and personal-social-industrial hierarchies. The suggested scheme is given in fig. 1.

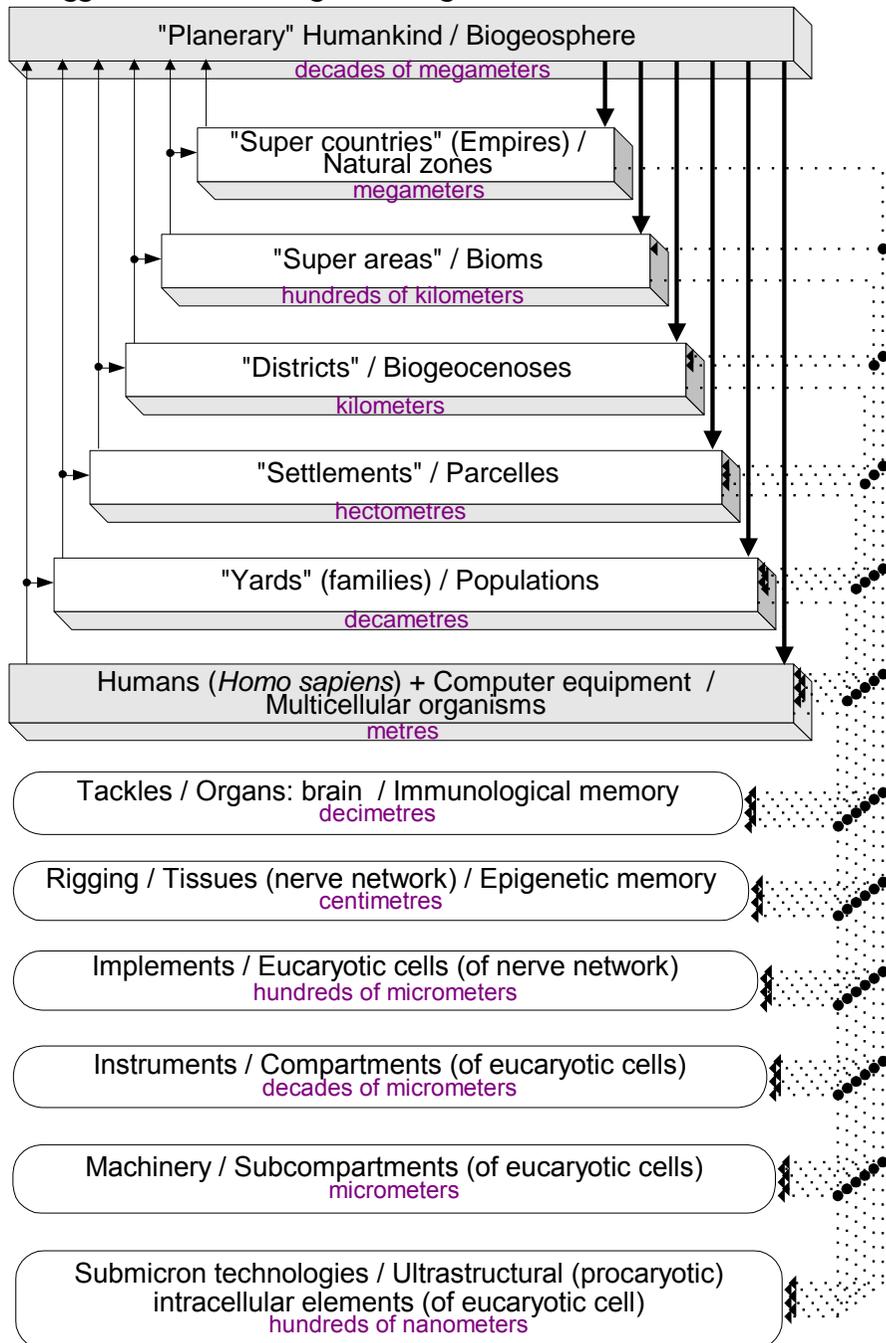


Fig 1. Hierarchy of levels: a) of the "planetary" subsystem of Humankind; b) of the system of animate nature; c) of the substrate that implements memory.

