

ASPECTS OF QUANTUM PSYCHOLOGY

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PART ONE: AROUSING THE GIANT

For as long as I can remember, my greatest wish was to be able to answer the question "*Who am I?*" I pursued this goal for over two decades, trampling through every major and minor discipline of Western psychology, Eastern meditation, and even Quantum Physics, as well as side trips into the drugs and "free" sexuality of the 1960's.

By 1976 I had had my chakras balanced, restored my body to its orgasmic best through Reichian therapy, sat in the Gestalt "hot seat," reenacted traumas of my childhood in psychodrama, explored the sub-personalities and ego states of Psychosynthesis and Transactional Analysis, learned over a hundred meditation techniques, been rebirthed, and chanted the name of God in several different languages.

Still I felt incomplete. I had no calming sense of knowing who I was, I had not found an experience of myself that was permanent, I could not point to a changeless Self. I kept being different selves that changed all the time as I went into different emotional states. One moment I liked myself, the next I didn't. One day I was contented with my life, the next day I was restless.

After so many years of being a workshop junkie, I met an Indian guru. He, I was told, not only knew who he was, but could somehow transmit this knowingness to me, so that eventually I would reach a state of liberation and freedom. Of course, no upstanding workshop junkie could turn down such an opportunity—particularly since it only cost \$50.

Before long I was a devotee, still wondering when I would get enlightened, when I would finally "find myself" and know the answer to my lifelong question "Who am I?"

I spent almost six years in a monastery in India, chanting, working, and meditating my way through clouds of emotional pain, finding no answer.

Then, through personal contact with Nisargadatta Maharaj, another Indian Teacher, I began to discover who or what I was not: I was not my mind... I was not my thoughts... I was not my emotions... I was not anything that was knowable. I was the *witness* of all these things that came and went but which were not me. I later learned that this approach of discovering who you are by first experiencing who you are not was a path unto itself. A practical analogy for it might be: peeling away the layers of an onion. What most of us didn't realize when we began such a process was that after all the layers of the "onion" were peeled away—*nothing* remained. More on that later.

For the next five years, back in the States, I meditated three to five hours daily and resumed my investigations of Western psychotherapeutic methods. Ericksonian hypnosis and family therapy became added ingredients in my internal synthesis. By late 1985 I realized I was falling into a chronic state of depression. Not only had I not discovered who I was, but I began to perceive all models of psychotherapy, yoga, and spiritual disciplines as just that—*models*. They were belief systems—pictures, stories, renditions of the truth—but not *the truth*. If they had contained *the truth*, I would certainly not be depressed because, after all, "I believed" that "the truth" frees one of all pain.

I re-entered psychotherapy and bodywork as a client again on almost a daily basis. There were periods of time in which I was receiving seven hours of bodywork and several hours of “regular” therapy each week, in addition to my heavy meditation practice. I left no stone unturned, but still felt no inner resolution.

I was a student of Buddhism and Buddha had said that the self does not exist. But I had said, “Sure, right, the self does not exist, but now “I” have to meditate, “I” have to process these feelings, “I” have to work on myself... “I” have to surrender... “I” have to stop resisting” ... and on and on.

After meditating several hours a day for many years, I could get into a peaceful space, a quiet void, but after I stopped meditating, the effect would last, if I was lucky, only a couple of hours. Then my mind would come back and I would start feeling uncomfortable, irritable, angry, or whatever, run back to my meditation, and witness the same stuff all over again.

In 1986 I realized that my Eastern teachings were overlooking a major aspect of the observer or witness: the witness not only *witnesses and is mindful* of what passes through the mind and body, but it is also the *creative source* of it.

In other words, the witness or observer of the mind (thoughts, feeling, emotions and associations), not only witnesses thoughts or emotions, but somehow instantaneously creates that which it witnesses. What I mean by this is that a thought called “I don’t like myself” appears “as if” it had always been there and had a life of its own. In reality, however, in a mysterious way the observer creates the thought, through the act of observation; observation was the creative vehicle of the observer. Stated more simply, in order for the observer to have a job called observing, it must create something to observe.

