Quantum Prophets or Quantum Profits -
Quantum Revelation, Quantum Opportunism, & A Quantum of Plagiarism?

Published 2010

Quantum Buddhism
Dancing in Emptiness
Reality Revealed at the Interface of Quantum Physics & Buddhist Philosophy

Graham Smetham

Published 2018

Paul’s New Book
Now Available
The Quantum Revelation
A Radical Synthesis of Science and Spirituality

Paul Levy
Foreword by Jean Houston
During my reading of Paul Levy’s book, *The Quantum Revelation (QR)*, on several occasions I had the creepy feeling that I was reading my own work. I published my book, *Quantum Buddhism: Dancing in Emptiness – Reality Revealed at the Interface of Quantum Physics and Buddhist Philosophy*, in 2010. This was after 8 years of intensive, just about every day, research and writing. This was followed by my subsequent books, the second was *The Grand Designer: Discovering the Mind Matrix of the Universe*, the third was *Quantum Buddhist Wonders of the Universe: The Universe is an Enlightenment Machine*. There can be no doubt that Paul Levy, the author of the recent book *The Quantum Revelation: A Radical Synthesis of Science and Spirituality*, read and was enthusiastic about my research, insights and exposition, which is detailed and both evidentially and logically rigorous. Levy reviewed my first book *(QB)* on Amazon as follows:

I’ve been studying quantum physics on and off for decades; as a practicing Tibetan Buddhist, I’ve been particularly interested in the interface between the insights of quantum physics and my experience with Buddhist practice. The last few months my interest in quantum physics has deepened - I’ve ordered about twenty new quantum physics books. Out of all the books I’ve received, not to mention all of the ones in my library from years past, “Quantum Buddhism” stands out. It so blew me away that I’ve already ordered Smetham’s next book “Quantum Buddhist Wonders of the World.” In his writings, Smetham reveals a deep understanding of how the deepest wisdom of the teachings of the Buddha and quantum physics show a precise correlation, continually pointing out these correlations in creative ways that could not be further away from the fuzzy, new age thinking that is characteristic of many such books. I could feel Smetham deepening his own realization of what he was writing about through his words, which literally made me not want to put the book down. Words fail me as I try to come up with adequate superlatives that are worthy of this book. It is truly brilliant – the word “inspired” comes to mind, “as if” the author was channeling some deeper wisdom that was wanting to find a voice. I kept on having the thought as I was reading it that this book is truly an offering, a true gift for the world. “Groundbreaking” is an overused phrase, but I believe this word applies to “Quantum Buddhism.” It truly deserves to have as wide of a readership as possible, in as many parallel universes as possible.

Praise indeed! And I can remember being very pleased with the accolade. Paul contacted me concerning his own work and ideas, but I was reluctant to get involved with him after reading one of his books he sent me – Wetiko. One of the emails he sent me reads:

Paul Levy here; I’m the guy who wrote those two articles about quantum physics. I have just finished my new book - a personal memoir, which is now in the production phase. I’m thinking of turning those two articles into a book about quantum physics; I’ll be fleshing it out more. I have two of your books - Quantum Buddhism: Dancing in Emptiness and Quantum Buddhist Wonders of the ‘world. I see you have two other books - the question is - will they be similar to the two books I already have, ie. - repetitive, or will they be different and new. And if they will be filled with new stuff, which one do you recommend I get? I really appreciate your thoughts on this. I love your work - I hope you are soon to be coming out with more stuff. be well. best, paul levy.
At the time a lot of time-consuming problematic issues were occupying my attention and I did not follow up. Despite Paul’s glowing assessment of my work, I did not feel an intellectual affinity with him, and, to be honest, I was suspicious of his motives. As I later read some sections of his book QR which appeared to be reworkings of my own work, coupled with the fact that there is absolutely no indication of the importance of my work for his book given in his book, my suspicions seemed justified, and I was irritated to say the least.

I have never put any great effort to seek fame and fortune for my work. To now see my work repackaged and used to seek at least fame, I cannot know about the fortune aspect, is a little irksome, especially when people who I would have thought should know better hail it as a ‘masterpiece’ and pour accolades on what I can show to be, in significant sections, a blatant piece of plagiarism.

As I will show in a more complete analysis, Levy’s book is imprecise, lacks any demonstration of clear understanding of the deep issues involved and often makes outlandish and ridiculous statements. At the moment there is a backlash against what one might call ‘quantum-mystical’ perspectives, with quite a few books setting out to refute the ‘quantum-mystical’ viewpoint (see Lee Smolin’s Einstein’s Unfinished Revolution, Jean Bricmont’s Quantum Sense and Nonsense, Adam Becker’s What is Real as three recent examples). In this current intellectual climate badly presented offerings such as Levy’s can only undermine serious discussion of the issues involved. In this examination of what I think is egregious plagiarism of my work, which takes place in the most technical and significant sections of Levy’s book, I will also touch on the issue of the way that ‘far-out’ presentations of the ‘quantum-mystical’ perspectives undermine an important area of research and exposition, but as I said I intend to write a full analysis of this topic in my next book. So, although I touch on some such concerns here, my main issue for the moment is what appears to be Levy’s blatant plagiarism of my work in important, in fact the most significant, because more detailed and technical, sections of his book.

When I began looking into this matter it naturally occurred to me that using Google searches would be a useful tool. Only a couple of days into the investigation did it occur to me to do a Google search about using Google searches to detect plagiarism. It turns out that: “When plagiarism is suspected, doing a Google search with a chunk of text from the article in question is usually the first step to find the original material. The search has an exceptionally high success rate.” This seems to be borne out in practice. [https://support.google.com/websearch/forum/AAAAgtjJeM4LHARiUnEf9I]

At the outset of his chapter ‘A Physics of Possibilities’ (p106) Levy pronounces, from out of the quantum either, without any indication or evidence or reasoning for the assertion, that:

‘The hallmark of an unobserved quantum entity is to hover in a ghostly ethereal state between the extremes of existence and nonexistence, where it can be said to both exist and not exist at the same time … This is to say that it exists in all possible states … not fully occupying any possibility until the moment it is observed.’

Now, as far as I know, and investigation supports this, I am the only person who has written at length and detail concerning the fact that quantum ‘entities’, or the realm of quantum potentiality, have the ontological configuration of ‘hovering’, ‘hovering between extremes’, hovering between extremes of existence and nonexistence. This formulation is used by me,
often with the word ‘**hallmark**’) to indicate an exact match between the ontological configuration of the Buddhist view of emptiness, which is ‘not existent, not non-existent, nor both, nor neither’, and the actual existential nature of ‘quantum reality’. I have demonstrated this with a mathematical analysis in my book ‘Quantum Buddhism: Dancing in Emptiness’, the book with Paul Levy has, to an unacceptable degree, plagiarised in his book ‘The Quantum Revelation’.

The phrase ‘extremes of existence and nonexistence’ is a peculiarly Buddhist expression, there is no reason to use the word ‘extremes’ in this discussion outside of a Buddhist context. I know of no physicist routinely using this formulation (and I have read most of the relevant literature), physicists simply use the word ‘existence’ and its negative. The physicist Giancarlo Ghirardi, in his book *Sneaking a Look at God’s Cards*, uses the example of a chair considered as a quantum object; he writes:

> What meaning can there be in a state that makes it illegitimate to think that our chair is *either* here or in some other place? … only potentialities exist about the location of the chair, potentialities that cannot be realized, unless we carry out a measurement of position. How can it be understood that, attached to these potentialities, is a nonepistemic probability that in a subsequent measurement of position the chair will be found here or there (which is equivalent to asserting that, before the measurement was carried out, the chair could be neither here nor there, nor in both places, nor in neither place)?

This is one of the few occasions, perhaps the only occasion, when a physicist actually uses, unknowingly in his case, the full Buddhist metaphysical existential formulation of emptiness:

```
Neither existence nor non-existence
Nor both, nor is it not the nature of both.
It is freedom from these four extremes.
That the Madhyamaka understands.\(^i\)
```

But Ghirardi does not use the modifier ‘extreme’ – why would he? He is not engaged in, nor does he know anything about, Buddhist philosophy.

The Madhyamaka is the Tibetan ‘Middle Way’ school of Buddhist philosophy, following the 2nd century great Buddhist philosopher Nagarjuna. A ‘Madhyamika’ is a practitioner of the ‘Middle Way’ school of Buddhism. Such a person avoids the life-style ‘extremes’ of over-indulgence, on the one hand, of excessive self-mortification on the other, and avoids the philosophical ‘extremes’ of asserting full-blown existence of phenomena, or, on the other hand, the full-blown non-existence of phenomena. This is because, from an **ultimate** perspective, phenomena ‘hover in a ghostly ethereal state between the extremes of existence and nonexistence.’ The term ‘extreme’ in this context, then, is a kind of Buddhist philosophical technical term.

The physicist J. Robert Oppenheimer made the following observation, with the link to Buddhism, when discussing the Heisenberg Uncertainty Principle:

> If we ask, for instance, whether the position of the electron remains the same, we must say ‘no;’ if we ask whether the electron’s position changes with time, we must say ‘no;’ if we ask whether the electron is at rest, we must say ‘no;’ if we ask whether it is in motion, we must say ‘no.’ The Buddha has given such answers when...
interrogated as to the conditions of man’s self after his death; but they are not familiar answers for the tradition of seventeenth and eighteenth-century science.iii

The Buddha said that the self after death neither exists, nor does not exist, nor both nor neither. The Buddha did not mention the ‘self’ possibly existing in the ‘extreme’ of existence or the ‘extreme’ of non-existence after-death, and it would have been odd for Oppenheimer to employ the later Buddhist technical term with reference to the electron. The use of the term ‘extremes’ as a philosophical technical term is a ‘hallmark’, so to speak, of the Madhyamaka school. In the introduction to my book Quantum Buddhism I explicitly state one of the aims as being:

A thorough analysis of the ontological implications of the phenomenon of superposition, as exemplified in split beam experiments, which shows the identity of the state of superposition with the Madhyamaka existential tetralemma of extremes – neither existent, nor non-existent, nor both nor neither. (Chapter - Quantum Emptiness).

According to the Madhyamaka the tetralemma of the extremes of existence constitutes the innermost nature of the ultimate reality of all phenomena:

Since they [phenomena] neither exist by themselves nor by any intrinsic character,
Since they do not abide as their own entities,
And since they do not exist as they are apprehended,
He [the Buddha] presented their lack of nature.iv

For this reason, the phrase ‘extremes of existence’ in various formulations plays a central role in sections of my work.

The reason Levy uses the term (‘extremes’) here is that he is reworking my work without attribution, and he has missed out on covering up this plagiarism. When I make the assertion of quantum hovering between extremes of existence and nonexistence, I do not do so without evidence and reasoning, as Levy does (as if it is for him a personal quantum revelation rather that a quote from my work), I demonstrate it by analysis of the quantum formulism. Furthermore, this motif is a central motif within my books. There is no other scientist, physicist, philosopher who has indicated and argued for the identification: quantum reality = ‘hovering between extremes of existence and nonexistence’ as being, in this precise formulation, a central quantum issue, or a significant issue at all, prior to my book Quantum Buddhism, which was published in 2010, and was read with alacrity and approval by Paul Levy, as he himself has admitted (see above). Levy, however, makes no mention of his admiration for my book, or his inspiration by my book in his book QR. Given the degree of apparent reworking of significant sections of my work, it is remarkable that the significance of my work for Paul’s enterprise is entirely omitted from mention. There are a couple of direct quotes from my books used and acknowledged by Levy in QR, but the large degree of reworking of insights taken from my work is entirely unacknowledged.

If one does a Google search on the phrase ‘hovering between extremes of existence and nonexistence’, the first 4 results are all my books, as shown on the next page 6. If one does a Google search on the phrase ‘hovers between existence and nonexistence’, the first 2 results are both my books, and the fourth is the quote from Michio Kaku which prompted my employment of the term ‘hover’ and ‘hovering’, with the Buddhist existential ‘tetralemma’, to indicate the connection to Buddhist metaphysics (page 7):
hovering between extremes of existence and nonexistence

What is nothingness in existentialism?
Who said why is there something rather than nothing?