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Keywords: structure of the mentality, hierarchic self-controlling system, cybernetic model, purposeful approach, *causa Finalis*

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Transversal Structures of Reflexion and Biocosmology

The starting point to render the theme is a thesis that under the conditions of working out the intellectual "modern project" the image of reflective rationality is characterized as having two incompatible and, yet, mutually presupposing lines of historical development of the western philosophy: an boundless pluralism of transversal structures of reflexion, and a theoretical integrally of reflectiveness indifferent, in principle, to the plurality of forms of reason. We distinguish three levels of transversal structures of reflexion: initially or simply reflective, metareflective and self-reflective. The reflective level of epistemological rationality will be determined in opposition to the unreflective one since the latter identifies Structures of knowledge and objective structures of reality. And the reflective level of rationality relates, as a rule, to singling the subject out of the system of cognitive relations and conversing it to the comprehending of its own actions and their reasons.

Metareflective level of rationality deals with the nature of the cognitive relation of man to the world, determines his place and significance among other kinds and forms of activity and world-relations, explains principles, ways, means and methods of research in cognition processes, reveals the nature, origin and essence of the objectivized knowledge and extra-scientific forms of cognition. At this level of reflective rationality much consideration is given to the problems of forming the subjects of cognitive activity in the light of the socio-cultural medium, and ascertaining the subject's historical nature.

Self-reflective level of rationality will relate to reconstruction and transformation of the knowledge about reflexion itself. Transversal structures of reflexion, regardless of particularity of reflective rationality, permeate all formations of reason both in diachronic and synchronous planes. In other words, under the influence of numerous

facts of cognitive nature philosophy, since Descartes, has renounced the idea of ultimate reason. Conformable, integrally of reason, in such epistemological situation, can solely be maintained by transversal structures of reflexion, the description of which, being independent of the typical peculiarities of object fields of knowledge, is conducive to rehabilitation of the idea of the whole, the idea resting at the present upon diversification, versatility and polysemy.

Husserl's phenomenological philosophy distinguishes the following mental processes which can be denominated as reflexion: (1) acts of analysis of the stream of experiences; (2) the methods of cognition of consciousness in general; (3) kinds of experiences. Reflexion as a process of determining specifically distinct experiences becomes a leitmotif of the phenomenological analysis of the universal structures of consciousness. And here gnoseological strategy has to do with the shaping of the vast continuity in the specific peculiarities of experiences in accordance with the parameters of a discrete modus of reflexion. Reflexion as a method of cognition of absolute consciousness becomes objectified after having been studied in the phenomenological reduction. In the first instance all the mode of the immanent catching of essence and immanent experience proper will be treated as reflexion. Acts of analysis of the stream of experiences bears the name of reflexion so long as in essence they are immanent perceptions.

Proceeding from the hermeneutic task of the semantic approach to the phenomenological analysis Heidegger attaches the optical meaning to the term «reflexion». Then, by means of a series of turns of thought he attaches the optical vestiges of reflexive rationality to the philosophical discourse which understands the foundation of intentionality as being-in-the-world. And here Heidegger's project for the optical interpretation of reflexion finds the horizon of its comprehension in the idea of fundamental correlation between self-comprehending, human Dasein and reality (life). The concept of a reflection, according to Heidegger, in metaphysical tradition appears invariable two-place as specifying horizon and as instrumentally interpreting seen in horizon. At the same time he appeals to logos which, being self-brighten tale, represents a word to life as to a primary theme of phenomenology of presence. Heidegger's idea laying tracks in a direction of definition logos, disregards being sense of the reflection borrowing her during work above product "Sein und Zeit". However thematic discretion headings: "logos and the reflection", arises by itself.

