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## The Relationship Between the Quantum Consciousness and Depression

Yarone Grabiner

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The Relationship Between the Quantum Consciousness and Depression

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### **Translator's Note**

Some of the literature and terms are originally from Hebrew. When translating terms, there are often several direct translations. I have chosen the translation that best fits the context of this paper.

### **Abstract**

Depression is a prominent issue in mental health. This research will attempt to improve the quality of available therapies by offering additional helping options and introducing a new perception of depression. Different fields (psychology, quantum mechanics, and Kabbalah) have been integrated with data collection through personal interviews to support the research hypothesis. The subject sample consisted of five people with Kollel experience or similar educational experience in the present or in the past. All participants were orthodox Jewish men, 30 years old or older, married with children, with a high level of education. Participants presented attitudes, life conduct, and perceptions similar to those predicted by the theoretical part of the research: mainly the positive correlation between the quantum consciousness (QC) awareness and mental resiliency, including the effective use of QC awareness to cope with depression triggers. It seems that the correlation between interview findings and data collected in the literature review supports the hypothesis that QC awareness has a significant counter-effect on depression and can serve as a base for a therapy method to be used to help people suffering from depression.

## **Introduction**

### **Problem Background**

Depression is a prominent issue in mental health, and there have been continuous efforts to improve the quality of available therapies. Presenting additional helping options will benefit these efforts, whether for clients already being helped or for clients who do not fully benefit from the currently available therapy methods. A new theory about depression facilitators will provide a unique point of view on depression and thus serve as a base for developing additional treatment methods.

### **Purpose of the Study**

This research will attempt to contribute to the effort to better the quality of available therapies by offering additional helping options and introducing a new perception of depression. This perception can lead to the development of further treatment methods.

### **Research Question**

What is the relationship between depression and one's position on the X-“I” consciousness spectrum, that is, the amount of awareness of the quantum consciousness (QC)?

### **Hypothesis**

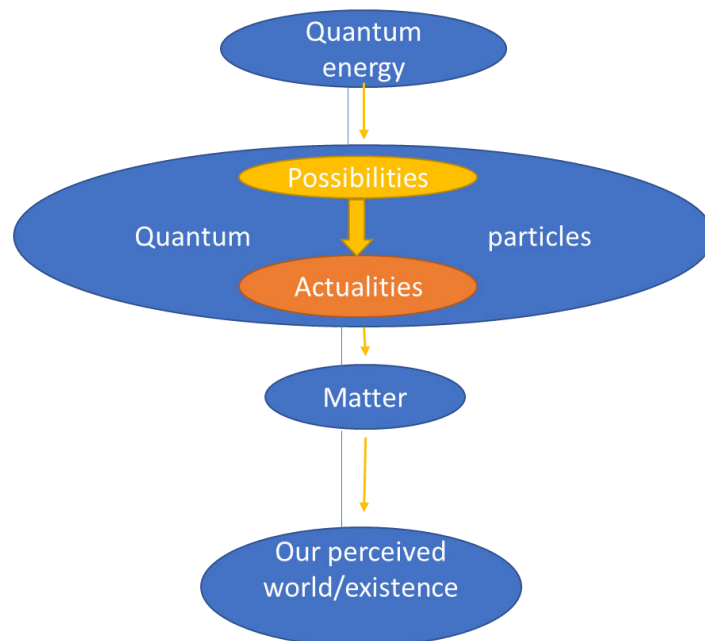
The severity of depression positively correlates with the type-“I” state of consciousness. The movement toward a type-X state of consciousness (fuller awareness of the QC) can increase resiliency to depression.

The smallest material particles are quantum particles, and there is no material that can be broken down beyond that. However, quantum energy is beyond (deeper than) this

level (see Figure 1.) Quantum energy is an infinite energy and can be also referred to as the QC (McNay, n.d.; Satinover, 2006), a bridge from quantum energy to human psychology. According to quantum physics theorists, QC is the base that gives rise to all (Sales, 2007), including an individual's consciousness, the consciousness that all humans possess. A consciousness is nonmaterial and needs some type of material to contain it within the material world (Satinover, 2006), and the brain is this container. This relationship can be allegorized to electricity and a battery. The battery contains electricity, which cannot be without a container. One can see the battery, but one cannot see its electricity.