Quantum Buddhism: Dancing in Emptiness - Reality Revealed at...
https://books.google.co.uk/books?isbn=1445294303
graham smetham - 2010 - Buddhism and science
Since they do not exist as they appear, He talked about their 'nonexistence' ... I am in 'both lines at once'! It is this hovering between the two extremes ...

Quantum Buddhist Wonders of the Universe
https://books.google.co.uk/books?isbn=147177368X
Graham Smetham - 2012
If quantum potentiality did not hover between existence and non-existence as ... ground 'transcends the extremes of existence and non-existence' precisely ...

The Grand Designer: Discovering the Quantum Mind Matrix of th...
https://books.google.co.uk/books?isbn=1446636127
graham smetham - 2011
... of the original basis transcends the extremes of existence and non-existence, ... from these four possibilities.517 This state of hovering between extremes of ...

Quantum Path to Enlightenment. - Page 277 - Google Books Result
https://books.google.co.uk/books?isbn=1326017675
Graham Smetham - 2017 - Religion
... the Sanskrit term shunya, carries a connotation of a nothingness, or a void. ... the ultimate nature hovers between extremes of existence and non-existence ...
In my first book *Quantum Buddhism* I present this quote from Kaku, fairly early on (p109), fully acknowledged. I then describe in some detail how electrons act as the ‘glue’ of reality by hovering between existence and nonexistence and then link the notion to the Buddhist metaphysical notion of emptiness as the ground of reality. This is a core issue for my book *Quantum Buddhism* (*QB*) which is explored from many angles. As I will demonstrate some of these angles turn up in Levy’s work, and, as I shall also demonstrate, the importance of my work, the precedence of my work, and the significance of my work is entirely ignored by Levy, at the same time as he helps himself, in liberal doses, to some of my insights to his quantum heart’s content.

To press the point home, compare Levy’s ‘hovering’ passage, cited above, with the following paragraphs / sentences which I wrote in QB (which is not an exhaustive list):

1. The experiments in question indicate that the characteristics of the quantum entities being investigated are determined by the nature of the observation being made. It is this fact which has led quantum physicists to conclude that such quantum characteristics are not inherently real. This insight into the lack of ‘inherent reality’ or lack of ‘inherent
existence’ is the **hallmark** of Emptiness, or shunyata, a concept used by Buddhist philosophers to indicate the inner nature of reality. Emptiness does not denote ‘nothingness’ but, rather, denotes ‘dependent origination’, the central concept of the Madhyamaka, the central ‘Middle Way’ doctrine of Mahayana Buddhism. In particular the central core of the doctrine of Emptiness is precisely that all phenomena lack ‘inherent existence’, which is to say that no phenomenon can be a completely independent, self-sufficient and self-enclosed entity or event; everything is interdependent with everything else in a web of interpenetration. From another point of view Emptiness denotes a realm of potentiality, **hovering between existence and non-existence** that underlies the **possibility of all phenomena**. QB:33

2. Here we find the notion of dependent origination, which is the **hallmark of emptiness**, what is being asserted here is that if something arises dependently then it does not arise as an inherently existent entity and neither can it cease as an inherently existent entity because it has not arisen in the first place! Furthermore, inherently existent entities cannot cease by definition. Something which arises on the basis of something else cannot be given credence as being a ‘real’ thing because it has arisen in dependence on some-thing else, so it is not self-powered, it depends on something else. It follows that this illusory ‘thing’, which means an inherently existent ‘thing’, that we might think has come into inherent being has not actually arisen because it’s not actually there as an inherently existent entity! It cannot, inherently, cease because there is nothing inherently existent to cease. QB:105

3. As the Madhyamika Bhavaviveka (1st-2nd century) indicated the character of reality is

   Neither existent, nor 8on-existent  
   Nor both existent and 8on-existent, nor neither  
   …true reality  
   …is free from these four possibilities.

   This assertion indicates that emptiness can be considered to be the fundamental level of reality which somehow **hovers between existence and nonexistence**. QB:108

4. What a remarkable state of affairs; the manifestation of the solidity of the everyday world requires an essential lack of solidity at the quantum level, a lack of solidity which bears the **hallmark of neither existence or non-existence** nor both nor neither, … The Madhyamika philosophers obviously did not know the theory of quantum interactions in the form that physicists today do. They were, however, aware of ‘subtle particles’ which flicker in and out of ‘existence’ within the void from which the universe is manifested; and it is extraordinary that they performed a remarkable razor sharp analysis of the nature of causality and reality which led them to say that the universe functioned only because of its essential ‘emptiness,’ which is described as the ability to hover between the four ‘extremes’ of existence, nonexistence, not both, nor neither, but maintain a state beyond them all, until, that is they are observed. This state of hovering between extremes of existence – neither existent, nor non-existent, nor both existent and non-existent, nor neither – but not fully occupying any is both the **hallmark** of the unobserved quantum realm and of emptiness. QB:115-116
5. The Heisenberg Uncertainty Principle, which states that it not possible to precisely measure both the position and momentum of a quantum entity, accounts for the fact that quantum entities can ‘hover’ between existence and nonexistence. QB:117

6. It must follow therefore that the fundamental characteristic of the electrons when not manifested to consciousness, which is the same as the fundamental nature of the wavefunction which underlies the manifestation of reality is that, as Bhavaviveka so succinctly describes it: ‘Its character is neither existent, nor non-existent, Nor both existent and non-existent, nor neither.’ The way that this tetralemma of the extremes of existence, which the Madhyamaka considers to be the hallmark of emptiness, emerges within Albert’s experimental setup is that if an electron is forced into existence as having a definite color, then it is also necessarily forced into the superposed state of the tetralemma of the extremes of existence with regard to its hardness. Conversely if an electron is forced into existence as having a definite hardness then it is also necessarily forced into the superposed state of the tetralemma of the extremes of existence with regard to its color. QB:166

7. And it is quite clear that prior to any interaction with the experimental setup both characteristics, hardness and color, must be considered to be in the realm of the tetralemma of the extremes of existence; which is the same as saying that they reside in the realm of emptiness, the realm of the potentiality for dependent origination. QB:167

8. The configuration of the tetralemma of the extremes of existence, which has the basic form:

   Neither existent,  
   Nor non-existent,  
   Nor both existent and non-existent,  
   Nor neither existent nor non-existent,  

is fundamental to the Madhyamaka analysis of reality. The Madhyamaka insists that this configuration, the configuration of emptiness, lies at the heart of reality, and quite obviously, the issue of exactly what is meant by ‘reality’ is thrown into question by such seemingly paradoxical assertions. QB:168

9. The main point that Schrödinger is emphasizing, however, is that in the case of his thought experiment the strange ‘smeared out’ probability distribution that is the hallmark of the unobserved quantum world is brought into the realm of the everyday macroscopic world. He was trying to highlight the fact that the appearance of the determinate everyday world is a quantum paradox. QB:270

QB and my other books do not just contain such conclusions, they contain detailed analyses, descriptions, elucidations and indications why such conclusions are justified. Such supporting discussions are entirely absent in Levy’s book. In the absence of any kind of investigation and analysis on his part, the only reason he could make such detailed claims is that he has taken
them from my work. This is clearly demonstrated by a comparison of the language he uses with the originals in my books.

If one does a Google search on the phrase ‘quantum hovering between extremes of existence and nonexistence’, the first 4 results are, again, my books. This is hardly surprising because, as I have previously indicated, this was one of the central themes of QB. The fifth book in the Google search result list is Paul Levy’s book with a different title – ‘A Physics of Possibilities’. It is interesting to look at the Google quote-clips, it looks for all the quantum world that the Levy quote (which is the quote cited above at the opening), is just a reiteration of the quotes from my books. This is hardly surprising, it seems as if Levy has lifted, and slightly reworded, the text directly from my work, without attribution.
A great deal of Levy’s book consists of presenting quotes from the great physicist John Archibald Wheeler, quotes from the latter part of his life when many interested parties believe he became a convinced quantum mystic (not all by any means – his student Richard Feynman was sceptical and several significant physicists have recently questioned the notion that Wheeler was a born-again quantum mystic), whereas in the earlier period he had been careful not to get too mystical, probably aware of the dangers to his career such a commitment might entail (see my discussion in *Quantum Wonders*). These quotes are then extended and lingered upon by Levy, often with woolly and badly elucidated explanations and examples of other way-out quotes from other physicists in mystical mode. Of course, as the researcher in the field and author of ‘Quantum Buddhism’, I am well predisposed to the quantum mystical mode, as long as this is carried out in precise and clearly and cogently explained manner, with evidence and logical analysis in the forefront, something sadly lacking in Levy’s offering.

For example, in his ‘discussion’ of the quantum / Buddhist ‘extremes of existence and non-existence’ situation, Levy refers the reader to Buddhist “four-valued logic”, which he equates, in full-blown New-Age mode, with a ‘radically new form of logic’ a ‘higher form of logic’ a ‘dream logic’. Reading Levy one gets the notion that the ordinary everyday cut-down “Two-valued logic” should be despised as incapable of comprehending reality and perhaps leading to civilizational moral collapse. He writes:

> Truly subversive, four-valued logic undermines our ability to hold onto any fixed position whatsoever. By rejecting any one view as well as the ultimate truth of all views, four-valued logic is in essence rejecting the competence of standard Aristotelian reason to comprehend the fundamental nature of reality. (p59)

This is typical Levy style over-statement and over-simplification in the pursuit of a frisson of New-Age WOW effect. Levy ignores the fact that it was the despised ‘Aristotelian reason’ that was employed within the logic and mathematics of the scientific method. Without it no one would have discovered the supposedly dreamy ‘four-valued’ logic realm of the quantum. But the problem with Levy’s dreamy New-Age fuzzy hype (‘piffle’ is what a Buddhist friend called it yesterday) is that he seriously indicates that this is the true logic for all occasions – it’s (like man!) the real logic, in all situations there are four equally valid perspectives (“Dude, where did I put my ticket to Woodstock?” – “It could be here or there or both here and there, or neither here nor there, dude!”):

> Each new generation will take into itself, learn, learn and integrate quantum physics’ worldview with its quantum dream logic more easily than their teachers learned it. As time goes on, each generation grows more detached from ingrained pre-quantum images of the world, lessening the resistance to be broken down to the seeming radical worldview of quantum theory. Each person’s initiation into this new way of thinking and seeing the world nonlocally affects the whole, transforming the collective unconscious of humanity itself. (p59).

Levy seems to despise the two-valued logic of the scientific endeavour as not being dreamy enough.

According to Levy the hard-edged either-or logic, a logic on the basis of which science discovered the dreamy world of the quantum, is ‘inferior’. This ‘inferior’ logic is just not up to the task of really comprehending reality – *all of reality* – aright. The dreamy four-valued
quantum logic is where it is at: “As time goes on, each generation grows more detached from ingrained pre-quantum images of the world.” And Levy seems to think that this is a claim supported by Buddhist philosophy, the four-valued ‘paralogic’ is the primary Buddhist logic:

…in Buddhism (also known as “paralogic”) – we can hold seemingly contradictory statements as both being true simultaneously. This highest form of logic is characterised not by the two-valued logic of either/or, but by the four valued logic of both/and, where things can be true and false at the same time … [p58]

But this is both inaccurate (paralogical statements are not true and false at the same time, they ‘hover’ in indeterminacy or ineffability!), and not true (using two-valued logic here!). Buddhist philosophy does not discard ordinary logic in favour of dream logic in philosophical analyses, such a claim is absurd. The scholar in Buddhist philosophy (University of Oxford) Jan Westerhoff, has discussed this very issue in his recent (2018) translation of Nagarjuna’s ‘Vaidalyaprakarana’, which he has titled Crushing the Categories. This Buddhist philosophical text by the great Nagarjuna sets out to refute the notion that the logical / metaphysical categories of the Nyaya school are substantially established categories. The question arises as to how extensive the refutation is? Does it apply at both the ultimate level and the ordinary everyday level of philosophical discourse? Westerhoff points out that:

… it seems unsatisfactory … to rule out any employment of the categories at the … conventional level, for in this case any talk of epistemic instruments or objects, inferences, examples, and so forth, would have to be given up, thereby effectively robbing oneself of the ability to put forward any structured philosophical arguments. When refuting the Naiyayika’s use of their sixteen categories the aim is not to refute any use of the categories whatsoever, but to reject those kinds of usage that make unacceptable substantialist presuppositions … [p15]

In other words, without the hardcore (nasty) two-valued logic, it would not be possible to reason towards the (dreamy) ultimate. As one Buddhist philosopher pointed out:

Without reliance on conventions,
The ultimate cannot be taught.\[9\]

It can be shown that even Nagarjuna employs the non-dreamy rigorous Pramana style Buddhist logic in his logical deconstructions (in a non-substantialist fashion) to establish the nature of the ultimate. The four-valued logic applies to a particular, very restricted, mode of discourse, concerning the ultimate nature of reality. It does not apply when trying to decide whether to kick a cat or not, whether it be Schrodinger’s or some other non-quantum feline!