The phenomenological method must not be understood simply as a more attentive style of reflexive description of empirical givens. Furthermore, it is also a misunderstanding to consider it as a self-sufficient rationalistic project for understanding the world from the absolutely intelligible and value-neutral viewpoint of an "unconcerned spectator." As Merleau-Ponty insistently criticizes, both of these perspectives remain unmindful of the subject's pre-reflective bodily anchoring in the world that founds both our pragmatic and cognitive projects. As he argues, the major task of phenomenological reflexion consists in investigating the very process of embodiment that assigns us the world as an open field of possible action. Since the body plays a fundamental role in our making sense of this world, pre-given and socially derived layers of sense which are part of the embodied subject's self-understanding, can also be explicated in terms of embodiment. Accordingly, the recourse to the pre-reflective processes of embodiment allows us to retrieve the common basis of the visible and invisible.

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Contemporary Issues of the Ternary Logic: Biocosmological Proposals

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Semantic Organization of Self-organizing Information System

Material carrier of the human mentality is proposed for consideration in context of a system concept of Humankind as a self-controlling hierarchical system. From this point of view a structure of the substrate of the mentality of Homo sapiens is analyzed. Notion is stated that development of new layers-carriers of the mentality is equivalent to beginning of new system levels in the process of sequential complication of human intelligence. The proposed cybernetic purposeful approach adequately correlates with Aristotle's notion of *causa Finalis*.

Theoretical concepts of self-organizing information system (SIS) are the result of our research. As opposed to current information systems self-organizing information system is able to self-modify (self-complete) and self-improve. Moreover, SIS allows to exceed threshold of statistical effectiveness owing to intrasystem semantics.

The article is devoted to semantic organization of self-organizing information system.

First of all the generalized structure of a concept is described. On this basis the semantic organization of self-organizing information system is developed. It includes semantic representation of components and methods of semantic interaction between components and between SIS and the environment (system of users). Semantic approach based on concepts is widely used in systems conceptual modeling. The constructive base for our modeling approach is general systems theory developed by Yu.Urmantsev, oriented on modeling of evolution systems.

Also in the article the organization of a data domain conceptual model and the semantic data organization are given. Data domain conceptual model has a three-level

structure, including:

- base level, containing object and structural organization of data domain;
- process level, containing structure of processes and interaction between processes of data domain;
- user level, containing information about the system of objects, interacting with SIS (system of hierarchically connected users, devices, computers, etc.).

As well, macroproperties and structure of concept-object, concept-process, concept-data, concept-user are described. Macroproperties are the meaningful emergent properties of concepts and ways of forming of them.

Pattern of a process determines a structure (sequence of subprocesses and actions) and the initial state of a process, the conditions of fulfillment of its components (subprocesses and actions), and executors and results. Macroproperties of concept-process contain meaningful properties which are part of integral properties.

Data in SIS are organized in the form of interacting components possessing two-layer structure:

- data layer, setting structure and relations between data;
- methods layer, containing operation of data processing.

The article also contains a description of SIS improvement mechanism, which is responsible for recovery of coordination of components structural and functional organization and for recovery of a system organization in whole, which can be violated by deviations (exceptions) in structure and by the necessity of changes in functionality due to revision of user tasks. Self-organizing information system is not only a logical (formal) system, but also is a constructive information system which is constructed in the form of interacting active components with coordinated structural and functional organization.

Coordinated structural and functional organization means that the structure allows realization of the necessary functionality of a component, and it is realized on a given structure with necessary correctness, reliability and effectiveness. Subordination is the only relation that is defined between components. Subordination can be of two kinds:

- direct subordination when dependent component is inflexibly built in some high-level component and it loses its independency (being managed by this high-level component);
- interaction. In this case dependent component keeps its autonomy and can interact with several high-level components by means of exchange of queries and answers.