It was at this point that Heisenberg’s Uncertainty Principle (more about this later) became something I could *experience*, not just think about. In essence, it states that all reality is *observer-created*. Now I actually experienced that I was first *creating* the thoughts that I then observed or witnessed while meditating. My re-discovery of Heisenberg’s work on an *experiential* level reopened the field of quantum physics to me and led me further into developing the system of Quantum Psychology. I began *rereading* all the books I could lay my hands on. The implications

of quantum physics swirled around the Eastern teachings in my mind as I began to sense how each system was pointed toward a common “truth” of the underlying unity of everything. I also began to understand how quantum physics could be integrated with Western psychology to “speed up” the resolution of problems both I and my clients were experiencing.

I worked very diligently for the next year-and-a-half to understand and *experience* how my reality was observer-created. One day I was sitting, watching my observer-created realities appear and disappear, watching the observer come and go out of my awareness, when I realized that I was also *beyond* the observer and my observer-created reality. The observer in me, it seemed, arose with each new creation, as though the two, observer and its creation (i.e., thought or feeling) were instantaneously related. And since “I” could witness not only my thoughts, but myself witnessing my thoughts, I realized that something must extend beyond the confines of the observer-creation dyad. Gradually I began to feel no longer bound by the continual comings and goings of the observer who was creating, becoming, experiencing, and finally, observing, each new “reality.” There was a “me-beyond-observer-created-realities” that existed in what I called a “no-state state” that felt open, empty, and freeing. It was a state I could easily re-enter by pulling my attention away from the thoughts and focusing on myself, the one behind the thoughts. Often, in meditation, one tries to actively create this state through the repeated use of a mantra, visualization, or other technique. In what I later called Quantum Consciousness, I found that, once experienced, all I had to do was shift my attention to re-enter, and open a space in which this could occur.

My next leap in understanding came when I experienced the observer and that which it created (my thoughts, feelings, sensations, beliefs, etc.) as being the same at a fundamental level. On a superficial level, I had perceived these as different and had given them different names or labels. For example, I had some sensations moving in my body. I labeled these sensations “fear” and decided that *that* (fear) was not good and something I did not want. Hence, I began to resist this energy that “I” had labeled as fear. What “I” realized was that “I” had labeled this energy fear and “I” decided I didn’t want it. When I stopped deciding I didn’t want the fear, and took off the label and saw it as simply energy, there was no longer a problem. The fear was at its

most fundamental level made of energy—hardly something I needed to resist. (More about this in chapter 4.)

Actually, this corresponded greatly to noted physicist David Bohm's idea that there is an "explicate order" and "implicate order." The explicate order is the world as we typically perceive it: full of objects with apparent differences and boundaries. The implicate order is the unbroken wholeness that connects us all; it is the quantum level where objects, and particles, and people, and emotions are made, sub-atomically, of the same substance. On the explicate level, the observer and that which is observed (thoughts, emotions, sensations) appear to be different. On the implicate level, however, they are one and the same. When I was absorbed in this implicate state of interconnection, the line of demarcation between the observed/creator and the observed/created disappeared and I was left in a quiet wholeness.

To explain further, the explicate level is where my thoughts appear to be different from the chair, my arm appears different than your arm. On an implicate level however, there is an underlying unity or quantum level where everything connects with everything else.

Now when I had an experience of sadness, I realized that the observer of the sadness and the sadness itself were fundamentally the same; it was only my perspective of it at an explicate level that split the experience into one of contrast or I-Thou-ness. At the quantum, subatomic level, the composition of what we experience as space and what we experience as physical matter is identical—there is no difference between space (emptiness) and physical matter. In Einstein's words, "Everything is emptiness and form is condensed emptiness." (More about this in Chapter 7.) Sub-atomically, there is no difference between the chair, the sofa, my arm, my pen, my hair follicles, the refrigerator, and the air or empty space in between it all. If you were to look through a "subatomic lens" the world at its most basic level would look like particles floating in emptiness—a pain-free state (or no-state state) from which "my" personal problems would appear and disappear.

One day while contemplating all this, I began to "look for" the being or person or self who had been doing all the meditating, all the witnessing, all the creating, the "me-beyond-observer-created realities" who had experienced the observer and

the creator as the same. The more "I" looked for who was experiencing this feeling or that thought, who was practicing meditation, the more I saw that there was *no one there*, just empty space. "I" found nothing. That which was doing all those things, and all those things which were being done or created, and the consciousness of "I"—were all the same. There was no separate, individual "I," because "I" cannot exist as a separate entity unless the "I" is fundamentally different from or separate from everything else.

