

# **Consciousness and the Quantum: a Science of Experience, Psychology, and Spirituality**

**By**

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Are your experiences relevant? Is your consciousness relevant? Do you have free will to choose change and creativity to manifest it? Are you capable of unconscious processing? How can you make your thoughts and feeling more congruent? Can you heed your intuitive facility and use its invitation to a higher consciousness? Most importantly, can you integrate all your facets and become congruent between your internal experience and external behavior, something close to what some people call spiritual enlightenment? Can spirituality be pursued apart from psychological maturity? The quantum-based science of experience I am proposing in this article says yes to all these questions.

Even the empirical scene is revealing the relevance of your internal experiences. Yesterday, the scientific materialist could grumble about how the internal experiences are too subtle; they cannot be scientific because they cannot be measured, they would say. Today, we can measure your thoughts and feelings; your internal landscape can be quantified; there is no reason to be defensive.

A few decades ago, the scientific materialist could stop you cold in your pursuit of a free-willing nonmaterial consciousness by citing the paradox of interaction dualism: how does a nonmaterial consciousness interact with matter? Such interactions require signals—exchange of energy. But energy never leaves or enters the physical world from outside, my friend, materialists would say with that smug smile of smart debunkers. You are suffering from the mental disease of a paradox of logic called dualism. But today the idea of signaless communication is empirical fact for both submicroscopic objects by Aspect et al's experiment in 1982 and human brains by Grinberg-Zylberbaum et al's experiment in 1994, both replicated many times. It is called quantum nonlocality—a part and parcel of quantum physics that Einstein and his collaborators theorized as early as

1935. How does your consciousness communicate its free will to your brain? Through quantum nonlocality. There are subtleties in this kind of answer, no doubt; you have to read more articles and books to get all your doubts resolved. But the message of quantum thinking should be clear. Quantum physics is turning around our age-old prejudices, it is revolutionizing our scientific thinking.

Make no mistake about it. For centuries, upholders of humanism and spirituality and all champions of non-materialist philosophies have suffered from the seemingly unanswerable paradox of dualism, but no more. Nonlocality is also the succinct answer to the famous mind-body problem. How does the nonmaterial mind (psyche) interact with the material brain (body)? Through the quantum nonlocality of our consciousness. That the brain has a quantum component many physicists have proposed myself in 1993, by Henry Stapp the same year, by Stuart Hameroff, and more recently by Schwartz et al. What is little surmised is that mind, the whole psyche in fact is also quantum.

### **What are the Contents of the Objects of the Psyche and how do we Know that these Objects are nonmaterial and Quantum?**

Us scientists have made some real progress as to the nature of the objects of the psyche that shows us clearly that these objects cannot be material.

Take mind. For a long time, artificial intelligence researchers have told us how close they are to building artificial mental intelligence. And now Roger Penrose in 1989 has shown based on Gödel's theorem that computers cannot process meaning; a nonmaterial mind must process meaning.

The biologist Roger Sperry illustrated this beautifully. When we look at a TV screen, what we see physically must be movement of electrons that physics can explain. But what we see with our mind are meaningful characters doing their melodrama. Who gives the meaning? It's the mind (fig. 3).

What is a feeling? For hundreds of years we have known that we feel some kind of energy, call it vital energy, but whose movement is it? Recent work on biological form-making by Rupert Sheldrake in 1981 and myself in 2008 has shown that it takes the

blueprints of morphogenetic fields to make biological organs and that vital energy is due to the movements of these vital morphogenetic fields.

And we cannot improve on Plato who clarified the nature of our intuitions millennia ago: what we intuit are archetypes of thinking and feeling which made representations of the intuition. Examples of such archetypes are: truth, beauty, love, justice, goodness, abundance, the self, wholeness, etc. You can recognize that most of our profound professions are connected with the exploration of these archetypes. For example, scientists explore truth, artists beauty, business people abundance, health professionals wholeness, psychologists the self.