Components implement all the levels of SIS organization, but certain miscoordination is permitted for them. Miscoordination may occur as a result of changes in structure as well as a result of changes in user tasks.

Miscoordination of structural and functional components organization is the cause (moving force) of SIS self-improvement on the level of separate components as well as on the level of the whole SIS organization.

Self-improvement of SIS consists of changing structure and functionality made by adding new concepts into a system and by modifying and deleting of existing concepts.

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The Concept of Perfection Achievement in Taoism and Biocosmology

The doctrine of Mysterious Tao is a heart of the spiritual life in many countries of East Asia. This religious doctrine, initially emerged in Ancient China, eventually spread onto the whole region. Today, one can meet Taoists in Vietnam, Myanmar, Korea, Thailand, Cambodia, Laos and Japan. Taoism is an extensive net of cults, which are focused on worshipping Huang-Lao (黄老), Yellow Emperor - the mysterious ancestor of Chinese civilization. Taoism also corresponds with an ancient shaman Li, known as Lao Tzu. Li's scripture "Tao-te-tsing" in late epochs became a holy book for Taoists and, nowadays together with various ascetic and meditative literatures it comprises most influential and complete volume of Taoist texts - Tao-Zang (道藏), Treasury of Dao. The ultimate goal of a Taoist adept is the achievement of eternal life. Taoists, streaming to gain perfection in spiritual life use many ways to attain immortality: visualization of Taoist saints and deities, reclusion, religious fasting, collective prayers and repentance. Some Taoist recommendations for life prolongation are bio-medically based and correspond well to modern gerontological practice (hill walking, keeping of certain diets, anti-stressor autogenic psycho-training). Ordinary believers, however, limit their involvement in spiritual life with regular prayers in a local temple, burning incense at Taoist altars and celebrating religious festivals. The Tao doctrine is related to an idea of internal impetus driving a Homo to perfection and to holistic self-perception of a human being as an element of the system of Nature. Nature is not created, but self-developed, according Taoist doctrine. One can come to the conclusion that Taoism is obviously related to Biocosmology.

Keywords: biocosmology, immortality, perfection, Taoism.

15.40-17.40

Online Session 6, room 2: Chair: *Michael Jothi Rajan, Jong Kwon Lee*

Biocosmological issues of the Individual development in modern natural and social sciences

Maciej HENNEBERG, *PhD, D.Sc. Professor of Anthropological and Comparative Anatomy, School of Medical Sciences.*

Arthur SANIOTIS, *PhD, Visiting Research Fellow in the School of Medical Sciences. The University of Adelaide. International fellow, Center of Evolutionary Medicine, University of Zürich, saniotis@yahoo.co.uk*

The Third Epidemiological Transition: Current Human Evolution and Possible Future Evolutionary Directions

The genus *Homo* has evolved over millions of years in becoming a highly adaptive species. The fact that extant humans live in a variety of physical environments and climatic conditions testifies to their adaptiveness. Although natural selection may have apparently been relaxed in many human societies, cultural evolution is informing genetic and epigenetic processes with long term consequences for human health. The current mismatch between rapid social evolution and the human genome is creating a third epidemiological transition. In the first epidemiological transition (advent of the Neolithic period 10 kya) many prehistoric hunter-foragers changed their mode of food production to farming and animal husbandry. This transition had dramatic consequences to human health and society. The second epidemiological transition occurred at the start of the Industrial Revolution (mid - 19th century), pathing the way for public sanitation, nutrition, clean water and medical technology which improved human health and increased human lifespan. Extant humans are facing critical health problems with unknown consequences for future human evolution. This paper will explain current health issues from an evolutionary perspective and possible long term consequences for future humans.

