

# Review of: "Quantum Resonance with the Mind: a Comparative Analysis of Buddhism's Eighth Consciousness, Quantum Holography and Jung's Collective Unconscious"

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## Review of the article

«Quantum Resonance with Mind: A Comparative Analysis of Buddhist Eighth Consciousness, Quantum Holography, and Jung's Collective Unconscious»

<https://www.qeios.com/read/7SIZ7P>

David Leong

1. I was interested in the title of the article by Mr. David Leong.
2. Unexpected metaphors in the text (for example, "tapestry of thoughts", "most secret", "huge", "alternative lenses", "reservoir of human experience", "self-reflexive odysseys", "fundamental "seeds", "fascinating perspectives", "orchestrated by non-local holo-information flow", "cosmic dance", "tapestry of common experience and understanding") indicates a non-scientific style of presentation of the material.
3. The author allows himself to use terms from two or three conceptual directions of studying the psyche and cognitive potentials of a person. It is not always advisable to cross these directions with each other. For example, you should not look for the intersection of the ideas of Buddhism, which is based on idealistic positions, and cognitive psychology, which is based on materialism.
4. In addition, should we combine different conceptual approaches to the study of the unconscious (see the author's quote: "the Buddhist concept of the eighth state of consciousness with Jung's collective unconscious")? At one time, Fritjof Capra in the book "The Tao of Physics" made a similar combination.
5. Unfortunately, in the article the author reproduces (copyrights) the content of the text provided on the electronic resource -. Such an act of the author alerts the reader and discourages further thoughtful reading of the proposed text. Despite this fact, I continue to read the text of the article.
6. Interesting, in my opinion, is the author's statement that "perception and understanding of reality are perceived as dynamic phenomena that are constantly developing" (see the text of the article). Indeed, the results of my observations and studies of the energy of the quantum psycholinguistic field confirm the opinion of the author: the energy of perception is always a dynamic process, filled with new energies of positive or negative waves. The intersection of such cognitive waves can be decoded only thanks to the provisions of the Copenhagen version of the

quantum theory.

7. I am close to the author's remark that *"the integration of these concepts means that individual consciousness, as embodied by ālayavijñāna, is not just a passive container, but an active participant in the formation and definition of reality"* (see the text of the article). I consider the words about the eight states of consciousness worthy of attention: *"The eight states of consciousness represent a panoramic view of human consciousness, combining direct sensory perception with the vast continuum of existence. The complex interplay between these states provides a basis for understanding human cognition, behaviour, and spiritual evolution in the Buddhist paradigm"* (see the text of the article). Here it is worth recalling the concept of holism by J. Smuts (1926), or the concept of "indivisible wholeness" by D. Bohm (Bohm & Peat, 2010). Further comments will be redundant.
8. However, a question arises for the author regarding his statement *"The genesis and interpretation of reality are products of multidimensional interaction of consciousness"* (see the text of the article). If you agree with this thesis, you should also accept another thesis, for example, that consciousness is not contained in the human brain. Consciousness outside the brain. The brain is only a "receiver" of waves of verbal and non-verbal energy.
9. I am pleased to note that the author calls for interdisciplinary studies of the analyzed phenomenon, which is worthy of such a comprehensive study (see *"This article makes a loud call for a more holistic, comprehensive and interdisciplinary approach to the mysteries of consciousness and reality"*). This approach is designed to guarantee the objectivity of the analysis. However, whether the aforementioned synergistic analysis is possible today remains unknown, as each of the pioneering authors seeks to apply their results. At the same time, the authors, like the honourable Mr. David Leong, do not offer a sustainable research methodology but rely more on intuitive suggestions. Such propositions have certain parallels with Eastern philosophy. Unfortunately, only parallels, and not a well-built and verified methodology.
10. Thanks, dear author, for the words of ST Grossberg (Grossberg 2012), which accurately and purposefully confirm the intentions of Dr D. Leong, as well as my colleague Dr. V. V. Krutov (see: Krutov, V.V. (2021). Neuroplasticity of the brain is a unique and invaluable phenomenon of human nature. Journalism and brain neuroplasticity. Kyiv: Interservice, 179), as well as my own (see, for example: Oleksandr Kholod. (2024). Review of: «Binary Testament: An Interdisciplinary Analysis of the AI Bible - Unveiling the Quantum Tapestry of Digital Divinity». Qeios. <https://doi.org/10.32388/C6G34B>; Kholod, O. (2022). Quantum-holistic nature of speech production and perception (hypothetical justification). Psycholinguistics, 32(2). 128–155. <https://doi.org/10.31470/2309-1797-2022-32-2-128-155>).
11. Among the positive aspects of the author's presentation, it should be noted a concise and clear interpretation of terms used in Buddhism (for example, in the teaching of ālayavijñāna), in quantum theory (for example, "hologram of the Universe", "holo-motion", "implied order", "explained order", "holoinformation flow", "non-locality", "collective unconscious" and other terms). Without such an interpretation, it would be impossible for the reader, especially one who is not familiar with the theories of Bohm-Pitt (2010), Di Biase (2016), and K. Jung (1936), to understand the interesting ideas and thought movement of the respected Dr David Leong.
12. There is a remark (more of this remark concerns the theory of D. Bohm (1990, 2002, 2005) regarding the function of information encapsulation. I believe that encapsulation should not be considered as a global quantum process, since