Are the objects of the psyche quantum? Chinese medicine has empirically suggested the complementary wave-particle (which the Chinese call yang and yin respectively) aspects of vital energy, chi in Chinese. David Bohm in 1951 discovered an uncertainty principle for thought between the content or feature of a thought and its direction or association. You can try it yourself and see.

Of course, the best evidence is that of nonlocality and discontinuity of both the movements of feeling and meaning.

How about the quantum nature of the movement of the archetypes, for example, the archetype of truth? It is a little bit hard to see initially how the truth of scientific laws for example can be anything but unique. But behold! Recently, cosmologists have speculated about multiverses in order to explain the fine-tuning of our universe for example exhibited in the anthropic principle. So indeed, physical laws were possibilities and consciousness found this “right” one where we live through making many tries of universe-making with various possible versions of physical laws!

### **Dichotomies of our Psyche and Quantum Psychology**

How about the other dichotomies of our experiences of which we have so many: subject-object, unconscious-conscious, higher self-ego self, etc.? Take the subject-object dichotomy. For a change, this is an unsolvable paradox for scientific materialism where everything is avowedly made of only objects, material objects and their interactions. But we experience our brain as a subject, separate from the rest of the world, don't we? Objects interacting together make only bigger objects, never a subject. So to avoid

paradox, in scientific materialism, the subject (or its source—consciousness) must be denied any causal relevance, empirical evidence and even common sense notwithstanding. This is the power of dogma over us. We rationalize even to the extent of sacrificing ways and means for our very functioning!

But again, never fear, quantum physics is here. In quantum physics, objects are waves of possibility. And there is a special place for the observer in the schema of things—it is called the observer effect. Only in the presence of an observer, can the waves of possibility become particles of actuality that we see when we observe, when we measure. What is special about an observer, his or her brain that brings the “subject” into the equation whenever we have awareness? Quantum physics gives satisfying, verifiable answers to the question. In a simple hierarchical relationship in which cause flows only one-way, objects remain strictly object. In the brain, some of the apparatuses—those of perception and memory respectively, check it out—have a tangled hierarchical or circular relationship in which cause flows two ways; they make each other like Escher’s drawing Hands. And that makes the miracle that enables the brain to acquire its self-reference—consciousness identifying with the brain and referring to itself as an “I” and experiencing being an “I.”

Quantum possibilities of all objects of our experiences reside in potentia (a word that denotes a domain of reality beyond space and time, said Werner Heisenberg himself, a co-discoverer of quantum physics) undivided from a transcendent (now used to mean nonlocal) consciousness. The causal efficacy of consciousness consists of choosing one particular facet out of all the possible facets of a possibility wave. The choice converts (the physicist uses the confusing jargon “collapses,” be alert!) possibility into actuality. And more. It brings about that specialness of the brain alluded to above that gives us the experience of a subject as we observe the object as the dual pole of our awareness.

In this way, transcendent consciousness defines the domain of potentia that is the unconscious reservoir for all four types of our experiences that Freud discovered—no subject-object split awareness in that domain of being. We experience awareness in the manifest domain defining four different worlds of manifestation that what we call conscious. This is a bird’s eye view of the quantum resolution of the unconscious-conscious dichotomy behind our internal experiences.

And make no mistake about it: this nonlocal unconscious is the source of your power of “downward causation,” what you call free will. Religions are not entirely wrong about downward causation belonging to a higher power except that this power is not separate from us; we are it provided we can rise up from our limited and conditioned ego to embrace this “higher” consciousness.

Double alert!! Do you create your own reality by the choices you make as some quantum popularizers tell us? Yes, but only if those choices are truly free, and that means they are not made from your conditioned ego; remember that.