Given the nature of Levy’s book, which is replete with identifications between ‘The Quantum Revelation’ and mysticism, or Levy’s particular brand of quantum-dreamy mysticism, it is remarkable that Levy, after noting Oppenheimer’s observation that quantum discoveries may be “a refinement of old wisdom,” writes that:

We must be careful, however, in citing the insights of quantum physics, thinking that they ‘prove’ the validity of the Eastern mystical traditions … Unfortunately, many New Age guru types have jumped on the quantum band wagon with various outlandish mystical claims based on their (mis)interpretations of quantum physics. The
undeniable similarity between quantum theory and Eastern spirituality should warrant our highest attention. QR:123

As Levy refers to ‘(mis)interpretations of quantum physics’, he must think that he is definitely the real deal, the quantum-appointed bearer of the correct view. In his position as the bearer of ‘The Quantum Revelation’, he must, of course, know the right interpretation, that is certainly the implication of his ‘no proof’ and ‘(mis)interpretations’ assertion. But he does not tell us what the misinterpretations are, and why they are wrong. Just a bald statement that there are misinterpretations. But as with a great deal of Levy’s book in general there is little precise evidence, analysis or clear explanation, just bold, mostly unsupported claims, as is the unsupported claim that we must not claim that quantum insights ‘prove’ the insights of Eastern mystical traditions. Why not?

The previous sentence before the ‘not proving Eastern traditions’ paragraph, in Levy’s book, states: “Make no mistake – quantum physics is very much in agreement with the Buddhist notion of emptiness.” (QR:123) Oh right, so there is ‘very much agreement’ but not ‘proof’, is this what Levy means? We are in the midst of confused posturing nonsense, generated by the fact that Levy is nodding in the direction of views he thinks he should agree with, without noticing they are contradictory. This ‘agreement’ between Buddhism and quantum insights assertion is basically a quote from the physicist Vlatko Vedral’s book Decoding Reality: “Quantum physics is indeed very much in agreement with Buddhistic emptiness.” (p200). If you put the phrase Levy uses into Google search, the top hits except number 2 are (again) my books / articles. This is not surprising because I quote Vedral and amplify his observation, always referencing the source (see next page).

Vedral is by no means alone in such an observation. Victor Mansfield was a Professor of Physics and Astronomy at Colgate University. In his book Tibetan Buddhism and Modern Physics: Towards a Union of Love and Knowledge he wrote:

We can now demonstrate that ‘quantum moons’ do not exist when unobserved. Such ‘experimental metaphysics’ has an extraordinary resonance with the Middle Way Buddhist principle of emptiness…”

The respected physicist and philosopher Bernard d’Espagnat, in his book Physics and Philosophy suggested that insights into the nature of reality might very well come from directions outside of physics amongst which he cites mysticism. In particular, he refers to Buddhist thought which:

…rejects the notion of a ‘ground of things’ and even lays stress on the opposite notion, the one of an ‘absence of foundation’ or ‘emptiness.’

These are a few of the significant physicists / philosophers whose assertions concerning the ‘resonances’ between Buddhist metaphysical insights and modern scientific discoveries in the quantum realm should ‘prove’, in a non-mathematical’ sense, to any rational being that the Buddhist and Vedantic traditions had sources of insight which enabled them to understand the metaphysical and physical structure (in a non-mathematical sense) of reality, this issue is examined, in detail, in my work, in contrast to Levy’s lack of any detailed discussion.
It is worth pointing out here that the fact that Buddhists and other ‘mystical’ Eastern philosophers did not present precise mathematical equations is used by some detractors to ‘prove’ that the mystics did not ‘prove’ any quantum insights, so to speak. In a recent book (2017) the theoretical physicist, professor and anti-quantum-mysticism campaigner Jean Bricmont, in his book Quantum Sense and Nonsense writes:

> When one encounters claims about modern physics having been foreshadowed by religious texts … the first question to ask is: where are the equations and where is or was the technology? [p214]

This objection is easily refuted by pointing out that no serious proponent of the view that some insight of Buddhism (in particular) foreshadow quantum discoveries actually claims that mathematical equations are involved. The claim, rather, is that certain metaphysical claims about the structure of reality were made in a philosophical context, and it is these philosophical claims which foreshadowed quantum discoveries. To make the “where is the maths?” attempt at debunking such a positive viewpoint is a type of academic dishonesty, because it addresses...
a claim never made. It seems that Bricmont and others assume that only philosophical claims made on the basis of mathematical equations can be acceptable in discourse about reality, an issue which is certainly debatable. Such a view, however, is thrown into ironic highlight by the fact that science made astounding discoveries concerning the process of reality on the basis of a false assumption of materialism, now shown to be false, at least in the form it was conceived of in ‘classical’ physics. But such issues are worth debating in order to win ground for the ‘quantum mystical’ side of the debate, rather than simply asserting, as Levy does, without supporting discussion, that physicists who disagree are being ‘arrogant’. The claim has truth but is much more powerful when cogently argued for.

The two central claims regarding the physical world within the Buddhist philosophical tradition are:

1) That the apparently solid, substantial external world of matter does not exist as it appears – in reality it is internal ‘empty’ of solid continuous material substance (Madhyamaka Buddhist philosophical analysis).

2) That the apparently solid, substantial external world of matter is actually dependent for its very existence on the minds on perceivers (Yogacara Buddhist philosophical analysis).

Both of these claims have been validated by quantum physics, thus ‘proving’ (using the term in a non-mathematical sense of course) that the philosophers within the Buddhist tradition had means of metaphysical / physical insight outside of Western scientific investigation, perhaps merely superior logical analysis – although mystical insight must be a possibility. As Paul Levy writes in his Quantum Revelation book:

… Wolgang Pauli writes, “Both mystics and science have the same aim – to become aware of the unity of knowledge, of man and the universe and to forget our own small ego.” Mystics become aware of the unity of the seeming opposites of mind and matter. … quantum physicists, in their encounter with the strange world of the quantum, are being led to the same conclusion as the mystically inclined. (QR:161)

Hang on Paul, that’s going a bit far. Isn’t that, like, saying, you know, quantum physics kind of, eeerrr, proves the mystics were right. I mean, it is kind of what your book is all about, isn’t it?

In this context it is useful to recall the remarkable scientific / philosophical development of Max Planck, the inadvertent instigator of quantum physics, in the early phase of his scientific career Planck thought that ‘matter’ was the solid, continuous and independent material ‘stuff’ of reality as conceived of by hard-core classical physics, he did not believe that atoms were real, whereas at the end of his quantum investigation of the matter of the stuff of reality he came to the conclusion that:

I regard consciousness as fundamental. I regard matter as derivative from consciousness.\textsuperscript{18}

Which is a view exactly prefigured by the Buddhist Yogacara analysis. In other words, Planck came to conclusion that quantum physics ‘proved’ (in a non-mathematical sense) that the metaphysical claims, i.e. consciousness is the fundamental mover behind or beyond the appearance of the apparently material world, was correct.
Levy’s assertion concerning the impossibility of demonstrating a direct equivalence between the non-mathematical metaphysical (i.e. pertaining to the ultimate nature of physical reality) Buddhist views of the physical world and quantum theory is nothing other than disingenuous posturing designed, he thinks, to make his assertions have greater credence. He thinks that by proclaiming from on high, so to speak, that there are a hoard of New-Age hucksters promoting quantum misinterpretations, then the reader will instantly forebear from counting him amongst them. However, in reality, quantum or otherwise, for the astute reader, the effect is the opposite.

It is true that there are a significant number of physicists / philosophers, some mentioned above, who resist comparisons between quantum theory and ‘mystical’ ideas. In his excellent book *Sneaking a Look at God’s Cards*, Giancarlo Ghirardi, for example, adopts the a-priori attitude that anything which smacks of ‘romanticism’ or ‘mysticism’ must be ruled out of court without bothering to look at any evidence. In his preface we read:

> I have put particular effort into not leaving any room in the text for hints and implications that can lead to illegitimate evasions often made recently, even by authoritative figures, when it comes to quantum mechanics. Some individual cases have been listed in an important and interesting article by R. P. Crease and C. C. Mann, “Physics for Mystics” (1987). After cataloguing a whole series of rather successful books that claim to have discovered in quantum mechanics valid proofs for parapsychology, paranormal phenomena, oriental philosophies, and so forth, the authors of the article quite appropriately record the reactions of the scientific community to such mystifications. x

As I write in *Quantum Buddhism*:

> Now the first thing that one can say about this declaration of intent is that, if the various notions concerning the implications that Ghirardi feels a need to be guarded against are clearly ‘mystifications’, then why is it necessary to “put particular effort into not leaving any room” for such “hints and implications.” Surely there either is room or there is not room, and if it is necessary to make heroic efforts to eliminate the room then there must be at least a suspicion that there really is room!

In my work I go to great lengths to deconstruct and argue against such anti-quantum-mystical viewpoints, and I examine the issues in detail and with cogent logical argument. Levy, on the other hand, simply inserts his ‘no proof’ claim without elucidation, hoping for the desired effect, and moves on.

Regarding the issue of the meeting of Eastern thought and quantum physics, we have physicists Victor Manfield, Vlatko Vedral, Oppenheimer, Schrodinger and others asserting a significant intersection. Even Bohr, for instance, said in 1937 that:

> For a parallel to the lesson of atomic theory regarding the limited applicability of such customary idealizations, we must in fact turn to quite other branches of science, such as psychology, or even to that kind of epistemological problems with which already thinkers like Buddha and Lao Tzu have been confronted, when trying to harmonize our position as spectators and actors in the great drama of existence. xi

Levy’s book itself is a repetitive refrain that quantum physics shows the Universe is dreaming itself and dreaming the beings within it, and the beings within the Universe are dreaming the Universe, all via the quantum, just like the Mystics always said, although, of course, they did not mention the ‘quantum revelation!’ Levy thinks his stern ‘no proof’ claim will make his ultra-new-age dreaming less dreamy, so to speak! But this ploy is a bit hard to pull off when
one’s main dream in life is to awaken in the dream, which is the name of Levy’s website – awakeninthedream.com.

Very seldom are we presented with clear evidence and technical or philosophical reasoning in Levy’s work. It’s mostly quotes, followed by more quotes, followed by gasps of surprise and new-age delight, and facile assertion. In places we find passages of ridiculous, perhaps childishy silly, exuberance, when Levy’s ‘creative imagination’ starts ‘running wild’:

When a physicist observes an elementary particle – which from the quantum point of view “causes” the particle to exist – it is as if the physicist is “dreaming up” the quantum entity in the same way that a dreamer dreams up their own dreamscape. At the same time (if we let our creative imagination run wild) it is as if the elementary particle is reciprocally dreaming, as it dreams up the physicist to observe it and hence, bestow upon it existence. The physicist and the subatomic particle are … mutually dreaming each other up … QR 109

And this is written by a guy who claims that he is not one of the “New Age guru types (who) have jumped on the quantum band wagon.” You know, I think it might be just possible (letting my own creative imagination run wild) that Levy is actually being dreamt up by a bunch of deranged and delinquent electrons. Anything is possible in the quantum New Age.