At first, I wasn't able to remain in this "no-state state" for long; I would re-enter the observer-created state as soon as I turned my awareness outward and would resume creating, fusing with, and becoming the experience of my thoughts and feelings. However, the implicate level of unbroken wholeness that I had visited became increasingly easier to re-enter. I would drop into it in times of stress and fatigue as well as when things were going fine. Although I would pop out of it as often as I popped into it, the unity consciousness became an ever-present knowingness or presence that brought a tremendous comfort and peace to whatever endeavor I was engaged in.

The point of having an experience of Quantum Consciousness is to open the doorway into a larger reality that provides a larger context in which to "hold" our experience. Instead of experiencing pain, isolation, frustration, or separateness as absolute states unto themselves, one gains a residing sense of the larger whole, of how, in physicist David Bohm's terminology, "everything is connected to everything else." While the sense of being connected to, even indivisible from, the rest of creation tends to come and go—one does not experience Quantum Consciousness 24 hours a day—the periodic experience of it loosens the hold of previous, limited patterns of thinking and believing. Even a single shift into Quantum Consciousness can change the way you relate to chronic patterns in a lasting way.

Here the Eastern tradition precedes our new Western quantum view of things. Ancient yoga texts call this state in which there is no "I," *samadhi*; Zen Buddhist texts, *satori*. It is also suggested in these writings that as *samadhi* is experienced more often, the knots or patterns of the mind loosen and have less power.

Why would I want to experience that I and the chair and the sofa and the rest of the universe are

the same at the subatomic level? What will that do for me when I get up in the morning, drink my coffee, and head off to the freeway?

My answer is based primarily on my personal experience. I find that life becomes very even. Any experience of Quantum Consciousness, even when it is not vivid in one's awareness 24 hours a day, begins to take away the judgment, the evaluation, the pain of separation that typically contaminate daily experience. Instead of believing absolutely in the boundaries and appearances of separation, competition, pain, and conflict, another window of consciousness is opened upon an experience of a larger unity.

Quantum Consciousness is essentially unity consciousness— certainly not a new concept in the history of humankind. Eastern traditions (and even some Western philosophies and religions) have been telling us for a very long time that there is an underlying unity that connects us all. The individual could move toward the experience of underlying unity along any number of pathways. In the past, however, you had to take on a belief system in order to follow a particular pathway. In the ancient, traditional pathways, one first had to take on the role of Eric Hoffman's *True Believer* and become a devotee of the master who taught "it" — *it* being enlightenment (or belief in one particular system) and the pathway (or "how to") of achieving it.

What is different about the quantum approach to unity consciousness is the role of science as the herald of it. The role of science in our past shaped a far more limited, one-dimensional universe. The central principle of Newtonian physics, which reduced the world to simple units of *cause* yielding a predictable *effect*, is at the core of contemporary psychology and even Eastern pathways. One set of events in childhood is seen as the cause of certain behaviors in adulthood. A particular technique of meditation is supposed to yield certain, even *predictable* and "*guaranteed*," results.

How often had I personally experienced this see-saw of promised cause/ effect formulas, only to be disappointed. Countless times I had been promised that doing "X" (be it spiritual or psychological) would absolutely bring an end to my discomfort. Diligently I would practice the given remedy (be it meditation, or deep-tissue bodywork, or acting out the different parts of myself, etc.), only to remain in pain.

The discoveries of quantum physics turned Newton's ordered world upside down. In 1976 when I came across Fritjof Capra's book, *The Tao of Physics*, I read with fascination about a new principle afoot named "non-locality," called by noted physicist Henry Stapp, "the most profound discovery of science." (Stapp, 1977:191) In *Einstein's Moon* physicist F. David Peat described the work of physicist John Stewart Bell, whose theorem (appropriately called "Bell's Theorem") states that there are "no local causes" in the universe. The explanation of Bell's "proof" is complicated, but in essence, it states that the linear cause-effect relationship of Newtonian physics does not exist.

Shock waves rippled through the scientific community in 1964 when Bell first published his findings, and the shock waves continue to this day. The giant called Science, long lulled by the refrain of Newtonian physics, was finally aroused. Turning its die-hard linear gaze (cause/ effect) in a non-linear (non-local) direction, it was shaken through and through. The principles of Sir Isaac Newton, which have served as the very foundation of Science (as well as psychology), have rumbled and splintered apart, only to reveal a whole new foundation of interrelationships that leaves some scientists in horror and others in awe. The giant's world is not as we have believed—and what we thought was reality is turning out to be a fairy tale.

