

Review of: "Mindful Mechanisms: Drawing Parallels Between the Quantum Domain and the Three Bodies (Trikaya) of Buddhist Ontology"

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Mindful Mechanisms: Drawing Parallels Between the Quantum Domain and the Three Bodies (Trikaya) of Buddhist Ontology by David Leong,

The author draws our attention to the parallel of quantum mechanics and Buddhist ontology. This kind of point of view, when science and spirituality are bridged, has a growing academic literature, and it is sure that it gives new insights to physics, philosophy, cosmology, biology, consciousness research, and so on. This inspiring tendency can be evaluated from different points of view. For example, from the point of view of the theory of worldviews. According to this, today the society's mainstream dualist, fragmented modern and postmodern worldview should be, and luckily, is changing slowly into an integrative/holistic one (Bányai, 2020; De Witt, 2014; Fazey et al., 2018; Hampson & Rich-Tolsma, 2015; Howell, 2013; O'Brien, 2016; Ruane, 2018; Van Egmond & De Vries, 2011; Wilber, 2000). This, in the further collective improvement of humankind, is essential.

Nevertheless, beside the discussion on Buddhist ontology, the author should reflect, at least with a few thoughts, on the fact that Vedic spiritual traditions offer similar, moreover even a more complex, holistic, and integrative ontology than the Buddhist tradition. For example, the Gaudiya Vaishnava ontology accepts the philosophy of Achintya Bheda-Abheda (Inconceivable Difference/One-ness).[1] This accepts the one-ness as the Buddhist ontology does, but at the same time, it acknowledges the existence of the individual atmans and the Paramatma. This kind of approach fits one step better to an integrative and holistic worldview. Furthermore, it seems that such an argument is better supported in the literature that tries to give meaning to the experiments of quantum mechanics.

According to Schwartz (2015): *„Based on the research being carried out across the spectrum of the sciences, I believe there are four relevant descriptors helping to define what the new paradigm might look like. They are as follows: (1) Only certain aspects of the mind are the result of physiologic processes. (2) Consciousness is causal, and physical reality is its manifestation. (3) All consciousnesses, regardless of their physical manifestations, are part of a network of life, which they both inform and influence and are informed and influenced by; there is a passage back and forth between the individual and the collective. (4) Some aspects of consciousness are not limited by the space-time continuum, and do not originate entirely within an organism's neuroanatomy.”*

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[1] <https://thegaudiyatreasuresofbengal.com/2021/03/26/acintya-bhedabheda-tattva-achintya-bheda-abheda-teachings-of-lord-chaitanya/>