In a couple of places Levy does cite my work, in passing, he does mention that my book ‘Quantum Buddhism’ is ‘excellent’, but this is the least he can do given the amount of stuff he has taken from it! On one occasion he misrepresents my work (because of lack of understanding I think) and prior and subsequently to the citation writes in such a way that the reader will not realise that his discussion is actually pretty much a reworked reiteration of my insights, elucidations and explanations. The reader is led to assume’ that it is Levy who is elucidating the small quote Levy has cited from my work, rather than the fact that basically he is plagiarising my work by reworking and paraphrasing, and he throws in a citation, probably to relieve a scruple of awareness of his deception (not his fault remember – he is just a dream of those pesky electrons!)

A good example of this begins on page 149 which has a section title at the top: “Dream Stuff.” The term ‘dream stuff’ in this context refers to the work of Wojciech H. Zurek, a significant quantum physicist who is at the forefront of decoherence theory. Zurek has written in one of his articles that:

…quantum states, by their very nature share an epistemological and ontological role – are simultaneously a description of the state, and the ‘dream stuff is made of.’ One might say that they are epiontic. These two aspects may seem contradictory, but at least in the quantum setting, there is a union of these two functions.\textsuperscript{xii} [Quoted in QB on p217]

This comes from Zurek’s important paper \textit{Quantum Darwinism and envariance } which is in a collection of essays \textit{Science and Ultimate Reality}. Once would have expected Levy to have a reference to this significant paper, or another one equally significant, but he does not. In fact, he gives no indication from where he derived his in-depth analysis / description of the ideas, or the extensive elucidation the significance and import of these ideas. It is as if (a favourite phrase of Levy’s) he is an agent of the quantum channelling a stream of coherently
arrayed deep quantum insights, derived from Zurek’s work, directly into Levy’s mind. The truth is more prosaic, as I will show, it is all plagiarised from my books.

The main reference that Levy gives for the work of Zurek is ‘Between Quantum and Cosmos: Studies and Essays in Honor of John Archibald Wheeler’, but a Google Book Search inside this book indicates that neither the term ‘dream stuff’ or ‘epiontic’ in contained in any of the essays! He also gives a reference to a short article on Zurek. “The Evolution of Reality” (https://fqxi.org/community/articles/display/122), but neither term occurs in this either. Now here is something very curious. Levy’s exposition in the section under the section heading ‘Dream Stuff’ is detailed, technical, coherent and elucidates the implications of Zurek’s notion of ‘epiontic’ quantum ‘dream stuff’. In the midst of this exposition there are quotes from Zurek which would lead one to expect that Levy has read original articles / papers penned by Zurek and his associates concerning these terms. And yet the only Zurek references Levy gives do not mention these core quantum epiontic dream-stuff aspects that Levy seems to know so much about. Very curious.

Let us do a few Google searches based on the discussion, and then we will see how most of Levy’s exposition is lifted from my books. Levy writes that:

Wheeler’s colleague, physicist Wojciech Zurek, refers to this quantumstuff as “dream stuff.” This quantum dream stuff, the underlying fabric out of which what we call reality is made, is what is called “epiontic.” The word epiontic is the synthesis of the two terms “epistemic” (the root of the word “epistemology,” which has to do with the act of “knowing” and “ontic” (the root of the word “ontology”, which has to do with “existence” and “being”). To say something is epiontic is to suggest that something whose existence is intrinsically intertwined with the knowledge we have of it. To be epiontic is to imply that the act of knowing creates its being, which is to say that just as within a dream, the act of perception creates the existence of whatever is perceived. At the quantum level, being and knowing, perception and reality, epistemology and ontology are inextricably entangled. The world appears to be an independent material world is constructed from “quantum epiontic dream stuff” which is of the nature of mind, or consciousness. [p169]

To reiterate – how does Levy know all this? We are offered no references here, and the only reference at the back of his book refers to a collection of essays, collected and edited by Zurek and two associates, which does not appear to discuss these issues. So, what happens when we do a Google search on the phrase ‘quantum epiontic dream stuff” – the stuff this passage by Levy is all about? The result is shown below on page 36. All the 10 search result entries are my books or articles. A Bing search done a couple of day previously shows a Levy article which eventually became his book comes second under my book ‘Quantum Path to Enlightenment’ (my book comes top on both searches). I did the same Bing search next day and the Levy article came top (so you cannot say I am not even-handed in my reports!). However, it must be noted that there are two hits on Levy’s work sandwiched between (or one on top of) seven entries highlighting my books and articles, which were written a few years before Levy got his pen out on the topic. The eighth Google entry and the seventh Bing search entry is a horizontal list of articles dealing with the topic of “quantum epiontic dream stuff”, these are all my articles, including one titled “Quantum Epiontic Consciousness: The Ultimate
Nondual 'Matrix' of Reality’. So, two search entries for Levy’s book are embedded amidst a preponderance of my work. Not only is it a fact that all of my work was produced before Levy’s, but also, importantly, as I will show, Levy’s work clearly contains plagiarism from my books and articles which are contained in the lists.

But before proceeding to the detailed investigation of the plagiarism involved, there is another intriguing issue that is worth looking into. Wojciech Zurek is the guy who originally employed the term ‘epiontic’ in the quantum context, and yet he does not figure in the first two pages of the above Google search. Very odd! So, what happens if we do a Google / Bing search on ‘Zurek - quantum dream stuff’, surely the original articles by Zurek will turn up? Well, actually no, the result is pretty much the same (see the Bing search result image on page 35), it’s all my work except for a Levy hit listed somewhere down the list. But why is Zurek not listed? The answer is that Zurek does not write ‘non-technical’, purely philosophical, ‘popular’ articles and has not written any books (he was an editor of the book referenced by Levy). Even his wow terms ‘epiontic’, ‘dream-stuff’ occur in a fairly technical paper “Quantum Darwinism and envariance” in another collection of essays celebrating John Wheeler, ‘Science and Ultimate Reality’ which is edited by John Barrow, Paul Davies and Charles Harper, (why Levy did not reference this is a mystery!). The significant Zurek quote from the conclusion of his essay is:

…quantum states, by their very nature share an epistemological and ontological role – are simultaneously a description of the state, and the ‘dream stuff is made of.’ One might say that they are epiontic. These two aspects may seem contradictory, but at least in the quantum setting, there is a union of these two functions.iii

However, to unpack the implications of this insight, and its relation to other quantum insights, and its relation to Buddhism, in this case Yogacara Buddhism in particular, the tradition of Buddhist psycho-metaphysics which deals with the creation of the apparently material world by karmic echoes of collective perception, requires investigation and work, work which I did in various studies in my books, where I, in detail, elucidate and explain the implications and details.

This intensive research, reading through many Buddhist texts and original scientific papers as well as more popular quantum physics books, took a long time, engaged in research every day. And as far as I am aware, my work, prior to Levy’s appropriation of it, was / is the only detailed analysis and elucidation of this topic. This is why my work comes up pretty much alone when various searches concerning this topic are performed (unless you put in something like ‘dream stuff’ of course, which has a host of other contexts!). As far as I know, I am the only person to have researched and studied this area of quantum physics and Buddhist philosophy in any serious depth. As we shall see, Levy appears in the Google / Bing search results because he has helped himself to my work without full acknowledgement. In fact, given the extent of his reworking of my insights and idea, the minimal reference he makes to my work is laughable, it amounts to a lack of recognition.

For example, there is nothing in Zurek’s work which explicitly leads to the notion that the more often a perception occurs the more potent it becomes as a ‘seed’ for future activation, and this process is the basis for ‘quantum Karma’ as I call in QB (Levy uses the term ‘karmic rut’). As I will clearly show in a moment, it is my melding of Zurek’s quantum viewpoint with
the worldview of Yogacara psycho-metaphysics which produces this perspective within a quantum context. But the impression that Zurek’s view directly promotes a ‘perception constructs the material world from quantum dream stuff’ perspective seems central to Levy’s exposition, because he does not fully understand the issues, and he is hastily incorporating my QB exposition into his book, without fully understanding the issues.

Zurek’s paper is primarily a tentative exposition of his idea of ‘Quantum Darwinism’, which is the view that it is the ‘fittest’ quantum states that ‘survive’ in a chaotic quantum environment. And Zurek conceives of this mechanism as NOT involving consciousness as significant! Zurek writes:

Interaction with the environment is responsible for the negative selection, for the destabilization of the vast majority of the states in the relevant Hilbert spaces of open systems. What is left is the preferred … states. … Quantum Darwinism is based on the observation that intercepting such ‘second hand’ information about the system by measuring fragments of the environment makes only some of the states of the system of interest accessible. These states happen to be the preferred … states. It is the reason for their selection that is “Darwinian,” … states are not only best at surviving the hostile environment this reason, but are also the best at proliferating – throughout the rest of the universe, and using the environment as the medium – the information about themselves. [SUR p122]

What Zurek is taking about here is that, in his ‘Quantum Darwinian’ worldview, there are certain quantum states which are ‘preferred’ when interacting with the environment. Furthermore, those states which actually become the ‘classical’ world are those which not only survive but those that are best at proliferating, leaving quantum offspring, within the environment. This Zurek conceives of as operating independently of conscious observers. The above passage continues:

This allows many observers to find out about the states indirectly, and therefore, without perturbing them. Objective existence of … states of quantum systems can be accounted for in this way. [SUR p122]

In other words, observers find out about the ‘classical world’, stored as information within quantum states, by perturbing, thus obliterating, quantum states, but there are so many proliferating throughout the environment which are not perturbed by observers that the information encoding the ‘classical’ world remains intact, proliferating throughout the environment and universe. A couple of pages later Zurek explicitly rules out a role for conscious observers within the mechanism he is discussing in the paper:

Von Neumann has even considered the possibility that collapse [of the quantum wavefunction] may be precipitated by the conscious observers. The “anthropic” theme was later taken up by the others, including London and Bauer (1939) and Wigner (1963). The aim of this chapter is to investigate and - where possible – to settle open questions within the unitary quantum theory per se, without invoking any nonunitary or anthropic deus ex machina.
In another article, ‘Decoherence and the Transition from Quantum to Classical – Revisited’, Zurek reiterates that fact that he is NOT appealing to consciousness as the origin of the material world:

…while the ultimate evidence for the choice of one alternative resides in our elusive “consciousness,” there is every indication that the choice occurs much before consciousness ever gets involved.

So, Zurek is actually claiming the OPPOSITE of what Levy says he is claiming! In the above quote ‘alternative’ refers to the alternative ‘worlds’ of the ‘many worlds’ interpretation of quantum theory, and Zurek RULES OUT a heavy role for consciousness. And in a 2011 book of interviews with quantum physicists on their views on various topics, Elegance and Enigma: The Quantum Interviews (ed. Maximilian Schlosshauer), Zurek indicated that:

Naïve subjectivist accounts fail in one obvious way; the observer has to be outside of the quantum realm … [p107]

Now, as I show in my work, Zurek is wrong about this (as a paper by Tegmark in particular indicates). But that is irrelevant for the current discussion, the fact that Zurek said this indicates that he is not with the quantum angels in the ‘quantum-mysticism’ dream camp, proclaiming that ‘epistemic consciousness creates reality’, contrary to what Levy, because of his haste for fame and glory not giving him time to understand what he is writing about, claims Zurek claims!! Thus, Levy writes that Zurek:

…writes that [the outside world] …. “acts as a communication channel, it a bit like an advertising billboard … Its like a big advertising billboard, which floats multiple copies of our universe all over the place.” The more often a perception of an independent, objective world is made, the more potent becomes the classical world’s advertising billboard campaign … [p151]

But, although Zurek did write the excellent ‘communication channel … advertising billboard’ analogy, he nowhere claims that ‘the more often a perception of an independent, objective world is made, the more potent becomes the classical world’s advertising billboard campaign’, THIS CONCLUSION IS DOWN TO ME, NOT ZUREK!