### Figure 1

#### *Quantum Energy*



Naturally, every being is drawn to its own kind and feels better with its own kind: humans with humans, deer with deer, and consciousness with consciousness. However, the theory argues that being in a material world, humans have lost their awareness of their

individual consciousness—their connection to their own consciousness and its connection to the QC (Wile, 2020). Humans perceive only the material. Humans in the material world tend to mistranslate their consciousness’s drive to connect with the QC to a material drive. Using the previous allegory, one pursues batteries instead of looking for electricity. The more one invests in batteries, the more frustrated one becomes, unaware that the need is for electricity and not batteries. Becoming fixed in the belief that happiness or satisfaction depends on owning enough batteries grows a frustration that can lead to depression as one concludes that there is no way to get enough batteries to yield happiness. Nor do those who pursue such material experience any growth in their happiness, as they expect happiness to be directly proportional to the growing number of owned batteries. This is the “I’s” attitude. The X state of consciousness understands that such conduct cannot yield satisfaction and therefore avoids such ideas, contributing to resiliency to depression.

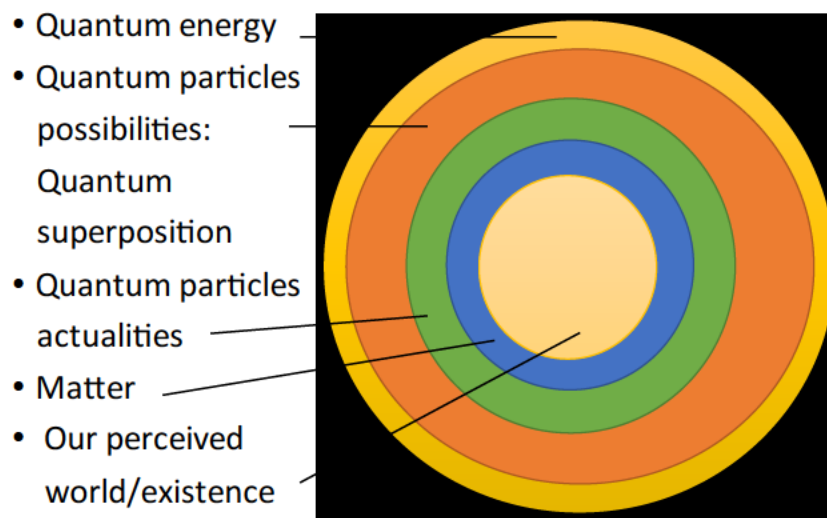
Classical science and philosophy determine that material and nonmaterial (can also be referred to as spiritual) are so different in their essence that they can never have any connection. There are two ways to negotiate this ruling:

1. Quantum physics has determined that while quantum energy is not material, it is the base that gives rise to all. Additionally, the communication between the quantum energy and the material is a nonlocal communication without signals (Satinover, 2006).
2. The classical scientific way of thinking is linear. This means that, regarding this subject, there is material in a specific plane of existence, and not impossibly, there is nonmaterial in another entirely different plane of existence. These planes are so

different that they cannot connect. However, another approach explains that the material is in the nonmaterial and there is no separation that would require further connection (Satinover, 2006; see Figure 2).

**Figure 2**

*3D Perception*



**Significance of the Study**

The figure above challenges the linearity of the classic view of the scientific world and demonstrates the possibility for the material world to exist within the nonmaterial world. Such a model has the potential to produce a new structured method of psychological understanding that can form a base for specific therapy methods directed to specific issues, such as depression (Jopling, 2000). In many cases, researchers, such as Quinn (2006), have neglected the spiritual part of self-perception or have only briefly mentioned it, giving a mere impression that it was not fully ignored. When considering

the importance of self-perception in one's life (Miller, 2001; Riding & Rayner, 2001), it appears that a therapeutic approach targeting self-perception could be beneficial. As will be argued later, resilience against depression can be derived from a spiritually-oriented self-perception. Some have argued that spiritual training enables one to overcome an event that they perceive to be a devastating tragedy. Sutherland (1993) also argued that this is true, but failed to inspect the spiritual or deeper level of the nature of the self. Wolf (n.d.a., n.d.b., n.d.c.) developed a theory that seems to be the closest to a professional psychological theory about depression based on scientific data and an understanding of quantum physics, yet has not, as far as is known, conducted research to support and further develop such hypotheses.