Now you can appreciate that there is wisdom in realizing that both the gross physical body and the subtle psyche are quantum possibilities of consciousness (to choose from). The wisdom is this. We now can understand why the material world appears external to us; only the psyche seems to be internal. The quantum answer simply is that matter has both a gross level—the macrolevel—which we experience and a micro subtle level which we cannot experience without amplification to the macro. In the macrolevel of matter, quantum possibilities by mathematical design of things almost give away to certainty; another way of putting is that quantum possibilities become too sluggish to expand much in the short time between your looking at an object and my looking. So we both choose basically the same actuality whenever we look together; our experiences seem public, outside of us. For the subtle internal, in contrast the quantum possibilities never slow down by design—no micro-macro division there. So the possibilities you choose from may be very different from those that I choose from making it highly improbable that we both will choose the same actuality at a given time; this gives us privacy (thank the designer), the internality of the psyche.

One more thing. You now can appreciate why the gross world is made micro-macro. The macrolevel of matter has approximate fixity, it is almost Newtonian, determinism almost holds. This helps matter of adequate complexity to make representations of the subtle.

Previously, I introduced the concept of vital morphogenetic fields as the blueprints of biological organs. Now realize that the organs are physical representations of the morphogenetic blueprints. The famous chakras are those places in our physical body where consciousness nonlocally collapses both the organs in the area and the

correlated morphogenetic fields. This is how the chakras are associated with our major types of feelings.

In computer lingo, representation is software, very convenient for calling up any time we want to use the subtle in the old already programmed ways which is of course most of the time. Imagine the hassle if we had to depend on the quiriness of quantum uncertainties to bring up a past subtle experience when we need it.

It is this ability for calling up old representations of the psyche in the present moment for a re-examination that is called self-awareness in the psych literature although it is a bit of a misnomer. Self-awareness used in this sense is really awareness of being aware (in the past).

Realize also how futile it is for alternative psychologies to develop models of the psyche without recognizing the connection to the physical representation-making apparatuses.

I want to make an appeal. Some of you are disgruntled with the religion you grew up with whose myths and images no longer apply to your life experiences. The materialist scientist exploits the spiritual hunger of this left you with by feeding you cosmology, outer space, and science fiction ideas of extraterrestrial life on one hand and unprecedented ability to (locally) connect with technologies like the internet and cell phone on the other hand. But momentarily expanded consciousness and local connectedness are only a glimpse of human spirituality.

A science fiction writer once wrote that humans have two ways to explore the future: to open the sky or two open the mind. Realize that the more we try to open the sky, the more it appears to be a mirage. Quantum psychology is promising that to open the mind is no mirage. To wake up to the full human potential that includes the spiritual dimension, we also have to learn to use our local connectivity to explore nonlocal consciousness and transform, some of us have to attain psychological maturity beyond narcissism; most importantly, we have to embrace the quantum leaps of creativity. This is the invitation the quantum science of experience offers to everyone. Even spiritual enlightenment is not left out of your reach.

**One Integral Quantum Psychology: How does it work?**

It sure looks quantum thinking can resolve the dichotomies of our experience that neither materialists nor alternative (to materialism) psychologists can resolve. It should then be pretty obvious to everyone, that a quantum integration of the psychologies—quantum psychology—would be a validation for alternative psychologies because by themselves these psychologies cannot ever agree on a common metaphysics. Most of them are post-materialist of course; but they try to go beyond the purview of materialist models in ways that don't mesh with either materialism, or with one another.

The oldest of the forces of psychology is psychoanalysis and its stepchildren Jungian psychology (which has a post-materialist offshoot, the more recent depth psychology). As mentioned earlier, psychoanalysis crucially depends on the idea of the unconscious, an idea that is anathema to scientific materialists. The great twentieth century physicist Richard Feynman called psychoanalysis “voodoo psychology.” That which we cannot understand and cannot include in our philosophy, we denigrate; that is the way with humans.