the quantum principle of non-locality does not imply a certain isolation and conservation of information in the universe. Information cannot be encapsulated at the quantum level. Information is always, everywhere and is not subject to the principle of security even in implicatives.

13. Let us also note that the theory of the collective unconscious by K. Jung "loses" in some respects to the concepts of Bohm-Pitt and Di Biase. If the first believes that the consciousness of an individual is formed under the influence of archetypes and the social experience of generations, then the second (Bohm-Pitt and Di Biase) expand the scope of human consciousness to quantum information flows and portions of energy that exist, circulate and effectively influence the formation of the architecture of the universe (remember the "butterfly effect").
14. I think that worth discussing the mechanism of resonance between the observer and the observed object from the standpoint of not only quantum theory (in the Copenhagen version) but also taking into account the holistic vision of the holography of the universe. However, it is necessary to clarify the status of the Observer, which is "provided" by the honourable Dr David Leong, quoting the words of M. Hébert: "It is interesting that this resonance is not a simple passive reflection of external reality, but involves a dynamic interaction with non-local information, mainly mediated through photons. The mechanism of this process is complex and deep. Photons interact with the object, are reflected and converge on the retina observer" (Hébert, 2022). The idea of the Observer and the physical "observer" should not be equated.
15. The author reports that "the interaction of photons with the observer becomes a selective process, causing specific perceptions that correspond to the observer's cognitive abilities and previous conditions" (see the text of the article). I immediately have a clarification. It is also necessary to take into account that the selective nature of the interaction of the photon stream with the consciousness of the observer is determined not only by the specificity of perception, which is based on the cognitive abilities of the observer and previous conditions but also on the discourse in which the observer exists at a certain moment of his physical and spiritual life. The place (position, status) of the observer in his wheel of Sansara should also be taken into account. Without taking into account the mentioned factors, we have no right to ascertain any "shifts" in the perception or understanding of the formed subjective picture of the observer's world.
16. I like the hypothesis proposed by the Honourable Dr David Leong! I think I will be able to actively rely on it in my further research. At the same time, I still do not see an empirical way of proving (or refuting) the proposed hypothesis, as reported by the author himself (" *However, being promising, the hypothesis of photon interaction also presents theoretical and empirical problems that must be solved* " (see the text of the article ).
17. Concluding the reading of the interesting text of the article by the respected Dr David Leong, I would like to note that there are many repetitions in the text that should be avoided (it is a triple statement that it is necessary to take into account the features of an interdisciplinary approach). The article is intended for specialists in the synergy of knowledge of cognitive sciences, ālayavijñāna philosophy and the theory of the collective unconscious. Therefore, it is not necessary to persistently "construct" in the mind of the reader an idea about the mentioned synergistic nature of the proposed ideas.
18. I think that the word "tapestry" should not be used often, which can be safely replaced by the exact scientific term "network" or "matrix".

19. The text of the article should be published without changes since any changes will be evidence of a shift in the flow of information photons of the honourable Dr David Leong and a certain distortion of his subjective perception of a fragment of resonance between his perception and the Consciousness of the Universe.
20. Thank you, Dr. David Leong, for the pleasure of reading the text of the article, the content of which I mostly support.