The scope of this paper is depression. It is based on a review of the literature and personal interviews, and has the potential to be a base for alternative therapeutic approaches. Qualitative data were collected to expand on existing theories as to how and why these connections are so vital for therapy, particularly in relation to how the client may develop depression. From this point, client education can take place at the level that will fit each client, enabling and helping the client rediscover awareness of the QC and develop toward an X-personality and X-attitude, as the X-attitude stems from an X-personality. Given that prior theorists have not developed such a model, this research is designed to help fill the gap.

### **Definitions**

“I”: One's conception of oneself as a unique, individual singularity (to be one in itself and completely independent of anything else). In quantum physics, the “I” is the observer that became observed—the independent consciousness conception that was

developed by the brain (McNay, n.d.). Consciousness (i.e., “who am I,” the spiritual part) is the observer when conceptualized as independent. When the consciousness is being part of the brain (part of the material body), it becomes the observed. As such, one loses its awareness of the observer, and its awareness of its connection to the observer. It also loses knowledge/awareness of being part of the observer—the QC.

X: One who is fully aware of the QC and its own existence as a single consciousness—connected to and being part of the QC. X is never lonely. Derived from this awareness is the awareness that all other single consciousnesses have the same source and existence whether they are aware of it, being X or not being X, and therefore being “I” (Sales, 2007).

Quantum entanglement: A physical phenomenon that occurs when a pair of particles interact in such a way that each particle state cannot be described independently of the state of the other particle, even when they are separated by a large distance (Satinover, 2006). Each particle appears to constantly know the state and properties of the other particle, keeping constant identical states and properties between them. All changes in one will appear instantly on the other, regardless of the distance between them. This is because they are connected (Hossenfelder, 2020). Before the Big Bang, all were connected, and so this remains true now. It is the creation of the time–space continuum itself that produces the illusion of separation.

Quantum particle: The smallest material (TED-Ed, 2018; Wolchover, 2020).

Observer: The observer of the observer effect (One Stop Self-Reformation, 2014).

Observer effect: When observing changes the observed (Energygraal, 2010). For an example, see the double-slit experiment below.



Double-slit experiment: When electrons are shot through two slits, they behave like waves. However, when they are observed, they behave like electrons. For a further explanation, see the Dr. Quantum video on the subject (Physics Lectures, 2016).

Possibilities: Unobserved positions. Quantum superposition.

Quantum superposition: The state of possibilities, before becoming an actuality (Hossenfelder, 2020). For example, an unobserved electron can exist at a given time in multiple places (Hossenfelder, 2020).

Actuality: When multiple possibilities collapse into one: That one is the actuality (Satinover, 2006). For example, observing an electron's quantum superposition reveals that the electron is in one place and in one state. The possibilities of the unobserved electron's existence at a given time in multiple places collapses into the actuality of one electron, in one place, and in one state.

## **Review of the Literature**

### **Development and Explanation of the Theory**

Quantum physics states that the material base for all matter, humans included, is quantum particles. Quantum particles are entangled with each other. Therefore, humans too, at least on that level, are entangled with each other (Hossenfelder, 2020). As interviewees will later describe, humans have mutual influences on each other. Their actions are first and foremost their own, but they are also influenced by each person's existence in this world and their interactions with each other. This quantum physics principle contradicts one's perception of being an individual disconnected from all other individuals. Accepting this quantum physics principle raises the following question: "What intersections are there between interpersonal and inter-quantum-particle relationships?" The answer is, in short, that "I" conception blocks the ability of awareness of the QC, an awareness that includes awareness of the inter-quantum-particle relationships. I will expand on this subject later.

### ***Observer-Observed***

The "I" is the observer that became observed—the independent consciousness conception that was developed by the brain. While consciousness is the observer when conceptualized as independent, when being part of the brain, that is actuality, it becomes observed. As such, one loses its awareness of the observer, and by that the awareness of its connection to the observer and the knowledge/awareness of being part of the observer—the QC (Freis, 2020).

Like a quantum particle, a consciousness exists in multiple places and multiple states at the same time (superposition), and similar to how the quantum particle is part of

all material forms of existence, the consciousness is part of the QC (i.e., the observer). This is the possibilities stage (Kabbalistic term: *Azzilut*). The connections between the Kabbalah, a way of learning and scripture in the Jewish faith, and QC will be elaborated on later. The observer—the QC (Kabbalistic term: *Or-Einsof* or Infinite Light)—chooses to observe a consciousness. This observation causes the previously unobserved consciousness possibilities to collapse into one actuality (Kabbalistic term: *Bri'a*; One Stop Self-Reformation, 2014). This particularly observed consciousness becomes an individual consciousness. Yet, just like the quantum particle, which after being observed collapses to one actuality while remaining part of all material existent, so does the consciousness: It remains to be part of the QC. However, it cannot continue its current nature of existence.

