

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

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Potential competing interests: No potential competing interests to declare.

David Leong has provided yet another highly erudite article on the relation of Eastern and Western sciences/philosophy, particularly engaging quantum mechanics and the Yi Jing (I Ching). It was with much excitement that I read "The Chinese View on Time - A Reflection on the Concept of Time in Dao/Yijing and Modern Science." The clarity of explanation of complex ideas from each tradition is highly impeccable, as are the astute comparisons. The yin-yang concept and wave-particle duality are center stage in his writings. In this article, his focus is on time. Time, space, subjects, and objects in the Copenhagen version of quantum mechanics are emergent qualities, not fixed. Similarly, in Dao, there is a timeless universe; the Dao is "limitless potentialities." The yin-yang complementarity posits how the linearity of time unfolds. He notes the double-slit experiment as well as the "delayed-choice" derivative as providing support for the questioning of linear time. David also mentions Libet's experiments, a highly useful engagement. I would highly recommend looking at Libet's idea of the "conscious veto" for further engagement. This is especially important in offering an understanding of free will, consciousness, and time; but it could be extended to the very important idea of responsibility/agency in this context. The "backward referral" and "antedating" in Libet make problematic agency; in time space, for example, is agency purely an after effect? Karan Barad's work is somewhat ambivalent on this; on the one hand, arguing for response-ability, but on the other hand, acknowledging historical and contextual apparatuses that structure decision-making. David's work in this paper certainly could add to this discussion. But then again, I might be asking for another insightful paper by David. I would look forward to how he handles it. David's analysis of the complex hexagrams is welcomed. He has provided an accessible understanding and information about the application possibilities. Few in the West have attempted meaningful engagement.

He concludes his article by providing some possibilities for a synthesis of the two approaches with a "co-occurrence time model." Intriguing! Insightful! Much more is certainly forthcoming. In the quantum literature, clarity has yet to emerge as to an understanding of the collapse of the wave function, leaving many in the tradition to "shut up and calculate." His model suggests a cyclical time, a feedback model, and the importance of bringing clarity to the relation between the void ("nothingness") and potentiality. As an aside, Jung's work is also quite pertinent here, particularly his notion of the archetypes and the higher order ("Unus Mundus"). David Leong's suggestive model begins the task of clarification by the engagement of Western sciences (quantum mechanics; and I would suggest, the importance for the incorporation of quantum holography suggested by Bohm, the latter remaining unexplored by Leong) with Eastern sciences.