Quantum physics gives us the missing link for understanding and including the unconscious because, like unconscious-conscious quantum reality, too, has two levels, unmanifest-manifest. If we posit that unconscious and unmanifest are the same and so are manifest and conscious, we not only back up Freud's revolutionary idea, but also expand the scope of the Freudian definition. For Freud, unconscious is really the personal subconscious consisting of repressed memories and traumas. This explains some of the situations in psychopathology, but not all as Carl Jung noted long time ago. Jung noticed in connection with dream analysis, a major tool for psychoanalysis, that unconscious must span humanity's collective repressions as well since some of the recurrent symbology of dreams (the Jungian archetypes like “great mother”) seems to know no boundaries of race, culture, space, or time. More recently, depth psychologists have wondered aloud about a “world unconscious” that spans the memories of all people in all the different livable planets of the universe. Quantum psychology includes all these ideas and then some in its definition of the unconscious as the reservoir of all unmanifest possibilities—possibilities not manifest at this moment.

The scope of cognitive/behavioral materialist approach to psychology is limited not only because it ignores the unconscious but also because it can accept only a very

limited version of creativity as inventing new programs that are a rehash of the old. Humanistic psychology began with a much broader vision of the human potential for the exploration of meaning and purpose than has been manifest hithertofore through biological evolution. Naturally, humanistic psychologists introduced ideas of real freedom and creativity as the vehicles to fulfill the human potential. It is hard to deny the importance of the humanistic vision of the human potential, but adequate metaphysical support has been lacking for creative freedom of the scope that is needed. There is a tantalizing hint of a higher consciousness, but the relationship of our ordinary ego-consciousness to the higher is left so vague that it is hard to navigate a pathway or define a process to connect the two. No doubt, this is why the human potential movement has lost some of its early steam.

Quantum psychology restores the humanistic vision through developing a science of all of our experiences including mental meaning and intuitive values. Quantum psychology, via the concept of downward causation and the two-level reality gives us a theory of creativity (Goswami, 1999; in press) adequately suitable to meet the humanistic challenge. Most importantly, quantum physics gives a clear definition of the higher self and its relationship with the ego making navigation easy.

The higher self is the universal subject or self- experience of a primary creative event involving the collapse of a brand new possibility for the first time. With repeated experiences, and mind you, each experience produces memory, the memory feeds back into the quantum equation of movement and reduces its possibility spectrum. Eventually for infinite memory feedback, the response of the quantum brain becomes Newtonian and the self associated with this conditioned experience is the ego.

Abraham Maslow established another force of psychology, transpersonal psychology, with the idea of including spirituality as part of the human potential. Maslow's vision was to make spirituality scientific, to develop a science of psychology that will include "everything that is the case." But in the eighties, transpersonal psychology took a turn in the hands of a young philosopher named Ken Wilber. Wilber gave up on a science of psychology that would include the spiritual; instead he adapted the "perennial" philosophy of mainly Eastern spiritual traditions (and some of the West,



too), sprinkled some of the language of modern psychology on the perennial wisdom and gave a direction to transpersonal psychology that became instantly popular.

This anti-science attitude has persisted in transpersonal psychology although ironically Wilber himself in his later work has given up also on perennial wisdom like the transcendent realm of reality and the eternal archetypes like truth. Why? Because, there is evolution, says Wilber. Fortunately, a new force of psychology, positive psychology has picked up where Maslow left off. Positive psychology is all about developing virtues by exploring those timeless archetypes of Plato. With quantum psychology and its science of experience based on a two-level reality, the concept of transcendence comes back once again. And so does timeless archetypes when we realize things can be timeless as possibilities; but their representations can evolve in the manifest reality.

However, Wilber's later work has a notable idea: the four quadrants of consciousness, I-it-we-its, a generalization of Descartes' earlier model of a two-quadrant I-it (thinker and thought) consciousness. This became the basis of what Wilber calls an integral psychology. Unfortunately, his anti-science attitude continues, the subjective and objective, internal and external are not integrated on a common metaphysical basis. Quantum integral psychology integrates all four of Wilber's quadrants with a common metaphysical basis from the get-go, and retains the crucial concepts of transcendence and timeless values that are necessary for spiritual growth and eventual enlightenment.