One can imagine it like a drop of water that was detached from a wave by the wind. If the drop falls back to the sea, from which it came, it will assimilate back into the sea, losing its individuality and ceasing to exist as a drop. If it is kept out of the sea, it will evaporate and will exist no more. The drop needs a container to preserve it. For the individual consciousness, the brain (Kabbalistic term: *Asi'ya*) is the container (Kabbalistic term: *Yetzira*). The consciousness identifies with the brain.

Now, the individual connection of the consciousness to other existences is made by the brain, through the brain, confined to the brain's material nature. The brain is an individual material substance, connected only to the body in which it resides. The brain perceives itself to be the consciousness, and this is when the consciousness becomes observed. The observer becomes observed. The brain-managed human, the "I," loses its awareness to its own consciousness, and through this, also loses the awareness of both the

QC itself, and its connection to the QC. Quantum entanglement nevertheless suggests that the connection always exists and there is no existence without it. Using quantum mechanics terms: The whole of existence exists because the QC observes it (One Stop Self-Reformation, 2014).

Matter is a form of energy: quantum energy (Michlove, n.d., 8:10–10:24). The Kabbalistic term for energy is light. All existence has in it light that sustains it (Sales, 2007). No existence is without light. This light is connected to Or-Einsof (Infinite Light), came from Or-Einsof, and is being sustained by Or-Einsof. No light can exist without this connection. Light is all there is: The perception of matter is faulty.

***“I” Awareness: Conception of Oneself as A Unique Individual Singularity***

“I” can be described as being in a deep sleep. The sleeper is not aware of their surroundings. The sleeper has dreams and, while dreaming, the dreams seem to be reality. It is common for the dreamer not to be fully aware even of their own existence and to experience the self as floating in a path dictated by the dream. This can resemble living in a certain way, because it is dictated by the surroundings, society, and world, as one perceives them. One good example of being dictated in a certain way could be dedicating one’s life to pursuing extra materialistic assets. Another simple example is dressing in a certain way without thinking about it: The typical American businessman will wear a pair of pants to the office, not considering the option of wearing a kilt.

It is common for “I” to not really know oneself—to not understand or be aware of the meaning of its own existence. All that exists has its own unique connection to the QC and a state in which the person is unaware of this connection is an agonizing experience. This is the “I’s” state of existence (Rabbi Eldar, 2006). Rashbi explained that in one’s

lost way to remediate this agony, the “I” engages in activities resulting in a worse state of being (Klar, 1998).

The loss of awareness of one’s own consciousness, and through that the awareness of the QC and the consciousness’s connection to the QC, creates a burdensome feeling of loneliness. It also raises identity questions such as, “Who is the ‘I’ who thinks, acts, and interprets?” Under the brain’s authority with its material nature and very minute, if any, consciousness involvement, each “I” produces its own answers to these questions as well as other questions of this kind. The answers to these questions form the “I’s” self-identity, and from this, the identity’s worth is developed as perceived by the identity, together with its worth-derived deserved entitlements and goals. This worth, as perceived by the “I’s” self-identity, can be congruent with this “I’s” social environment, or not.

Considering the significance of the consciousness in humans, a process minimizing to eliminating the consciousness’s significance and its optional input is bound to be faulty. Such a faulty process will likely yield a negative outcome, namely, the experience of incongruences between what “I” perceives as its worth-derived deserved entitlements and the entitlements it actually receives. Additionally, the “I” can experience incongruences between its goals, expectations to achieve goals, and actual achievements.

The “I,” aware only of the brain, is unaware of the nature of its consciousness and ignores the consciousness’s needs and drives. Instead, “I” dedicates life to the permanent pursuit of material and materialistic-derived goals, as illustrated by the brain. The consciousness’s neglected needs and drives remain felt by “I,” who mistakenly

understands them to belong to the brain. This misunderstanding ensures that as long as this misunderstanding exists, the “I” will remain with the feeling that there are unachieved goals. It is like a dehydrated person insisting on consuming dry food to become hydrated.