Keywords: evolutionary medicine, genetic load, evolutionary mismatch

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The Body Imperfection as the Central Category of Systemic Pathobiology

Integrative role of Pathophysiology in Medicine is analogous to that of Systemic Biology among non-medical life sciences. Incorporating Pathochemistry, Immunopathology, Pathobiophysics and growing into Clinical Medicine, this discipline certainly spreads beyond the limits of its historical name and nowadays could be re-named to Systemic Pathobiology. Physiology is regarded as a science of body technologies, the subject of Pathophysiology can be defined as that of technical mistakes and technological defects of living systems. Current Pathophysiology avoids common oversimplification: that is the wrong statement that the diseases result exclusively from technical mistakes and breaks in our adaptive programs or from glitches in some executive devices, which are nevertheless planned well and should work well. That view is a heritage of creationism, incompatible with the model of self-driven natural development. The central point in pathophysiological knowledge, to our opinion, should be the concept of primary pre-programmed imperfection and potential pathogenicity of the protective mechanisms themselves. Genetic knowledge of the body is based on non-precise coding; hence it is imperfect and incomplete. Thus, a patient typically suffers from imperfect protective response to a greater extent, than from primary injury per se. The driving force of disease is internal, even if provoking factors may be exogenous. The imperfection of the body or its evolutionary achieved defensive mechanisms is a prerequisite for continuing evolution and bioethical basis of humanism. A perfect being is not human, that's why a doctrine of human health and disease is inherently linked to natural imperfection. The nature of pathological process is dualistic, so modern Pathophysiology deals not only with dynamic, "hardware" side of disease (in terms of energy and structure, "fuel and bricks"), but also with its informational, "software" side (in terms of signaling, reception, translation, programming, program zipping and unzipping, mimicry of signals). Conflicts of local and systemic programs may serve as typical pathoinformational basis for disease. The presentation analyses the problems of Pathobiology in the context of global evolutionism, from the standpoint of the body imperfection concept and informo-energetic dualism and coins in the term of Pathoinformatics.

Keywords: imperfection, Pathobiology, Pathophysiology, Pathoinformatics, systemic approach.

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Integrative Spatial Analysis for Elucidation of Material Civilization as Motion of Organism

Integrative spatial analysis aims awareness about concrete process of nexus between society for human-beings and nature including cosmos that we have never be able to aware. The awareness is positive insight that we can observe trace of material civilization as organic motion in integration of various global maps by geographical information system (GIS).

We can grasp motion of organism as whole movement in process to conexus from interaction between nature and human-beings by observation in global distribution of various systems in 3 spheres.

Composition of sphere for formation of civilization is the below. Spheres have the nesting hierarchical structure as holon.

- 1) the sphere of bottom: natural sphere as fundamental holon;
- 2) the middle sphere: cultural sphere as holon concerning creation of social system;
- 3) the upper sphere: social sphere as holon concerning creation of economic system and politic system.

The dynamic process by creation and collapse of network and interaction of partial systems forms schematization of 3 spheres as structure. The schematization of 3 spheres as structure forms multilayered structure. Structure as organism is schematization of order and measure for integration and differentiation.

Multilayered structure becomes regional structure of each region with social boundary like nation or city.

Formation of regional structure causes to horizontal differentiation like concentric zone by development of transport system and spread of network for trading and transit. While civilization is affected to dynamic process of transformation of social sphere as upper holon for short period of unit of 10 years period and transformation of cultural sphere as middle holon for middle period of unit of 100 years as middle holon, civilization is organic motion that has tardy process of transformation of natural sphere as lower holon of bottom for long period of unit of 1000 years.

Agriculture and forestry are bridge for linkage between natural sphere and organic holon. Agriculture as well as transportation and fishery are seeds for creation and development of material civilization. Forestry is seed for sustentation of civilization.

In this presentation, I will introduce some global distribution that are adapted ecological system and agricultural system about fundamental condition of natural sphere and social sphere.