The most recent entry to the list of alternate psychologies is energy psychology (Eden, 1996). Energy here stands for vital energy that we experience as feeling and the inclusion of this dimension in psychology and psychotherapy is progress. Quantum science of experience provides a solid foundation for energy psychology. In this way a quantum psychology based on the science of experience can include feelings and therefore energy psychology.

Finally, quantum psychology is inclusive; it includes the materialist force of psychology as well--the neurophysiology based (explicit or implicit) cognitive/behavioral approach. Not only that, quantum psychology brings cognitive psychology a gift consisting of the solution of the paradox of perception already mentioned. There are still many diehards who believe a stimulus-brain direct interaction model of perception rather than trying to study what happens inside the brain when we perceive as cognitivists do.

The direct interaction model avoids the paradox of perception. Unfortunately, all the fun is in studying the internal goings-on in the brain and cognitive psychologists are not about to give that up. Well then. Hopefully, cognitivists will acknowledge the quantum gift.

### **Quantum Psychotherapy**

So how does all this breakthrough integration of dichotomies translate into new breakthroughs for helping people: psychotherapy? That's where it's at, isn't it? Psychotherapy right now is showing signs of a paradigm shift. What is quantum physics' contribution to this aborning paradigm shift?

Take the most popular psychotherapies: cognitive-behavioral (no unconscious, only conscious processing) and psychoanalysis (where unconscious processing is all important). Both work (albeit temporarily) although their emphasis is entirely on different domains of reality. But obviously, neurosis does not arise paying attention to how psychotherapists have divided up their domains. So it makes sense that a therapy that would work simultaneously for both domains—unconscious and conscious—would be more effective. This is what having one umbrella—quantum psychology—would enable the therapist to do to the client's benefit.

The same comment applies to combining and integrating other approaches as well. Ken Wilber, through his separatist philosophies has created a lot of feud between the transpersonal psychology approach to therapy (that emphasizes conscious processing) and Jungian or depth psychology approach (that emphasize unconscious processing) in general. Both are useful for exploring positive mental health but how much better it would be if one combined the techniques of both and simultaneously emphasized both strategies. This is precisely what quantum psychology enables us to do.

And this is precisely where some movement (paradigm shift?) is taking place in psychotherapy. Traditional techniques like meditation designed for spiritual growth are being applied to all forms of psychotherapy for clients of psychopathology as well as positive wellness. Quantum psychology makes it clear why meditation is useful over such a large spectrum of self-awareness. Quantum psychology also shows us that if

meditation is recognized as a part of the protracted creative process, then we truly can improve the outcome of therapies.

One problem with all the prevalent therapies is that their healing effect is temporary. It is rare that anybody is truly healed by psychoanalysis as James Hilman royally complained in a remarkable book a while ago. And the same comment applies to behavioral/cognitive therapy as well. Only some of the humanistic models of therapy if taken to fruition achieve long-lasting healing. This is because they are using the whole creative process (not piecemeal) as quantum psychology proposes to do.

Another area of therapy that is finally gaining some attention now is emotional intelligence—the capacity for handling emotions, especially negative ones like anger. But how do you handle emotions (feelings plus thoughts) when your model assumes that both thoughts and feelings are brain-based? Yes, the limbic brain plays an important role here, but as far as the brain circuits are concerned, thoughts and feelings are all mixed up as emotions. To explore pure feelings so that you can consider giving new meaning to them is to explore the physical body, especially those body centers of pure feelings (the chakras). This is the emphasis of energy psychology which quantum psychology endorses, explains, incorporates, and expands. In this way quantum psychotherapy paves the way for true emotional intelligence.