This is also true between expectations to achieve goals and the actual achievements. Not unexpectedly, “I” experiences negative feelings that influence the individual in a negative way. The outcome can occur at different levels, from negligible emotional effects to morbid depression, as well as other issues and behaviors specified in the *Diagnostic and Statistical Manual of Mental Disorders (DSM)*.

This concept can be seen in ancient philosophy, such as the teaching of the Rambam (Rosenberg, 2015a; Safrut HaKodesh, 2009), who understood the negative outcome of the pursuit to benefit from entitlement. He recommended ways for one to conduct oneself to avoid this behavior, approach, and its outcomes. Rav Kook, the founder of Orthodox Zionist Judaism, has brought awareness to the crucial importance of the connection of the single consciousness to the QC. He illustrated this connection in terms of light and darkness, and successes and failures. Also connected are the emotions one experiences in reaction to the connection of different levels of single consciousness and QC, as well as changes in the quality of this connection (Rav Kook, n.d.a., n.d.c.).

### ***X Awareness***

Quantum physics views a consciousness, Xs and “Is” alike, as a possibility that the QC chose to become an actuality (One Stop Self-Reformation, 2014): a single consciousness, one possibility out of an infinite number of possibilities. So, too, is its significance. The X views oneself as a single component of all existence, like how a

blood cell is a component of the body. In terms of product, it is the product of the QC and the choice made by the QC. The X's production is the outcome of its purpose and its reaction to what the X encountered or not.

The way in which X reacts to what one encounters is part of X's definition. X's distinction, similar to each consciousness's distinction, is the reason for the QC to choose the possibility. There are many possibilities. In choosing to observe a certain possibility, QC decides that X becomes an actuality: the purpose of X's role in this world. These components are the distinction that differentiates a particular X. All the while, X is one of X's population where all Xs are entangled within each other and connected to the QC. From this point of view, asking to define X's distinction is like asking to define the distinction for a specific particle (nucleus or quark). Similar is the question, "How is X different?"

Unlike the "I," the X is fully aware of the QC and its own existence as a single consciousness, connected to and being part of the QC. X is never lonely. Derived from this awareness is the awareness that all other single consciousnesses have the same source and existence, whether one is aware of it—therefore being an X—or not aware of it—therefore being an "I." Rav Kook explained that these differences in the perception between the X and the "I" are the outcome of their different ways of interpreting the existence of which they are a part and are in (Rosenberg, 2015b).

One can look at the similarities between an X and a fighter pilot. The fighter pilot is fully aware of the squadron to which they belong, as well as their own existence as a single pilot who is connected to and is part of the squadron. The pilot is never lonely.

Connected to this awareness is the awareness that all other single pilots have the same source/affiliation and existence.

The X's awareness recognizes that no single consciousness is superior or inferior to any other single consciousness. Comparable to particles or quarks, everyone has a part and duty in the superior, complex structure, while no one supersedes the other. Like in a choir, where each singer is an individual singer, possessing a unique and distinct vocal feature, no single singer is superior or inferior to any other single singer. X knows one's part and duty in the complex structure, and this is the part X drives to take and by default is not interested in taking or having any other single consciousness's part or duty. This is like a quark that has no interest in taking another quark's place, or a singer who has no interest in taking another singer's place. The bass singer has no wish to sing the soprano's part, feeling neither superior nor inferior, just qualitatively different. X has no reason to compete with someone else for someone else's part/position. X knows that each particle has to do its own part, otherwise it will create a negative influence on the whole. Imagine that the choir's bass singer decides to sing in a soprano voice. Imagine the effect it would have on both the choir's performance and on the singer, being constantly aware of one's failure to perform as a soprano and the realization of one's inability to ever become a soprano. If a planet were to move into another planet's orbit, the entire solar system would become disturbed. X is aware of one's part in the superior structure, of the influence X has on the whole structure, and of the influence the structure has on X. Therefore, X is interested in doing its own part in the best way possible. X knows its place in life and its purpose here—the purpose of that individual's life. The X bass singer knows their place in the choir and what their purpose is there, the purpose of being the



bass singer of the choir. In choosing to be a soprano, unavoidable consequences will have to be faced; the more one will have to invest in that decision, the more miserable and unsatisfied the person will become. This is the way of the “I”. X is not interested in doing someone else’s part. The X’s point of view by itself is a very strong positive energy, as described by Dr. Victor Frankl in *Man’s Search for Meaning* (Frankl, 1984).