Compare the last cited passage from Levy’s book above with the following passage from my book Quantum Buddhism (QB), which is clearly the source for Levy’s method for extending Zurek’s metaphor:

This is the metaphor which Zurek is extending to the generation of the classical, macroscopic, material world; the more often a perception of the appearance of materiality is made, the more potent becomes the advertising billboard campaign, or the environmental template, or matrix, for that perception of material reality to occur

Now it is clear that in my assertion there appears to be the same mistake that Levy is making, i.e. one would think that I am suggesting the Zurek is suggesting a ‘perception creates reality’ paradigm. But, as we have seen, Zurek repudiates such a view. In fact, on the very paper that Levy references, so one would expect him to have read it (?) Zurek writes:

It doesn’t take a conscious observer carrying out a measurement to snap an object from a quantum to a classical state, just a nudge from its surroundings.
There can surely be no greater indication that Levy does not have a clue what he is talking about. He is claiming that Zurek is claiming something, when in reality Zurek is claiming the opposite! In fact, the very title of the article that Levy is supposed to have studied and understood: “The Evolution of Reality: How natural selection could explain one of the biggest conundrums of quantum mechanics: The emergence of objective reality,” should give a clue. It’s all about QUANTUM NATURAL SELECTION, Quantum DARWINISM. Zurek is writing from a non-quantum-mystical, pre-mystic Wheeler perspective. Levy has got it all upside down!

And the reason that, in this context, he is all upside down is that he is mainly reliant on my work and he has taken over, without bothering to look at what is really being said, an injudicious and, admittedly, misleading use of language on my part. The passage from my book does, taken out of the whole discussion, give a misleading view of Zurek’s position. The difference with my assertion, however, is that in my book QB this assertion on my part comes after quite a long discussion of the Yogacara (Yogachara) psycho-metaphysics, which forms a prelude to the consideration of Zurek’s proposals:

Planck’s notion of the ‘matrix of mind’ maps onto the Yogachara explanation of the basic mechanism of karma within the base consciousness, a mechanism which underpins the stability of cognition. Furthermore, the Yogachara analysis indicates the origin of the probabilities within wave-functions. It also tells us why reality is composed of wavefunctions, and it also indicates the nature of the mechanism which underlies the appearance of the ‘collapse’ of wavefunctions. The apparent collapse is actually the point of emergence of the illusory dualistic experiential realm from the nondual domain of the wavefunction, which is also the domain of the ground consciousness.

The conceptual model of the process of reality indicated here is one within which a subjective and an objective aspect of experience arise together from the ground consciousness on the basis of previous moments of similar experiences, perceptions and actions:

A seed or predisposition is activated and simultaneously produces both an object and a cognizing subject, much as in a dream.xv

The result of each moment of perceptive experience, each intention, and each action is a strengthening of the latency within the ground consciousness for that event to occur again, and, when there is an activating resonance within the ground-consciousness, an interdependent subjective-objective dualistic experiential field arises into conscious awareness. Upon the basis of this mechanism a coherent perceptual world emerges. The cognition-only perspective indicates that the appearance of the inherent, or independent, existence of the realms of subjectivity and objectivity is an illusion. The cognition-only discourse emphasizes this by asserting the unity of apprehender and apprehended, perceiver and perceived:

The nature of consciousness is real,
But aspects of perceiver and perceived are delusive and mistaken.xvi

Stapp makes a similar point is with his approval of William James’ assertion that ‘the thought itself is the thinker’.xvii The Yogachara account of how latencies are laid down through repetition bears an uncanny resemblance to a recent proposal as to how the
potentialities of wavefunctions may be viewed. Quantum physicist Wojciech H. Zurek has proposed a new understanding of the way in which the appearance of the classical world emerges from the fundamental quantum basis. This view, which he has given the designation ‘quantum Darwinism’, provides a further correlation between quantum physics and the Quantum Mind-Only worldview:

Thus, Darwinian analogy focuses on the fact that proliferation of certain information throughout the environment makes its further proliferation more likely.\textsuperscript{xviii}

This formulation clearly accords very well with the ‘quantum karma’ viewpoint. According to Zurek’s perspective the more often a quantum event becomes manifest the more likely it is to proliferate throughout the environment. This is a fresh approach to the understanding of the quantum phenomenon of decoherence, which is the assumed process by which the world of classical objects are supposed to impose themselves upon the realm of quantum probabilities. The usual notion of decoherence involves the idea that the sheer massiveness and gross classical weight of the world of everyday objects overcomes the fragile delicacy of the ‘uncollapsed’ probability state of quantum reality. The new perspective introduced by Zurek is that:

… the appearance of the classical reality can be viewed as the result of the emergence of the preferred states from within the quantum substrate through the Darwinian paradigm, once the survival of the fittest quantum states and selective proliferation of the information about them throughout the universe are properly taken into account.\textsuperscript{xix}

This view has been named ‘quantum Darwinism’ but ‘quantum karma’ is perhaps an equally appropriate appellation.

The insight that Zurek has given is that ‘states that exist are the states that persist’ and this is a persistence within a quantum realm which consists of, as Zurek puts it, ‘the dream stuff which reality is made of’\textsuperscript{xx}; and the mechanism that underlies this persistence is ‘an objective consequence of the relationship between the state of the observer and the rest of the universe’\textsuperscript{xxi}. Zurek describes his view as follows:

The main idea of quantum Darwinism is that we almost never do any direct measurement on anything … the environment acts as a witness, or as a communication channel. … It is like a big advertising billboard, which floats multiple copies of the information about our universe all over the place.\textsuperscript{xxii}

In this billboard advertising metaphor the image is that the more the observing punters buy into the advertisement and thereby make the product, which is in this case the solidified appearance of the apparently material world, more popular, the greater the number of billboards which spring up and, as a consequence, the more punters are enticed to join in the product craze. Thus, the process of the multitudinous perceptual creation of the material world takes off in a self-reinforcing, or self-resonating, manner.

This is the metaphor which Zurek is extending to the generation of the classical, macroscopic, material world; the more often a perception of the appearance of materiality is made, the more potent becomes the advertising billboard campaign, or the environmental template, or matrix, for that perception of material reality to occur again at some future point. Stapp made a similar point in the following way:
Each subjective experience injects one bit of information into this objective store of information which then specifies … the relative probabilities for various possible future subjective experiences to occur.\textsuperscript{xxiii}

Here Stapp reiterates Wheeler’s ‘It from bit’ scenario.

[QB pp241-242]

The final remarks here indicate that I am developing a unified quantum mind-only perspective based on the details of the worldviews of Buddhist Yogacara, Wheeler, Zurek, and Stapp. Note that I use the term ‘correlation’ to describe the connection. The development of my elucidation here starts with the Yogacara (Yogachara) psycho-metaphysical view that perceptions produce active trace ‘seeds’ within the ground energy-consciousness of reality which are later activated. This is my starting point, I do not derive it from Zurek, I could not derive it from Zurek because he opposes such a view. I then, contrary to Zurek’s position on this issue, suggest this perspective as a mechanism underlying the Zurek ‘quantum Darwinism’ worldview. In other words, I suggest that the Yogacara ‘perception creates reality’ perspective is the mechanism that can be considered as underlying Zurek’s perspective, and I cite Stapp, not Zurek, as explicitly suggesting this mechanism, although I must put my hands up and say that this is written in such a way that an unwary reader might get the impression that Zurek actually assents to a full-blown quantum mysticism. But in my book \textit{Quantum Buddhist Wonders of the Universe} I make it clear that I reject Zurek’s anti-quantum-mysticism viewpoint:

Whilst it may be true that the notion of human beings firing beams of quantum intentionality and thus ‘collapsing’ wavefunctions in the mode of Wigner or London and Bauer is mistaken, this does not invalidate the ultimate evidence that consciousness is a primary ingredient of the process of reality. [QBW 126]

This is directly targeted at Zurek’s assertion that:

…while the ultimate evidence for the choice of one alternative resides in our elusive “consciousness,” there is every indication that the choice occurs much before consciousness ever gets involved\textsuperscript{xxiv}.

A comprehensive reading of my work, then, would NOT lead an astute reader to think that I am claiming that Zurek is a fully paid up dreamy quantum mystic! The fact that Levy appropriates an injudicious and thereby slightly misleading sentence in my book as indicating quantum-mystical gospel truth, without bothering to check Zurek’s own thoughts on the issue, should tell you something!

When Levy does get round to actually quoting me, he does so in a way which does not indicate that the entire “epipontic perception creates reality through a mechanism of ‘quantum karma’ which underlies the Zurekian ‘quantum Darwinian’ paradigm” is my conclusion, and is demonstrated \textit{by me}, after \textit{my} in-depth analysis of Yogacara psycho-metaphysics, Wheeler’s quantum-mystical exclamations, Stapp’s more technical investigations, and lot of other stuff. A reader might easily get the idea that it is mostly Levy in control and he has just happened to find a fellow supporter, rather than the fact that he is re-presenting, in dumbed-down surroundings, the work of the original intellectual researcher who put the ‘quantum-mystical’ worldview he is exploiting together, through a rigorous process of thorough research and philosophical demonstration.
The paragraph wherein Levy refers to me is as follows:

The quantum epiontic “dream stuff” is capable of producing the seeming solidity of the material world from out of the process of perception. To quote Graham Smetham, author of *Quantum Buddhism: Dancing in Emptiness*, “The appearance of the material world is a matter of deeply etched quantum ‘epiontic’ memes!” The more often a particular perception takes place, the more deeply it is imprinted into our unconscious, and hence, the more likely it is to reoccur in the future. [QR 150]

Contemplation of this passage convinces me that Paul Levy has attended, or taken an online course, on ‘Advanced Plagiarism’. I did not know they existed, but they must do! It never occurred to me that plagiarism could get so clever. In actuality, the entire passage is a ‘quote’ from me, not just the middle sentence, Levy has just rearranged the first and last sentences, so they do not contain my exact words, this is Levy’s modus operandi. To see why I say this, we shall consider the Google search result when you do a search using the sentence exactly before the sentence where Levy indicates he is quoting me, and we will find that that sentence is also a, unacknowledged, quote from me. Some of wording has been slightly altered of course, as Levy has done with other passages lifted from my work. Only an advanced practitioner of Plagiarism could have employed this technique. When involved in a sustained sequence of plagiarism, taking paragraphs and sentences, mixing and matching, changing the odd word and phrase here and there, at some point put in an actual ‘quote’ from the person you are plagiarising to throw people off the scent. Magic! May even use it myself if I get tied of doing the research for myself when writing my next book!

The result of the Google search is shown on page 30. Levy’s book comes top, of course, this is to be expected because we used the exact sentence from his book. The next three results are my books, the next result is an article by me, the next result is Levy again, and then its me again. Once again, Levy is on top of, and sandwiched between a stack of me, so to speak. Next let’s look at the similarities of language, and as we do so we must bear in mind that all my books and articles were completed five years or more before Levy got on the job, so to speak.

Here is the passage from my book QB which has the sentence that Levy references, and is picked out by the Google search:

In other words, the quantum ‘dream stuff’ of reality is capable of producing the seeming solidity of the material world from out of the process of perception! Although Dawkins would hate the idea, the quantum evidence points towards the fact that the appearance of the material world is a matter of deeply etched quantum ‘epiontic’ memes! Furthermore, these quantum memes are not material but essentially comprised of experiential probabilities encoded into wavefunctions of consciousness! [QB 244]

Note that the first sentence in my passage is exactly the same as the first sentence in Levy’s passage, and written before his, except Levy has added in the word ‘epiontic’ after the word ‘quantum’. So, if he were being honest the quote from me would be a little more extensive, including this first sentence. But this shows his technique. If he adds a word here or there, or
does a bit of mixing and matching of my sentences he just does not bother to mention its my stuff, he takes ownership.