### **Psychology and Spirituality**

So far we have discussed spiritual growth within the context of psychological growth, for example the growth in mental self-awareness—the capacity of being aware of being aware in the past. An important question is, can one attain spiritual growth without paying attention to psychological growth?

To see the relevance of the question, it behooves you to look at it from the point of view of another culture. The reason is that the contemporary Western culture works with suppression of emotions. This necessitates some psychological growth before approaching spirituality because the unconscious is all cluttered up with suppressed emotions and if you remember, the unconscious is the seat of wholeness. For other cultures, for example in India, the culture allows the expression of emotions. Bad for the

environment, also creates all kinds of dependence that Westerners would abhor, but very healthy for the unconscious which can remain pure.

I grew up in India and have researched the lives of many great Indian spiritual masters. It is quite amazing (and amusing) how “emotionally immature” some of the Indian masters seem to be from a Western point of view. For example, take the case of the great Ramana Maharshi. The author Paul Brunton (and many others) have sung the praise of Ramana’s company, how the mere sitting in his proximity had the power of quieting down one’s monkey-mind! Yet there are records that Ramana used to get so upset with the behavior of a “disciple” that he would not talk to him for days. Similarly, the great Ramakrishna was known to have episodes of emotional agony if his favorite disciple Vivekananda did not show up for a length of time, so much so that some spiritual historians have seen signs of homosexuality in the relationship of these two spiritual greats!

And the surprising truth is, that even in the West, at least in the past spiritual growth was pursued without paying attention to psychological growth. I met one such spiritual master Franklin Merrell-Wolff when he was 97 years old and lived in a ranch/ashram up at 6000 feet on the Eastern Sierra near a small town called Lone Pine. All right, so I was invited to give a talk on quantum physics at his ranch in 1983. Later, I sat with him at dinner. He seemed to be a good-natured person with a great sense of humor; but in a matter of a half an hour he repeated his “funny” stories and so I thought, “Ah, a little bit of senility.” Nevertheless, I liked the man and so when an invitation was extended to me and my wife to come back to the ranch for a month-long stay, we readily accepted.

You have to understand, I was not a happy camper those days. Quantum measurement theory was still unsolved. My wife was deeply unhappy with my mainly intellectual preoccupation that augmented my unhappiness too. So in this state, we drove to the ranch, summer of 1983 while fighting all the time even as we drove.

I attempted to converse with Franklin about quantum physics, but the fellow stopped me cold with a retort, “quantum physics gives me headaches!” But I liked the guy and I am there with nothing else to spend the long afternoons with! So I just sat with Franklin in his garden reading while he dozed off. This went on for about a week.

Meanwhile I was hearing whispers about a “delightful” quantum physicist visiting the ranch. Obviously, I was curious to meet the guy but no such luck. Then one morning, as I entered the breakfast room, people were clearly talking about this delightful quantum physicist but conversation stopped the instant I entered. So I blurted out, “I know there is another quantum physicist visiting here and he is delightful. I would like to meet him.” And everyone burst out laughing. At that moment, I realized that they were talking about me, moi, the unhappy physicist! But then I looked at myself and found that I was happy. Yes, you could experience me as delightful. But what caused the transformation? Then people explained to me the induction of happiness that took place through just sitting in the proximity of Franklin.

Back to the reason I am telling this story. It is a recorded fact that this same Franklin, fell apart emotionally when his second wife died. Emotional immaturity! Yes. Can one be “enlightened” without emotional maturity? Also, yes!

So the empirical answer to the question, “can spiritual growth be pursued without paying attention to psychological growth?” is a resounding yes. What does quantum psychology have to say?