Most psychological and spiritual systems require faith and belief. The quantum approach, which arises from a perception of the *relativity of beliefs*, asks one to recognize its validity from subjective experience only. If it does not resonate with you, if it doesn't work for you, forget it. It doesn't mean you aren't ready, aren't pure enough, aren't surrendered enough, aren't evolved enough. It simply means it isn't for you. For sure, it is not for everybody.

PART TWO: THE STEPPING STONES OF QUANTUM CONSCIOUSNESS

Quantum physics has produced a stunning sub-atomic mosaic that demonstrates the underlying unity of the universe—not to the naked eye, perhaps, but within the physical realm. Which means that we have things considerably easier than our predecessors when it comes to probing the “nature of reality.” Many challenges still remain, however. It is not easy to bridge the formidable gap between the invisible, sub-atomic level of particles and waves floating in emptiness and the practical, very visible nature of our daily lives. But it is possible.

In attempting to bridge the gap for myself, I began to view the process in terms of “levels of consciousness”. Each “level” actually denotes particular understandings and experiences that one might go through in order to “move on” to the next level. This can be likened to “rights of passage,” in which with each new experiential understanding of an aspect of consciousness, one becomes freer to move to the next aspect of consciousness, or level of understanding. These passages I call “quantum jumps” through which one passes. As one passes through one aspect of consciousness, new doorways are opened, new experiences explored, and one can move on through the next aspect of consciousness. My tally was seven levels, but there is nothing absolute about the number. It simply reflects the stages or levels I have experienced.

These levels are the “map” of Quantum Consciousness. To quote noted philosopher Alfred Korzybski in *Science and Sanity*, however, “*The map is not the territory.*” The point is not to create another map or model to which a group of people adhere, but to provide simple exercises that stimulate new experience in practitioners in such a way that the window through which they view their reality can begin to shift. Each step is comprised of a concept that reflects a specific level of Quantum understanding and a series of exercises through which the concept can be experienced on all levels—mentally, sensorially, emotionally, physically, and spiritually.

Before dipping into the essential characteristics of each level, it is important to appreciate the core principles that differentiate Quantum Psychology

from modern psychotherapy, which is based on what we could call “Newtonian psychology.”

Psychotherapy is based on the principles of Newtonian physics, as mentioned in the previous chapter. The gist of these principles is visually captured in the billiard ball metaphor in which the structure and movement of each billiard ball can be clearly defined and predicted. When billiard ball A is struck, it will move toward pocket A. This is a very orderly world. Isaac Newton, certainly a genius and innovator of his time, described a reductionist view of the world: everything could be reduced down to small units, acting and reacting upon one another, in a cause-and-effect measurable, predictable pattern.

When these principles are translated into psychotherapeutic assumptions, each person is viewed as a separate entity unto itself, who is clearly disconnected from every other person, object, structure, or form, and who goes through the day experiencing a linear series of stimulus-response, cause-and-effect relationships. Unity consciousness is not discussed. Indeed, in *some* schools of psychotherapy, there is no consciousness whatsoever—rather, human functioning is viewed as a complex string of stimulus-response pathways. When consciousness is admitted as an operative concept, it is seen as something to be altered, reframed, cured, changed, heightened, or healed. Consciousness is taught to solve problems in itself by identifying cause-and-effect relationships that explain and then hopefully change the problematic dynamic. For example, a client who comes to therapy complaining about his poor relationship with women is suggesting that some relationship with a woman, probably his mother, has caused the problem.

By contrast, in the quantum approach to consciousness we are interested in providing experiential pathways by which you can begin to perceive and relate to a quantum universe—a universe in which the “facts” of observer-created realities and the inherent interconnectedness of all things are recognized and experienced. While most forms of therapy focus on helping the client to become a “whole” person, Quantum

Psychology expands this context of whole personhood to include the rest of the universe. By leading you through a series of levels that slowly unravels the previous limited world view of separation and linear, cause-and-effect relationships, you eventually no longer experience yourself as “separate from” or “a victim of...”