In the next sentence he ‘quotes’ a sentence directly from me, as if what went before was not littered with slightly altered ‘quotes’ from me. Furthermore, the ‘quote’, about “the appearance of the material world is a matter of deeply etched quantum ‘epiontic’ memes” is slightly misleading about the fundamental nature of my work, in a sense it is a ploy of misdirection, either by design or luck, on Levy’s part. The central, ‘ground-breaking’ (to quote Levy’s own evaluation of QB) aspects of my work have been appropriated by Levy in the previous discussion (in which as we have seen, Levy gets Zurek completely wrong). Now he throws a scrap of recognition with this note that my take of the matter is that matter is a matter of memes! However, I only used the ‘meme’ terminology as a joke against Richard Dawkins, as any alert reader would be aware when reading my book with attention. The term ‘meme’ is actually an idiotic term used by Dawkins and others in their anti-scientific materialist campaign of public disinformation, and as I detest Dawkins in his role as ‘public intellectual’, as is clear to anyone who reads much of my work, I simply would never assert, unless as a tongue-in-cheek joke, that the material world was an edifice of quantum memes. I only did so as a put-down of Dawkins, which is why I started the sentence: “Although Dawkins would hate the idea.” It was not a serious or central assertion; it was a joke targeted at what I consider to be an idiotic worldview. Yet Levy, who presents none of the central claims of my work as quotes, but rather tends to appropriate them for himself, when he does deign to quote me picks a joke, which has relevance in a limited context, which most people would hardly notice in the context of all the groovy stuff which Levy is taking from my work, taking without acknowledging!!!

In the next paragraph of Levy’s book, the plagiarism continues as Levy continues to pontificate from the haughty dreamy clouds of quantum four-valued wisdom about the connection of the quantum “perception creates reality” quantum mysticism to the biology insights of Rupert Sheldrake: “Notice the similarity to biologist Rupert Sheldrake’s idea of “morphogenetic fields.” Its as if Levy, casting his gaze around form the dreamy quantum heights, has just noticed yet another connection with his newly created quantum dream worldview. But, again, its all in my work in great, great detail, with reference to the development of my notion of ‘karmic resonance’, with lashings of references and acknowledgements as to where the ideas I am connecting together come from:

The incorporation of the notion of karmic resonance into the quantum-karmic, or Quantum-Mind-Only, theory of reality offers us a means to understand just how the physical world can be a manifestation patterned by a karmic matrix built up by countless repeated perceptions which have solidified over vast stretches of time and space. As Sheldrake says:

…morphic fields are fields of habit, and they have been set up through habits of thought, through habits of activity and through habits of speech.\textsuperscript{xxv}

The mechanism that underlies the operation of these fields, says Sheldrake, is ‘morphic resonance.’\textsuperscript{xxvi} Sheldrake’s perspective, as expressed in the above quote, relates directly to the Buddhist description of ‘evolutionary’ actions as being those of body, speech and mind. These three types of actions are termed evolutionary
because they create the ‘morphic’, or ‘karmic’, fields that drive the evolutionary process. These ‘morphie’ fields, which are non-local in nature, must be located at the quantum level and at present we would not be able to directly detect them. However, this should not stop us taking these suggestions seriously given the amount of consistent and unifying considerations, both philosophical and empirical, that surround the development of this quantum-karmic viewpoint with its central notion of ‘karmic resonance’. There is overwhelming evidence, both scientific and philosophical, that our experiences of reality unfold from the karmic patterns within an underlying field of awareness-consciousness.

Sheldrake’s viewpoint almost seems like a modern reworking of the Yogachara paradigm within the context of biology; indeed in his discussion with Bohm, Morphic Fields and the Implicate Order, which is included in his recent updated and republished work A New Science of Life he refers to the alayavijnana, noting that it is similar to a ‘cosmic memory’. The laws of nature, Sheldrake supposes, like Wheeler and Paul Davies, are not fixed and immutable, operating in a rigidly fixed manner remorselessly over all time but are developed and strengthened through a memory of what went before:

…the laws of nature are more like habits; perhaps the laws of nature are habits of the universe, and the universe has an in-built memory.

When Sheldrake originally proposed this viewpoint, he was ridiculed by many within the ‘mainstream’ scientific community. However, the accumulating evidence from the quantum domain is now making this kind of view much more attractive. In his recent work The Goldilocks Enigma the physicist Paul Davies, with reference to Wheeler’s perspective, refers to the possibility of ‘flexi-laws’ which can be modified through the process of evolution. This is in line with Wheeler’s pronouncement:

Law without law. It is difficult to see what else than that can be the plan of physics. It is preposterous to think of the laws of physics as installed by Swiss watchmaker to endure from everlasting to everlasting when we know that the universe began with a big bang. The laws must have come into being. Therefore, they could not have been always a hundred percent accurate. That means that they are derivative, not primary … Events beyond law. Events so numerous and so uncoordinated that, flaunting their freedom from formula, they yet formulate firm form … The universe is a self excited circuit. As it expands, cools and develops, it gives rise to observer-participancy. Observer-participancy in turn gives what we call tangible reality to the universe … Of all the strange features of the universe, none are stranger than these: time is transcended, laws are mutable, and observer participancy matters.

The laws of physics, therefore, might evolve of time; in a lawful fashion of course! Sheldrake’s viewpoint maps directly onto the Mind-Only view that:

Emotions and evolutionary actions create superficial reality;
Actions are instigated by the mind.
Mind is the sum of all instincts.

The word ‘superficial’ refers to the ‘seeming’, ‘conventional’ realm of dualistic experience. Here mind, as the sum of all instincts, corresponds to the collection of habits which constitute the morphic, or karmic, patterns of reality. If we meld together Stapp’s, Sheldrake’s, Wheeler’s view and the Mind-Only karmic
perspective we can draw an enhanced version of Wheeler’s picture of the self-referring, self-resonating universe shown in fig 7.5. The ‘notes struck out on a piano by the observer participants of all times and all places’ that Wheeler refers to as adding up to the production of the ‘great wide world of space and time and things’ corresponds within the Mind-Only quantum karmic view to the uncountable small acts of perception and intention which, over eons, have built up the appearance of the material world.

[QB 254-255]

This is just one small section discussing this issue of ‘karmic resonance’ from my work. I have devoted a lot of discussion and elucidation in my various books on this topic. Notice the last sentence of mine concerning “the Mind-Only quantum karmic view to the uncountable small acts of perception and intention which, over eons, have built up the appearance of the material world.” This sentence, and many like it in my works, formed the basis for several re-presentations, shall we say, in Levy’s book.

There are quite a few places in Levy’s book where I get the creepy feeling that I am reading my own work, in slightly altered form. Here is another example, there are quite a few I could hunt down given the time and energy:

Levy->

At de Chardin’s Omega Point there is a direct, nonconceptual comprehension of the ground of “being” by the fundamental cognizant aspect of the ground of “being itself,” with human beings as the instruments through which this realization occurs. At the Omega Point our true nature recognizes, comprehends, and illumines itself. [p65]

Me – Quantum Buddhist Wonders:

What is enlightenment? It is the direct nonconceptual understanding of the ground of Being by the fundamental cognizant aspect of the ground of Being itself. In other words, enlightenment occurs when the ground of Being fully and directly and nonconceptually cognizes, comprehends and understands its own nature through the agency of a sentient human being. [223-224]

And this radical transition in worldview constituted a shift from the mistaken assertion of the ontological primacy of Matter to the clear quantum implication that the foundational quantum realm has an immaterial Mind-like nature, which Dzogchen terms Mindnature, a term which indicates an energetic field of potentiality which has an internal cognizant nature. The shift has been from one metaphysical-ontological category, that of Matter, to the other, that of Mind, or Mindnature. There is no third ontological position available when we are taking about the ultimate nature of phenomena. It must be understood, however, that ‘Mindnature’ must be conceived of as a kind of vast potential-energy field with an internal and fundamental cognizant aspect or quality. [157]
Such ‘epiontic’ acts of cognition are ultimately derived from the cognizant aspect of the empty ground of potentiality. [160]

Quantum physicists and quantum field theorists, of course, have no way of discovering this cognizant quality within the ground quantum field, or its productions [187]

Primordial mind does not cognize in a dualistic manner, but it has a cognizant nature. It is quantum knowing-stuff - Zurek’s ‘epiontic’ quantum ‘dream-stuff’. In the realm of the ‘seeming’, or ‘conventional reality’, however, the energy-awareness of the ground of reality cognizes ‘epiontically’ to create a world of dualistic experience. The way in which this perspective of the two levels of reality coherently accounts for how an innately cognizant realm of potentiality produces embodied dualistic consciousness in the ‘classical’ ‘seeming’ reality is indicated in figure 4 [195]

Dennett’s “alien and vaguely repellent” macromolecules can only be being organized by the quantum intentionality of the cognizant aspect of the quantum ground field. [198]

Furthermore, it is the function of the brain to organize the cognizant and fundamental knowing quality which is internal to the quantum ground field so that it experiences in certain ways. [204]

‘Luminosity’ is the ‘glow’ of the cognizant functionality of the ground of reality. Committed practitioners can have direct experience of this level of reality, which is the doorway to enlightenment. [208]

The cognizant aspect of the fundamental field has an internal drive and intentionality to manifest a dualistic world of experience, this is built into the very ground of reality so at some point the potentialities of the ground energy-awareness field will be triggered into manifestation. [294]

This is the term used for the fundamental cognizant ground of reality used by Anne Carolyn Klein and Geshe Tenzin Wangyal Rinpoche [347]

According to Myers there had been a “primitive simple irritability”, an “undifferentiated sensory capacity of the supposed primal germ”. xxxi This notion is reminiscent of the Buddhist Yogachara (and Dzogchen) view that the fundamental ground for the process of reality is a field of infinite potentiality and an internal cognitive or cognizant function. [380]

The notion that there is an internal teleological pressure, exerted by a minimal cognizant function of the fundamental ground organizing its own potentialities in order to maximize awareness, is significant … [381]

**Me – Grand Designer:**

We have further seen that there is an internal intentionality within the process of evolution to generate organisms which are capable of developing ever increasing levels of consciousness, levels of awareness growing towards universal awareness
coextensive with the Universal Mindnature, or the God consciousness, itself. There is, then, an Aristotelian teleology towards a ‘final’ point within evolution; a teleology described within Sufism as ‘allowing God within us ‘to know’ himself.’

The Catholic mystic philosopher Pierre Teilhard de Chardin refers to this process as the ‘Personalising Universe’ becoming ‘personalised’ in order to reflect its own nature:

…what is the work of works for man if not to establish, in and by each one of us, an absolutelyoriginal centre in which the universe reflects itself in a unique and inimitable way? And those centres are our very selves and personalities. The very centre of our consciousness, deeper than all its radii; that is the essence which Omega, if it is truly to be Omega, must reclaim.xxxii

The ‘Omega Point’ is the point at which the limited ego dissolves into the ‘impersonal’ energy of the universe.xxxiii [350]

In this way the Buddhist Dzogchen and Mind-Only understanding of the nature of the dynamics of the fundamental cognizant ground of reality explains the essential mechanism by which, according to Schrödinger:

Mind has erected the objective outside world … out of its own stuff.xxxiv

It is because of the fact that the primordial ground is the ‘indivisibility of emptiness and cognizance’ that the function of cognition naturally operates within the interdependent potentiality of emptiness to produce the remarkable and endless spontaneous play of appearances. [268]

Yet another cluster of plagiarism concerns the notion of the “cosmic seed of emptiness”. I will just map it out ->

QR (Levy) – 118

The Buddhist word for “emptiness” is “shunyata.” The root of “shunyata” is “sunya,” which alternatively means zero, nothing, hollow, or void, and which refers to the zero point, the cosmic seed of emptiness, that is pregnant, swollen with potentiality. Within the emptiness of the plenum there is an internal intelligence, a primordial sentience with innate cognizance, for how else could the cognitive faculties of sentient beings arise?

I will simply bolden the resonances (shall we say) in my work ->

QB (GS) - 409

The ‘zero point vacuum’, which is due to Heisenberg’s Uncertainty Principle, can be seen to be completely consistent with the state of shunyata-emptiness, the state of ‘neither existence nor non-existence’, as the term is used within Buddhist philosophy. The root of the term shunyata, which is translated as emptiness, is sunya, the zero point, the cosmic seed of emptiness which is ‘swollen’ with potentiality. One meaning of sunya, which is the Indian origin of the concept of zero, is ‘the swollen’, in the sense of an egg of potentiality which is about to burst into manifestation.