Remember, we have the material body, the subtle psyche, and then the unconscious whole which I sometimes call the “happiness body,” but traditions call it the causal body. Quantum psychology approves of course because the unconscious nonlocal whole is indeed the source of downward causation. And by recognizing the causal independence of the unconscious, quantum psychology predicts that we can go on purifying the unconscious of all negativity that fills it up and prevents wholeness. One way to prevent negativity is emotional intelligence, increased psychological self-awareness, etc., no doubt. But another way is to live isolated without having to suffer through any stimuli that produce emotional reactions. This is the age-old recipe how spiritual renunciation is supposed to work. If we remember this, we can still make this quick path to spirituality workable and benefit the society. Does it work for everybody? Is there a prerequisite? These are the kind of question that quantum psychology can answer to everybody’s satisfaction. The prerequisite is a loss of attachment to accomplishments in the manifest world of experiences (life is suffering of boredom!) as the Buddha empirically discovered millennia ago.

## **Now that Integral Psychology is at hand, what now? Quantum Psychological Activism.**

There is a danger in what is happening with materialist science, especially psychology and sociology that surreptitiously is killing the individualistic human spirit that has made the West, especially America, but few people notice it. Materialist psychology is objective; for materialists it is best if everybody were just the average Joe or Jane because prediction and control would be so simple then. The alternative psychologies, especially depth psychology, humanistic psychology, and positive psychology promote and uphold the individual through the emphasis of the creative pursuit of the timeless archetypes. The average approach in any garb, be it cognitive/behavioral science or Ken Wilber's type of integral psychology, that tries to undermine the age-old archetypes is ultimately the biggest threat to human individuality, to the human dream of success in the pursuit of meaning.

As James Hillman said, “[Ordinary] activism looks to the facts, psychological activism inquires into essences.” Depth psychologists already talk about archetypal activism. If we don't save the absolute archetypes of timeless truth, we get Fox news. Quantum psychology has an even more general suggestion: quantum activism. The motto of quantum activism is to change yourself to excel in your individuality (Carl Jung called this process individuation) and simultaneously help the society to become a collection of heterogeneous human individuals, not homogeneous machines!

In quantum psychology we recognize the full import of what the humanistic psychologist Carl Rogers first hinted: to become a person, we need to be the proud creative producer of a new idea that is *my* idea. Until that happens, face it: we are just repeating and analyzing other people's ideas and opinions. To become a quantum society we have to change the essence of society from conditioning to creativity; we have to help others in the society to be creative persons.

What if somebody has neurosis so severe that creativity is impossible, the rigor of the creative process is unbearable. The quantum psychotherapist has to lend to such a person his or her creative acumen. If not you, who will? Remember the

cognitive/behavioral therapists will always try to adapt their clients to the established cultural complex.

How to do it? Quantum physics has given us two ideas with which to move from “I” to “we” consciousness. The first idea is nonlocality. When I am influencing somebody through local means, local communication, I try to homogenize the person with me—simple human nature. When I communicate with someone with nonverbal and nonlocal consciousness, I empower him or her with the creative power of downward causation of nonlocal consciousness that connects us all.

Have you noticed how in the current culture, locality has taken over as our means of communication? Locality gives us a sense of connectedness—that part is good. But the tendency to homogenize is the problem. We should use the local to connect, but use the connection to trigger and explore our nonlocal consciousness so all of us can prosper individually.

For the therapist, what works better is establish a tangled hierarchical connection with the client and investigate the archetype of wholeness together. If that sounds intriguing, it is not that hard, you will see when you try.

Ken Wilber (2000, 2004) gave us the idea of a four-quadrant consciousness that introduced the idea of “we”-psychology. Unfortunately, Wilber meant the cultural we, the local homogeneous we. Quantum psychology is much more ambitious, much more in tune with the creative purpose of the evolution of consciousness.

The poet John Keats wrote:

See the world as a  
Vale for soul-making.

If you do, he wrote to a friend, you will see the purpose of the world. The soul is our archetypal body, the body that we cannot manifest yet except through mental creativity. So long as we are creative, and helping others to be creative, we are okay, we are into soul-making.