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On the Property of Nature in “Meta-Evolution” by Grinchenko S.N. - from the Cybernetic Point of View

Author of the book uses the "essence" of the term "concept" - the nature and properties of the system makes the following six concepts: activity, expansiveness destructured, generalized adaptability, search engine optimization and adaptive search optimization. Our task is to show compliance with accepted notions of the author of the monograph secondary entities Aristotle 9) of acting, 10) suffering, 4) the ratio, 7) position, 2) the number, 3) quality. Consider the definition of the relevant concepts.

Keywords: Structure of the properties of the Nature, Cybernetic model, Categories of Aristotle, Purposeful approach, Search optimization, Hierarchic systems

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The structure, the Qi and the Gnosticism

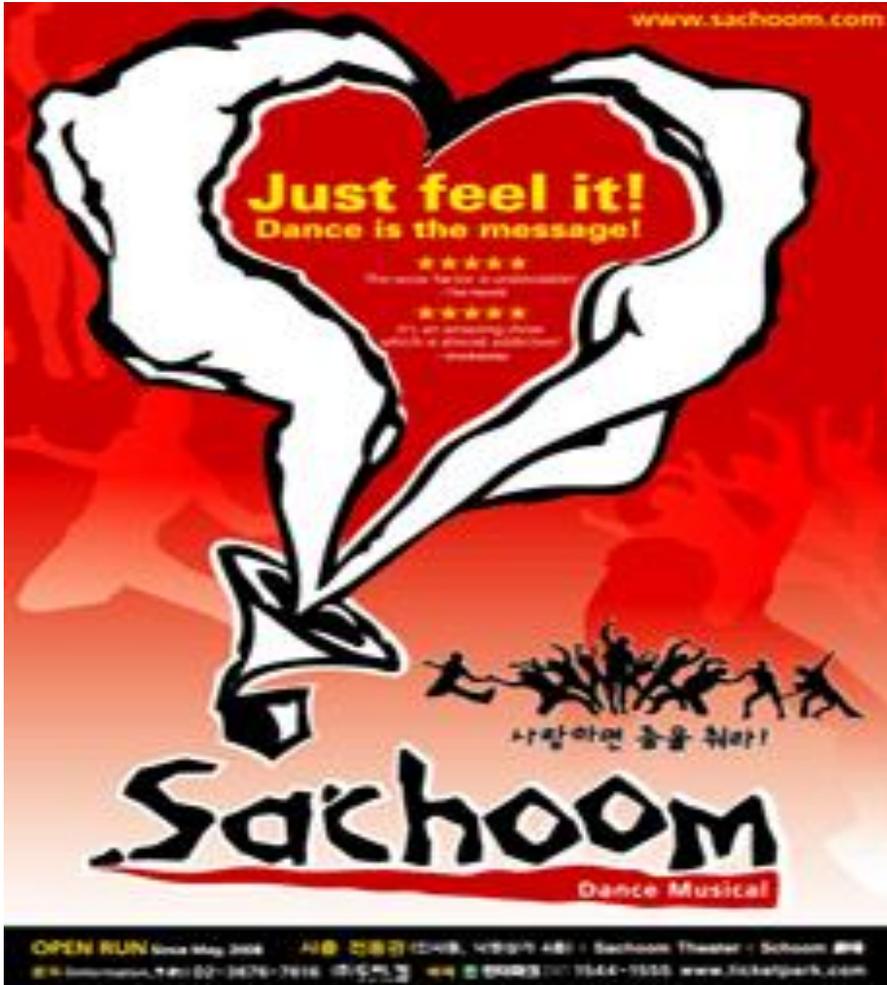
Basic on the theory of intellectual advance non-equilibrium thermodynamics ((B)(E) manifold), with the concept of “the structure, the yin and yang, and Gnosticism”, we establish the intellectual manifold; in this manifold, we establish the (B')(E') manifold which it is the representative of intellectual advance non-equilibrium thermodynamics system; within (B')(E') manifold, we establish the (a')(d') manifold, (a')(d') manifold is the embedded body of (B')(E') manifold, and it is the representative of Newtonian. The expression of the existence and behave of (a')(d') manifold is the science; while the expression of the existence and behave of (B')(E') manifold is the theory of Major Confucian, it is the metaphysics, and it is philosophy.