Many schools of psychotherapy focus on integrating “parts” of an individual. For example, let’s say that a part of you as a child pretended that things were okay and behaved in a certain way so that your mother would love you. Another part, however, was really angry and always tried to prove Mother was wrong. Conventional psychotherapeutic approaches would encourage the angry child within to express itself, and the pleasing child to give up trying to please Mom. Or the two parts might be “reframed” as survival and growth mechanisms containing resources that can be used in adult life. Perhaps your drive to prove your mother wrong somehow led you to develop successful business skills later on. Still other therapies would contend that if the psycho-emotional state is “owned” as part of the person, then the problem (whatever it is) would be resolved. Most forms of psychotherapy involve some attempt to create a “new” belief over the old problematic one, presupposing and judging that it is better to have a “good” program, belief, or decision rather than a “bad” program, belief, or decision.

Quantum approaches to psychotherapy create levels of understanding that lead one to experience *interconnection* as the context rather than conflicting parts. In the above example, the adult would learn to observe reactions called “Pleasing Child” and “Angry Child” as observer-created realities that were created *in response to* particular experiences with the mother. Ultimately, the goal is to experience the common underlying interconnectedness throughout all responses. Once the larger context is experienced, the specific responses begin to lose their definition and their significance.

It is for these reasons that the quantum approach does not emphasize integrating the false selves of early childhood; it is not concerned with reframing trauma into resource; and it does not reprogram beliefs. Above all, Quantum Psychology is interested in the *you* that is there beyond all the parts, all the traumas, all the false selves. Indeed, the pure experience of Quantum Consciousness is not about integrating anything;

it is about *recognizing and experiencing the underlying unity*— the underlying absence or interconnection of all parts, so to speak. This underlying experience of unity is where the true wholeness can be experienced and actually is the context for everything. More importantly, this is the context that already is. It is a matter of recognition of that which is, namely, the common unity that we all share. This is the space where problems disappear and *you* emerge. Stated another way, you become the never-changing background and problems, be they psychological or emotional, are seen as an everchanging foreground. In a nutshell modern psychology is interested in the foreground, Quantum Psychology is interested in the background. This does not mean a denial of foreground, but ultimately a unity of foreground and background. (More about this in chapters 9 and 10.)

Modern psychotherapy emphasizes a whole or authentic self. When the quantum perspective is added, the therapeutic goal is extended beyond integration of the singular self to include a relationship with the larger cosmos. Modern psychotherapy has its roots in problem-resolution, whereas Quantum approaches identify problems as caused by the sense of separation and provide experiences of underlying interconnection.

Now let’s dip our toes briefly into the seven different levels before examining their origins and implications in succeeding chapters. Each level represents a “quantum jump” in understanding. *Quantum jump* is a specific term in physics that refers to the nature of change that occurs in particles:

In place of a continuous change is a discontinuous leap. At one instance the elementary particle is inside the nucleus. At the next it has escaped. There is no intermediate state, no time in which the particle is actually in the process of getting out. Unlike a mouse, a quantum particle will never be discovered with its head poking out and its tail sticking in. Quantum theorists call this discontinuous transition, the quantum jump. (Peat, 1990:15) An instant before the jump, the elementary particle is occupying a given region of space. An instant later it is somewhere else and according to the quantum theory no physical process connects these two physical states of being, no duration of time separates them. It is as if the elementary particle

suddenly flickered out of existence, passed through a limbo of no time and no space and then reappeared somewhere else. At one instant the particle is inside the nucleus and the next it is travelling around at a high speed. Nothing happens in between. This is the mystery of the quantum jump. (Peat, 1990:19)

In psychological terms, “quantum jump” points to a change that has taken place that cannot be tracked. For example, a person can do different types of therapy for 20 years, looking for the one idea, method, or activity that will free him from a particular emotional block. At some point in time it happens, and there is no way to identify which of the hundred therapeutic variables have “caused” the change. But something happens that we can’t identify and the person has moved from one state (emotional block) to another, less limited state (no emotional block).

So it is with each level of understanding that successively “removes” a level of limitation. At some point, perhaps after practicing the exercises that accompany each step or “quantum jump,” a change occurs and you find yourself at a new level of consciousness. With each step, the radius of your perception widens to encompass an ever-expanding horizon.

LEVEL 1

As the observer of the contents of my mind (thoughts, feeling, emotions, sensations, associations), I am more than the contents of my mind.