QBW (GS) - 82
Such a field of potentiality is termed in Buddhist metaphysics *shunyata*, which is translated as *emptiness*. This term denotes *sunya*, the zero point, which is the cosmic seed of emptiness which is ‘swollen’ with potentiality. One meaning of *sunya*, which is the Indian origin of the concept of zero, is ‘the swollen’, in the sense of an egg of potentiality which is about to burst into manifestation.

But there is a double plagiarism plus-plus here (I told you Levy was a quantum master of … you know)! Levy’s last claim concerning: “Within the emptiness of the plenum there is an internal intelligence, a primordial sentience with innate cognizance, for how else could the cognitive faculties of sentient beings arise?” is also plagiarised from QBW. Here is my passage from Quantum Buddhist Wonders which was the non-cosmic seed for Levy’s quantum plagiaristic spree (‘how else could the cognitive faculties in sentient beings arise?’ being the most obvious for the above Levy passage, but there are others) [QBW p158-159] ->

The fundamental nature of a quantum field is an ‘empty’ field of potentiality which must have innate cognitive qualities, for how else could the cognitive faculties in sentient beings arise? Or, from the point of view that each type of ‘particle’ arises from its own type of quantum field, we would have to say that there has to be a fundamental quantum field of consciousness or awareness-cognizance.

Given that the description of quantum field theory is an objective description of the ground nature of reality, then in order to get a complete picture of the ground of reality it is necessary to include the subjective component of the process of reality. If we genuinely think that the quantum field is the ground of all reality, including sentient beings, then it must itself have a sentient aspect, or at least a potentiality to produce consciousness and sentience, these aspects of reality cannot magically appear from elsewhere or nowhere, although many physicists seem to be illogically drawn to speculating about everything arising from ‘Nothing’. It is indeed astonishing how often physicists talk about various possible TOE’s (Theories of Everything) which have nothing to say about consciousness. One would have thought it fairly obvious that without an account of the origin of consciousness any TOE would not have a leg to stand on!

The last remark / joke – a ‘TOE without a leg to stand on’ - I came up with one evening over a bottle of wine. My friend Erik, who was the editor and discussion partner for the writing of Quantum Buddhism and other books, and I fell about laughing. He said that only a warped mind like mine could concoct such a weird quantum philosophical joke. The joke was in QB on page 204:

It seems that it is seldom noticed that, without an explanation of consciousness, an aspect of reality which physics now shows to be significant, any such TOE won’t have a leg to stand on.

And, what a surprise, Levy found the joke so funny he decided to use it, without acknowledging its origin. On page 181 of QR Levy parrots me:

In excluding consciousness from their ToE, however, it is as if corporatized physicists are saying that consciousness is not a phenomenon that is part of the whole universe, which is to say that their ToE does not have a leg to stand on.

I would say that any claim that Levy has not extensively plagiarised my work does not have a leg to stand on!!
The fact that so many academics in this area of discourse seem blissfully unaware of the existence of my work, which involved years of serious and sustained effort, and entirely unaware of Levy’s fraudulent spiritual pretensions and his appalling pilfering (stealing – very un-Buddhist) of my work, makes me verge on loosing the quantum will to live. But fortunately, there is always the dreamy quantum logic to fall back on – great, I feel better now!

Obviously, Levy’s entire 300page book is not all plagiarism from my work, there is a lot of quantum new-age fluff, and a treasure trove of groovy quantum new-age quotes to contemplate, they are mostly poorly researched and analysed – but if its new-age quotes you want then this is definitely the book for you. But I think the foregoing amply demonstrates that in central important sections of his book Levy plagiaries my work relentlessly and egregiously. I think the above demonstrates this without a doubt.

I have decided that my next book is going to be called Quantum Prophets and Quantum Profits: The Strange World of the Quantum Mysticism Industry. Might make a quantum killing, as they say, or not, or both, or neither. Those quantum memes have got me again!

Aaaaahhhhhrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrr!!!!!!!!
cosmic seed of emptiness

Quantum Buddhism: Dancing in Emptiness - Reality Revealed at the ...
https://books.google.co.uk/books
Graham Slethen - 2010 - Buddhism and science
The root of the term shunyata, which is translated as emptiness, is sunya, the zero point, the cosmic seed of emptiness which is ‘swollen’ with potentiality.

Quantum Path to Enlightenment - Page 277 - Google Books Result
https://books.google.co.uk/books
Graham Slethen - 2017 - Religion
‘Emptiness’ is the usual translation of the Sanskrit word shunyata, which is a ... the zero point, the cosmic seed of emptiness which is ‘swollen’ with potentiality.

A Physics of Possibilities - Google Books Result
https://books.google.co.uk/books
Paul Levy and Jean Houston
The root of “shunyata” is “sunya,” which alternately means zero, nothing, hollow, or void, and which refers to the zero point, the cosmic seed of emptiness that is ...

Galactus Seed | Marvel Database | FANDOM powered by Wikia
https://marvel.fandom.com/wiki/Galactus_Seed
Galactus Seed Gallery Official Name Galactus Seed Aliases Worldheart, Cosmic Seed Origin Universe Earth-616 Lead Designer Eternity Origin A super dense ...
Missing: emptiness | Must include: emptiness

Quantum Buddhist Window of the Universe
A Physics of Possibilities - Google Books Result
https://books.google.co.uk/books
Paul Levy and Jean Houston
At the quantum level, being and knowing, perception and reality, epistemology and ontology are... This quantum epistemic 'dream stuff' is capable of producing the seeming solidity of the material world from out of the process of perception.

Quantum Buddhism: Dancing in Emptiness - Reality Revealed at...
https://books.google.co.uk/books
granam smetham - 2010 - Buddhism and science
externalisation into the material world becomes more effective. In other words the quantum 'dream stuff' of reality is capable of producing the seeming solidity of the material world from out of the process of perception... fact that the appearance of the material world is a matter of deeply etched quantum epistemic memesis!

The Grand Designer: Discovering the Quantum Mind Matrix of th...
https://books.google.co.uk/books
granam smetham - 2011
For all of our apparent understanding of quantum mechanics, our ability to calculate remarkable perspective of 'quantum Darwinism', which asserts that the quantum 'dream stuff' of reality is capable of producing the seeming ontological solidity of the material world from out of the epistemological process of perception,...

Quantum Buddhist Wonders of the Universe
https://books.google.co.uk/books
Graham Smetham - 2012
... quantum mechanics is thus dualistic in the pragmatic and operational sense that it involves... perspective of 'quantum Darwinism', which asserts that the quantum 'dream stuff' of reality is capable of producing the seeming ontological solidity of the material world from out of the epistemological process of perception,...

PDF Is Reality Really Real - Semantic Scholar
https://pdl.s Semantic Scholar.org/... - by GP Smetham - 2012 - Related articles
solidity amidst the 'unreal' 'dream stuff' of the quantum realm within which individualized... Keywords: Consciousness, decoherence, epistemic, quantum Darwinism, many worlds... Even simple perceptions of a 'material' world constitute such... equation produced a wave... equation spread out over a significant extent which...

Quantum Physics: The Physics of Dreaming — Awaken in the Dr...
https://www.awakeninthedream.com/articles/quantum-physics-the-phys... 13 Jan 2018 - [1]I've been studying quantum physics off and on for decades, but have... Our perception of the universe is a part of the universe happening... over the physical world, but in this process of obtaining mastery over the... This quantum epistemic 'dream stuff' is... capable of producing the seeming solidity of the...

Bohm's Implicate Order, Wheeler's Participatory Universe, Stapp'...
www.academia.edu/Bohms_Implicate_Order_Wheelers_Participatory_Uni... On this view, the notes struck out on a piano by the observer participants of all times and all... Even minimalist perceptions of the seemingly material world are such ontological... The description of the process of reality, including the production of the... must be, as Zurek says, some kind of epistemic quantum 'dream stuff'
Did you mean: zurek - epistemic dream stuff

Quantum Path to Enlightenment - Page 109 - Google Books Result
https://books.google.co.uk › books
Graham Smetham - 2017 - Religion
Zurek supplies part of the answer when he tells us that the ultimate nature of quantum ...
Zurek’s epistemic quantum “dream-stuff” corresponds to the notion of...

PDF Is Reality Really Real - Semantic Scholar
https://pdfs.semanticscholar.org › ... › Related articles
by OP Smetham - 2012 - Related articles
Keywords: Consciousness, decoherence, epistemic, quantum Darwinism, many ..... this process the ‘epistemic’ ‘dream stuff’ which, according to Zurek himself,

The Self-Aware Emptiness of the Quantum Universe | Smetham ...
https://iscgod.com › index.php › sg › article › view •
by OP Smetham - 2012 - Related articles
Some of Zurek’s remarks seem to indicate that he thinks that his analysis ..... opposite is the
case; Zurek’s epistemic quantum Darwinian classical universe is ultimately ..... of solitarity amidst
the ‘universal’ ‘dream stuff’ of the quantum realm within which ...

The Grand Designer: Discovering the Quantum Mind Matrix of th...
https://books.google.co.uk › books
graham smetham - 2011
The emerging quantum epistemic paradigm, derived from the work of Bohm, ... Thus Zurek’s ...
‘dream stuff’ corresponds precisely with a characterisation of the ...

Quantum Buddhist Wonders of the Universe
https://books.google.co.uk › books
Graham Smetham - 2012
Furthermore the work physicists such as Stapp and Zurek give us a pretty good ..... derives from
the ‘epistemic’ functioning of quantum dream-stuff or primordial ...

The Self Perceiving Universe - Page 182 - Google Books Result
https://books.google.co.uk › books
Graham Smetham - 2017 - Science
The term ‘epistemic’ indicates an internal cognitive aspect which is able to ..... ‘Quantum ‘dream
stuff’, according to Zurek, has the fundamental feature that it is ...

Bohm’s Implicate Order, Wheeler’s Participatory Universe, Stapp’...
www.academia.edu › Bohms_Implicate_Order_Wheelers_Participatory_Uni...
Thus Zurek’s ‘epistemic’ ‘dream stuff’ corresponds precisely with a characterisation of the
fundamental ground of the process of reality according to the Buddhist ...

Images for zurek - epistemic dream stuff

⇒ More images for zurek - epistemic dream stuff

Quantum Buddhism : Dancing in Emptiness - Reality Revealed at...
https://books.google.co.uk › books
graham smetham - 2010 - Buddhism and science
Did you mean: quantum epistemic dream stuff

Quantum Path to Enlightenment - Page 109 - Google Books Result
https://books.google.co.uk/books
Graham Sneatham - 2017 - Religion
211 Here are the homes of the quantum dilemma. How can ... Zurek's epistemic quantum "dream-stuff" corresponds to the notion of dharma, the intrinsic nature of...

Quantum Physics: The Physics of Dreaming — Awaken in the ... https://www.awakeninthedream.com/articles/quantum-physics-the-phys...
13 Jan 2016 - Studying quantum theory is like ingesting a mind-altering, ... This quantum epistemic "dream stuff" is capable of producing the seeming solidity of...

Quantum Buddhist Wonders of the Universe
https://books.google.co.uk/books
Graham Sneatham - 2012
From this quantum epistemic 'dream-stuff' the mind and minds of all sentient beings 'create' the collective dream of the material environments that they inhabit.

A Physics of Possibilities - Google Books Result
https://books.google.co.uk/books
Paul Levy and Jean Houston
epistemic is to suggest something whose existence is intrinsically intertwined with the ... This quantum epistemic "dream stuff" is capable of producing the seeming...

The Grand Designer: Discovering the Quantum Mind Matrix of ...
https://books.google.co.uk/books
graham sneatham - 2011
resonant levels of quantum functioning, all driven by the creative 'force' of the ... Each 'epistemic' movement of the quantum dream stuff by which the universe...