The conclusion is: both science knowledge and philosophy knowledge themselves pose solid onto-cosmological basic, the consciousness, the spiritual themselves pose solid onto-cosmological basic; they are the expression of intellectual manifold which is the advance part of the intellectual advance non-equilibrium thermodynamic system.

Key word: intellectual advance non-equilibrium thermodynamic system Major, Confucian Intellectual manifold (B') (E') manifold (a) (d) manifold, science philosophy objective world consciousness.

Cultural Events

1. Sa-Choom (If you love somebody then dancing!)



Musical Dance Performance

Non verbal fusion dancing performances: Hip-hop, Jazz, Modern, ballet and Break dancing are gathered in one stage. They are dancing for talking and conversation as a universal language and they are dancing to love. Because of Dancing is Message!

Awarded winning musical Sa-Choom is invited famous festival include Edinburgh Festival and Shanghai Expo and so on and on.

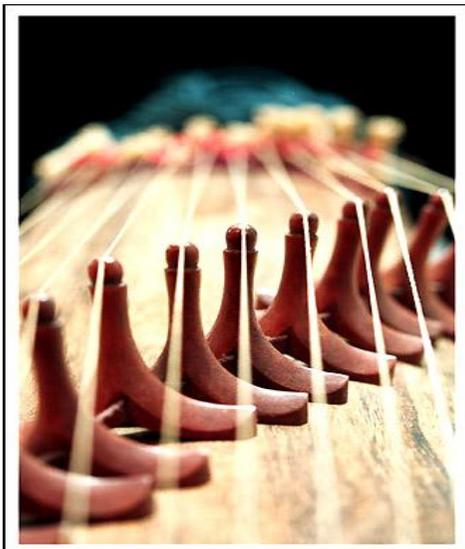
There is no need to explain on the dancing, just join and feel your love and move your body.

2. Korean Traditional Music Performance

Gayageum

The gayageum or kayagum is a traditional Korean zither-like string instrument, with 12 strings, although more recently variants have been constructed with 21 or other numbers of strings. It is probably the best known traditional Korean musical instrument. It is related to other Asian instruments, including the Chinese guzheng, the Japanese koto, the Mongolian yatga, and the Vietnamese đàn tranh.

Modern versions of the gayageum, which have a greater number of strings, often use nylon-wrapped steel strings, similar to those used for the Chinese guzheng. To play modern music, gayageum with a greater number of strings have been developed, especially 25 strings were developed, introduced and popularized by the Korean Music Department of Chung-Ang University.



Haegeum

The haegeum is one of the most widely used instruments in Korean music. The haegeum is used in court music as well as madangnori (ordinary people's music). The haegeum's range of expression is various despite having only two strings, with sounds ranging from sorrowful and sad to humorous. The haegeum is made using eight materials: gold, rock, thread, bamboo, gourd, soil, leather, and wood, and so it is called paleum (eight sounds).

Pansori

Pansori (Korean: 판소리, also spelled p'ansori) is a genre of Korean traditional music. It is a vocal and percussional music performed by one sorikkun (Korean: 소리꾼, a singer) and one gosu (a drummer playing a barrel drum called buk Korean: 북). The term pansori is derived from pan (Korean: 판, meaning "a place where many people gather"), and sori (Korean: 소리, meaning "sound").

In a pansori performance, the kwangdae sings, standing with a folding fan held in one hand. The fan is waved to emphasize the singer's motions and unfolded to announce changes of scene. The gosu gives rhythm not only by beats but also by chuimsae (Korean: 추임새), verbal sounds. A chuimsae can be a simple meaningless vowel, but short words of encouragement are also given. The audience is also supposed to give chuimsae during the performance, similar to kakegoe and the shouts of "Olé" during flamenco performances



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