Anyone who has studied Eastern traditions will recognize the obvious origins of this first level. The cornerstone of most meditation disciplines is the practice of observing, “witnessing,” or being mindful of the contents of one’s mind or state-of-being. Thus one observes specific thoughts, images, sensations, feelings, and emotions as they occur and, in the process, gains a sense of being separate from or more than the flow of these contents.

Once an observer begins to appreciate that he is not his thoughts, feelings, and emotions, but rather an observing presence, a process of disidentification is inaugurated that gradually constellates as the first bridge to Quantum Consciousness.

LEVEL 2

Everything (thoughts, feelings, emotions, sensations, associations) is made of energy.

Here we approach the first aspect of the work of noted physicist Dr. David Bohm. Bohm says that the world is made of energy, space, mass, and time. At Level 2 we look at our relationship with energy.

Once you have experienced yourself as the observer, then you can begin to experience how all the things you observe going on in “your mind” are made of the same underlying energy. Anger is made of the same energy that joy is. Level 2 allows you to remove the labels or content that typically categorize various facets of experience as being different, thus automatically diffusing or neutralizing the charge of whatever experience you are observing.

LEVEL 3

I am the creator of what I observe.

This section looks at the work of physicist Dr. Werner Heisenberg and his *Uncertainty Principle*. Heisenberg demonstrated that the observer creates that which he/she observes. In Quantum Psychology terminology: we create our *subjective* experience. Although this will be elaborated on in great detail in Chapter 5, to summarize it here, this level also takes us through David Bohm’s “mass” aspect as an ingredient of the universe along with, its *part-(icle)* nature.

In the Eastern tradition emphasis is placed solely on the person doing the witnessing. There is no mention of any causal relationship between the thoughts that are observed and the person doing the observing. The implication is that the two phenomena—thought and observer-of-thought—are quite separate in essence.

Quantum physics introduced me to my next bridging concept via the principle of “observer-created reality,” which states: (1) There is no reality in the absence of observation and, (2) observation creates reality (Herbert, 1985). Put simply, you as the observer create the subjective reality you are observing.

The importance of Level 3 in pragmatic terms is that it empowers you beyond the passive position of witness to the active position of creator. Once you understand, for example, that you create your own sadness, or depression, or anxiety, you can stop creating it. This bridge leads us further out of the dense forest of Newtonian thought toward the ranging freedom of Quantum Consciousness.

LEVEL 4 AND LEVEL 5

The physical universe is made of Energy, Space, Mass and Time

At Level 2 we experienced that whatever we observe in ourselves— thoughts, emotions, sensations, etc.— is all made of energy. At Level 3 we recognized that we are the creators of what we experience, and the mass aspect of the physical universe. Now at Level 4 we learn more about the time aspect of our universe and how time is a concept created by us. At Level 5, we move through the most unnoticed aspect of our world: the space that is ever present. At this level we come in contact with the changeless nature of space, and explore how by touching it our experience is transformed.

As was mentioned previously, David Bohm discovered that the physical universe is an “unfolding” and “enfolding” of four main elements: energy, space, mass, and time (duration). Everything that exists in the world as we know it— from the subtle titillation of a loving feeling to the construction of a concrete wall— has these four primary elements. Thus the underlying energy we experience at Level 2 can now be more precisely described as the unfolding and enfolding of energy, space, mass, and time.

Perceiving this expansion was an important bridge for me. If I found myself in an observer-created reality of anger, it somehow helped me enormously to experience the implicate commonality between myself— what I created (anger), and the object of my anger (another person). By contemplating the common ingredients of energy, mass, space, time, I gained a kind of *textural comprehension* of the underlying unity. It became easier to experience the illusory nature of the boundaries I was creating and temporarily believing in, once I realized that my creation (i.e., anger) is comprised of energy, space, mass, and time: the observer/creator (me) is made of energy, space, mass, and time, and the person who is the object of my anger is made of energy, space, mass, and time. In other words, we as

creators, that which we create, and the recipient or object of our creation are all made of the same substance.

Stated in Quantum Psychology terminology, in order for a problem such as an unwanted emotion to exist, it must possess energy, occupy a space, have measurable mass (solidity), and exist in time (have duration— a beginning, middle, and an end). Examining a problem in terms of these four parameters can provide a far more multi-dimensional framework than the current, binary system of traditional therapeutic models in which problems are viewed in a linear cause/effect relationship.

Level 4 and Level 5 take you into a new realm of primal essence and provide exercises that prepare you to tap into the freedom of experiencing yourself and your world on a boundless, quantum level.

