

# Review of: "The Chinese View on Time – A Reflection on The Concept of Time in Dao/Yijing And Modern Science"

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## Review on “The Chinese View on Time”

This is a very original article. The author makes an inspiring interpretation of the Daoist concept of time from the perspective of quantum mechanics. Figure 3 crystalizes the author’s scholarly efforts and provides a pervasive investigation of the concept of time from a comparative perspective of Daoist philosophy and the modern science of quantum mechanics.

Moreover, the article offers many thought-provoking ideas for readers to digest. One edifying example is the intriguing relationship between the dynamic probabilities of the *Yijing* hexagram and quantum states before collapse/decoherence/measurement. Also, the “now point” after the “collapse” or “measurement” of quantum superposition subverts our understanding of traditional cause-effect logic and finds a surprising resemblance in Daoism. Other interesting points, such as the linkage of time and way-making, the relationship between quantum entanglement and the intertwinement of yin and yang, and human limitation in the perception of the world in terms of reality/realities, appeal to many readers.

The quality of the article could be improved if the following points are further addressed.

The author has too many direct quotes. Direct quotes should be cited to the minimum to illustrate key points. For example, after the long citation of Stapp (1980), the author does not provide any explanation and simply leaves it there. The condensed meanings of the passage need to be unpacked and analyzed in the context of the current argument: how does each citation support your own argument? In what specific way? What unique implication do you unearth in the quote? Similar situations also exist in the cases of Chai (2014, p.362) and Karakostas and Hadzidaki (2005). The number of direct quotes should be modest, and the contextual or non-essential information should be paraphrased. In fact, the author seems to be aware of the point. For example, Chai (2014, p.364) “*Dao populates cosmological time..*” is an excellent analysis: the author well integrates the key points of Chai and then analyzes the intriguing relationship with the current discussion! Other direct quotes should also be worked similarly.

In addition, the article should explicate one underlying and contradictory theme. This article accentuates the importance of the role of the observer and his participation/configuration in the observed. Does time only ‘come into being’ with the existence of human beings? Before the arrival of humans, does time exist? For quantum theory, the answer seems to be yes; however, for Daoism, the answer seems to be negative. According to Zhuangzi, before the birth of the I/observer,

there are several stages: “things have never existed”; “things exist but recognize no boundaries among them”; “there were boundaries but recognized no right and wrong”; “because right and wrong appeared, the Way was injured” ( ). At least, in Zhuangzi’s cosmology, time seems to exist before the appearance of right and wrong (men/observer). The article should address this question to testify to the validity of the current argument.

Finally, some concepts in the article need to be defined and clarified. The idea of cosmological time has been mentioned several times, but its meaning, at least to the impression of this reader, is not clear. Also, free will has been mentioned but not discussed in the article. In the multiverse theory of quantum mechanics, the free will of human beings, for many scholars, has been denied. The author should take into consideration those opposite voices.

Overall, this is an original and edifying article.