The Self Perceiving Universe - Page 182 - Google Books Result
https://books.google.co.uk/books
Graham Sneatham - 2017 - Science
The term 'epistemic' indicates an internal cognitive aspect which is able to stabilize 'ontology' from the multitude of quantum potentialities. Quantum 'dream stuff'...

Quantum Buddhism : Dancing in Emptiness - Reality Revealed ...
https://books.google.co.uk/books
graham sneatham - 2010 - Buddhism and science
The quantum (Darwinian, or Quantum Mind-Only perspective, on the other hand, ... the correct quantum perspective within which the quantum 'dream stuff' is the ... of the material world is a matter of deeply etched quantum 'epistemic' memes!

PPQ Quantum Samsara - Quantum Buddhism
www.quantumbuddhism.uk/articles/Quantum-Samsara
are simultaneously a description of the state, and the 'dream stuff is made of.' One might say that they are epistemic. These two aspects may seem contradictory, ...

Images for quantum epistemic dream stuff

More images for quantum epistemic dream stuff
Quantum Emptiness - The Quantum Illusion-like Nature of...
https://bodhicharya.org/manyroads/quantum-emptiness-quantum-illusion-like-nature...
This might, at first sight, seem far-fetched, but it is not, which is why Zurek refers to quantum 'stuff' as 'the dream stuff is made of.' Quantum physics clearly shows that we are involved, or are participants, in the existence of the universe.

(PDF) The Self-Aware Emptiness of the Quantum Universe
https://www.researchgate.net/publication/277225305_The_Self-Aware_Emptiness_of_the...
In other words, acts of perception create material reality from the ground quantum 'dream stuff.' So Zurek reiterates Stapp's point that acts of consciousness produce reality from quantum potentiality. So quantum theory clearly tells us that even the existence of a

On 'Known-To-Be-False' Materialist Philosophies of Mind...
https://philosophynow.org/issues/93/On_Known-To-Be-False_Materialist...
Zurek's putative type of "quantum state" may be comprised of epipptic "dream stuff" but presumably this kind of stuff must be hovering on the edge of existence, however ghostly its essence may be!

The Elegance of Enigma - quantumbuddhism.uk
www.quantumbuddhism.uk/Articles/Elegant-Enigma.pdf - PDF file

Quantum Physics: The Physics of Dreaming — Awaken in the Dream
This quantum epipptic "dream stuff" is capable of producing the seeming solidity of the material world from out of the process of perception. To quote Graham Smeath, author of the excellent book Quantum Buddhism: Dancing in Emptiness, "The appearance of the material world is a matter of deeply etched quantum 'epipptic' memens!"

Bohm's Implicate Order, Wheeler's Participatory Universe...
https://www.academia.edu/783141/Bohms_Implicate_Order_Wheelers
These two aspects may seem contradictory, but at least in the quantum setting, there is a union of these two functions:20 Here Zurek characterizes the quantum 'dream stuff' as being exactly the kind of cognitive medium capable of creating the appearance of a 'solidified' classical world through its own infinite web of internal acts of cognition, acts which may be considered equivalent...

(PDF) Quantum Entanglement, Consciousness & Evolution...
https://www.academia.edu/28843318/Quantum_Entanglement_Consciousness...
Quantum Entanglement, Consciousness & Evolution, Scientific Civil Journal 2013, Graham Smeath
More Google / Bing Search indications of plagiarism – (awaiting further investigation):
===================================
Google search result for term ‘epiotic’ – I am 5 down – no sign of either Zurek or Levy!!

Virbac EpiOtic Ear Cleaner For Cats and Dogs 60ml | Pets ...
This is an online exclusive line. Over the last 40 years Virbac have become a recognised expert in animal health, offering products and services that combine quality, effectiveness and convenience for care providers, be it veterinary surgeons or animal owners.

The Buddhist Epiotic’ Dependently Originating Process of ...
www.quantumbuddhism.uk/Articles/Epionic-Buddhism.pdf · PDF file
2 Abstract Some modern Western interpreters of Buddhist teachings and philosophy claim that the original teachings of the Pali Canon were staunchly anti-metaphysical.

The ‘Epionic’ Dependently Originating Process of Cyclic ...
The ‘Epionic’ Dependently Originating Process of Cyclic Existence According to Early Buddhist Metaphysics and subtle metaphysical understanding of the epiotic process of reality which does take place on all levels. In the diagram I have added labels around the side to make it easier to comprehend; links in capitals are those mentioned in the standard 3-lifetimes formula, those in lower ...

Virbac Epi-otic Ear Cleanser 125 ml: Amazon.co.uk: Pet ...
https://www.amazon.co.uk/Virbac-Epi-otic-Ear-Cleanser-125/dp/B0040YZFYS
19/02/2009 · Visit the Cat Clothing & Accessories Store for a huge selection of cat collars, leads, coats and jumpers from great brands at top prices. Visit the Dog Store for great offers on dog food and accessories from top brands. Visit the Pet Supplies Store for a huge selection of pet supplies from great
4.7/5 ★★★★★ (250)

Article Quantum Epiotic GOD: A ‘Mystical’ Metaphysics of ...
Quantum Epiotic God: A ‘Mystical’ Metaphysics of Constrained Religious Relativism
Author: Graham P. Smetham Publish Year: 2011

Quantum Epiotic Consciousness: The Ultimate Nondual ...
https://www.academia.edu/783417/Quantum_Epiotic_Consciousness_The...
The “epiotic” paradigm of quantum Darwinism was 50 years in the future. But what de Chardin tried to outline in his book was a vision that consciousness, awareness or a deep fundamental spirituality was the driving force for evolution on all levels - that of the universe itself and the life within. In fact de Chardin’s vision is fully Anthropic in the sense that he considered that the ...
Karmic intersubjective feedback mechanism

Quantum Buddhism: Dancing in Emptiness - Reality Revealed at the ...
https://books.google.co.uk › books
graham smetham - 2010 - Buddhism and science
'How can all these external forms arise out of latent karmic imprints? ... intersubjective feedback system' and therefore: ... it is the unconscious habits of body ...

Quantum Buddhist Wonders of the Universe
https://books.google.co.uk › books
Graham Smetham - 2012
This sequential description of the samsaric cycle of suffering (dukkha) is ... the amplificatory mechanism of the universal karmic cause and effect process within ... This constitutes an unconscious 'intersubjective feedback system' and therefore: ...

The Buddhist Unconscious: The Alaya-vijñana in the Context of Indian ...
https://books.google.co.uk › books
William S Waldron - 2003 - Philosophy
The Alaya-vijñana in the Context of Indian Buddhist Thought William S Waldron ...
intersubjective feedback system which, like the other major "engines" of ... and collective experience of the "world," connecting our similar karmic activities with ...

A Physics of Possibilities - Google Books Result
https://books.google.co.uk › books
Paul Levy and Jean Houston
To be epiplectic is to imply that the act of knowing creates its being, which is to say ... create a well-worn groove or karmic rut in our perceptual system that makes it ... stretches of time, which amounts to a collective intersubjective feedback loop.
Repeated perception imprints at the quantum level

The Grand Designer: Discovering the Quantum Mind Matrix of the Universe
https://books.google.co.uk › books
graham smetham - 2011
Because of this process operating through the quantum ground, ... will be; classical states evolve and maintain their classicality by repeated perception and experience, ... that there must be some kind of 'memory' operating at the quantum level:...(the) dynamics responsible for decoherence is capable of imprinting multiple ...

Perceptions of inherent existence strengthen the illusion of the material world

Quantum Buddhism : Dancing in Emptiness - Reality Revealed at the ...
https://books.google.co.uk › books
graham smetham - 2010 - Buddhism and science
It is perception that ascerts to the inherent existence of the perception itself. ... to the inherent existence of the physical world must strengthen the tendency of the ... of inhabitants of world-systems maintains the illusion of the solid material world ...
Epiontic implies act of knowing creates being

A Physics of Possibilities - Google Books Result
https://books.google.co.uk › books
Paul Levy and Jean Houston
To be epiontic is to imply that the act of knowing creates its being, which is to say that just as within a dream, the act of perception creates the existence of ...

The Physics of Dreaming (Part 2) - Reality Sandwich
realitiesandwich.com › the-physics-of-dreaming-part-2
Regarding how the universe came into being, Wheeler asks, "Is the... To be epiontic is to imply that the act of knowing creates its being, which is to say that, just ...

(PDF) The 'Epiontic' Dependently Originating Process of Cyclic ...
https://www.academia.edu › The_Epiontic_Dependently_Ori...nating_Proc... These doctrines are also shown to be consistent with modern quantum theory. ... at the quantum level 'epistemology' (the means of knowledge) and ‘ontology’ ... internal acts of 'epiontic' perception and eventually produces sentient beings, ...

The Grand Designer: Discovering the Quantum Mind Matrix of the Universe
https://books.google.co.uk › books
graham smetham - 2011
Zurek – epiontic (1)

What does the word 'epiontic' mean? - Quora
https://www.quora.com/What-does-the-word-epiontic-mean-
21 Jun 2016 - As far as I can tell, “epiontic” means “existing, as long as you have knowledge of that... Zurek thus describes quantum states as “epiontic.”

Quantum Epiontic Consciousness: The Ultimate Nondual 'Matrix' of...
by GP Smetham - 2011 - Cited by 1 - Related articles
And, as Stapp, Wheeler, Zurek and others indicate, the intentions and perceptions of sentient beings have a universal impact upon the quantum ground, ...

The Self-Aware Emptiness of the Quantum Universe | Smetham ...
by GP Smetham - 2012 - Related articles
Some of Zurek's remarks seem to indicate that he thinks that his analysis ... is the case; Zurek's epiontic quantum Darwinian classical universe is ultimately ...

Reality's neverending story | plus.maths.org
https://plus.maths.org/content/realitys-neverending-story-
18 Dec 2015 - Wojciech Zurek, a theoretical physicist at Los Alamos National .... By investigating the epiontic nature of quantum physics, says Zurek, we may ...
Zurek – epiontic (2)

Reality's neverending story | plus.maths.org
https://plus.maths.org/content/realitys-neverending-story
18 Dec 2015 - Wojciech Zurek, a theoretical physicist at Los Alamos National ... By investigating the epiontic nature of quantum physics, says Zurek, we may ...  

Quantum Buddhist Wonders of the Universe
https://books.google.co.uk/books
Graham Smetham - 2012
Figure 3 In his concluding remarks Zurek sums up: Quantum Darwinism puts forward ... The fact that Zurek refers to 'quantum facts' in the epiontic context again ...  

[PDF] Is Reality Really Real - Semantic Scholar
https://pdfs.semanticscholar.org/...  
by GP Smetham - 2012 - Related articles
Keywords: Consciousness, decoherence, epiontic, quantum Darwinism, many ..... drawn from Zurek's work, i.e. that the 'epiontic' appearance of the classical ...  

Article The Self-Aware Emptiness of the Quantum Universe - Semantic ...
https://www.semanticscholar.org/paper/Article-The-Self-Aware-Emptiness...  
Some of Zurek's remarks seem to indicate that he thinks that his analysis ... is the case; Zurek's epiontic quantum Darwinian classical universe is ultimately ...  

Reflections on an Unromantic Brief Encounter with an Onto-Epic ...
by GP Smetham - 2012 - Related articles
A detailed and rigorous philosophical analysis of Zurek's perspective indicates ... is the case; Zurek's epiontic quantum Darwinian classical universe is ultimately ...  

Quantum Path to Enlightenment - Page 109 - Google Books Result
https://books.google.co.uk/books
Graham Smetham - 2017 - Religion
Zurek supplies part of the answer when he tells us that the ultimate nature of quantum ... Zurek's epiontic quantum “dream-stuff” corresponds to the notion of ...  

The Grand Designer: Discovering the Quantum Mind Matrix of the Universe
https://books.google.co.uk/books
graham smetham - 2011
... is no meaning 'stuff' to mean anything. The emerging quantum epiontic paradigm, derived from the work of Bohm, Wheeler, Stapp and Zurek, amongst others, ...
Zurek – epiontic (3)