LEVEL 6

“Everything interpenetrates everything else.”

Dr. David Bohm

In practical terms, this level removes the iron-curtain divisions that we typically take for granted. We assume for example, that the feelings of “I like myself” and “I hate myself” are fundamentally, irrevocably *different*— that success is obviously separate from failure. The world as we know it is overflowing with boundaries that demarcate the differences.

At Level 6 we travel through the intoxicating world of David Bohm’s explicate and implicate orders, where what is manifest and what is invisible are continuously “enfolding” and “unfolding”, where all boundaries are observer-created rather than inherent. This is the quantum bridge that takes us beyond judgments and evaluations and introduces us to the experience of underlying unity. The sixties’ injunction to “go with the flow” is genuinely possible with the experience of this level. As your Quantum Consciousness of this level deepens, you will begin to experience the world far beyond the confines of observer-created realities.

LEVEL 7

“Everything is made of emptiness and form is condensed emptiness.” (Einstein) In other words, everything is made of the same substance.

Albert Einstein's quotation about the relationship between form and emptiness bears a striking resemblance to a Buddhist principle stated over 2,500 years ago in *The Heart Sutra*: "Form is none other than emptiness and emptiness is none other than form." Both quotations, one from a rich and ancient spiritual tradition, one the product of 20th-century science, make the same statement about the nature of the universe: everything in it, including the space in which everything exists, is all made of the same substance or emptiness. And; physical and non-physical reality are the same.

Everything in the physical universe has form; form creates what Bohm called the *explicate order* of sizes, shapes, mass, density— from air to leaves to couches to people. If we looked through a "sub-atomic lens" at a couch or leaf, however, we would see particles/waves floating in what looks like nothing— what we would call emptiness, a void. It would be like looking at a black sky on a starlit night. The stars are the form; the sky is the emptiness. From a quantum perspective, the fascinating point is that the emptiness that surrounds the stars *and* the stars themselves are both made of the same material. When I look at the sky, I see what looks like very different substances— solid particles we call "stars", open empty space we call "sky— but it's really nice to know that on another level it's all the same substance.

In order for there to be a "you" and a "me," there has to be consensual boundaries that create the appearance of a distinction between you and me, between chairs and tables, between trees and sky. These consensual boundaries constitute how we normally perceive the world, how we live at the explicate level of form. When we get some sense that these boundaries do not exist on the quantum level— that what we perceive as wide-open space is composed of the same particles and waves as objects we perceive as dense and "physical"— then the limited, isolating experience of *you-ness* and *me-ness* dissolves into a comforting space of union and knowingness.

At Level 6 we experience the interconnection of all things. Level 7 takes us one step further by saying that not only does everything overlap, but everything is actually made of the same material. The relationship between objects thus moves beyond one of interpenetration to a level of universal sameness or oneness. It's more than saying, "Edward's energy overlaps Lucy's energy"; it's saying that the substance that

comprises the body we call "Edward" is identical to that which we call "Lucy." There isn't just overlap— on the quantum level there is pure, unbroken "is-ness."

This book could not be written in the quantum consciousness of Level 7 because it is impossible, at this level of "perception" or "knowingness," to make the distinctions required for description and exposition. The joke is that by the time you are actually able to experience Level 7, this book no longer exists as a separate object with distinguishing characteristics. Or perhaps it is more realistic to say that just as you recognized the true lack of boundaries between yourself and the world around you, you would also recognize the non-quantum nature of this book that, ironically, is all about Quantum Consciousness. As one of the founders of quantum physics, Neils Bohr, stated, "There is no such thing as a quantum world, just a quantum description" (Herbert, 1985).

Now we are back to that annoying question of my friend, "Why would I want to disappear into the soup of everything else?" Given that religious and philosophical traditions across the centuries have proffered basic ideas of Level 7 as the highest achievement of human consciousness, there must be something appealing in it.

To experience the "end point" of Quantum Consciousness is to experience the fundamental freedom from separated, individual selfhood. To arrive at the experience requires us, paradoxically, to interact with our selfhood in some way. Eastern traditions have erected thousands of monasteries and temples to provide structure and location for how that interaction is to take place. The purpose of the quantum approach is to provide a way for recognizing unity consciousness that is both experiential and practical, a way that enables people to develop a new context in which problem resolution can occur more easily.