### ***Entitlements and Worth***

Possibility cannot actualize into a single consciousness without the proper conditions the actualizing needs. There are no planet systems without a sun. Similarly, there are no single consciousnesses without their own actualizing needs. From X’s point of view, X has what X needs. These are X’s entitlements that come with its actualization. The outcome is that X has no concern about competing for, or being in need of, receiving entitlements. Therefore, X does not experience feelings of being deprived of entitlements. No deprivation means the absence of deprivation’s negative results. Sometimes X’s conviction is that when QC observes a possibility to actuality, it always comes with all the actuality’s needs, making it almost impossible for X to understand the possibility that any actuality will not share this conviction or even experience a needs deprivation.

“I” perceives itself as a unique separated individual singularity that has a particular worth and is therefore entitled to this worth. Therefore, unique individual singularity is entitled in accordance with one’s worth. Based on that, whoever has a self-conception of their own self as a unique separated individual singularity believes that one’s entitlement is in accordance with one’s worth. The individual will react to any deprivation of their perceived deserved entitlement. Sometimes, the reaction will lead to a positive outcome, as that person perceives it. The deprivation will be canceled without

causing anyone else to feel deprived because of it. This will be a situation when their reaction brings the entitlement, filling the gap left by deprivation. The filling is done in a way that does not bring negative results on anyone in the system. When it is not possible to cancel the deprivation, one develops negative outcomes such as anger, frustration, despair, stress, anxiety, and depression. The intensity and number of these negative outcomes are in accordance to their own personality and situation. Using CBT terminology, “I” is suffering from cognitive distortion (Hayes, n.d.).

One negative option to the deprivation of entitlements or achievements may be narcissistic symptoms. However, it possesses a unique concept of narcissism; there is no grandiose sense of self-importance. They feel deprived of entitlements that they feel they deserve. In other words, according to the common practice/culture, one does not get in full their expectations. For example, if a movie star’s name does not appear in the movie credits at the appropriate place or with the proper letter size, this star may develop the above negative reactions; or, similarly, the publication of a scientist’s name when that scientist contributed to the research. Consistent with Miller (2001), these reactions are viewed as healthy reactions of the “I.”

Stets and Carter (2011) presented a different perspective on the above process. They investigated and explained the above relationships by distinguishing between an individual’s sense of meaning and moral convictions and the outcome of those relationships. Individuals act according to the identity’s meaning, and they interpret their actions to correlate with their identity. When the correlation is being disturbed, it produces negative emotions, and the individual’s reaction will be to change their own behavior to be more consistent with their identity. This explanation can also be used for

others' behaviors toward the individual. In the case of entitlement deprivation, or not standing up to own self-expectations, the "deprived" will produce a different behavior to match the received entitlement or achievements. This type of cognitive dissonance reduction involves either changing one's behavior or one's personal identity (Festinger, 1957).

Returning to the example of the ace pilot, when the squadron becomes victorious, the "I" type ace pilot will perceive that victory was a result of their efforts and could not have been achieved without them. This perception may lead them to conclude that they should move on and open their own flight school, so that many more will be able to benefit from their greatness. After opening the school, they gradually realize that they do not enjoy being a teacher. They do not receive the respect that they received as an ace pilot, respect that they perceive they are entitled to as a flight teacher as well. This realization causes a feeling of being deprived of entitlements. This sense of deprivation can lead to developing negative outcomes such as anger, frustration, despair, stress, anxiety, depression, or a host of other problems. A sumo wrestler champion who decides to become a ballerina and shifts all of his effort to materialize this decision may develop the same negative outcomes.

The X, material-wise, does not share this perception. For X, feeling no negative reaction to what is perceived by the crowd as entitlement deprivation or underachievement is a self-confirmation of being an X. An anecdote may give a good illustration. A particular Tzaddik (a righteous leader) made a point to never sit at the head of a table. One time, when he was invited to someone's house, he was placed at the head of the table, as appropriate for a Tzaddik of his level. On the way back home, he was

sobbing. His brother questioned what he is crying about. The Tzaddik answered that, by sitting at the head of the table, he realized that he found it pleasant.

When a person is X, then that person's worth is derived from all one belongs to. All worth is derived from its components. For example, consider the human body. The human body has many kinds of cells, and the body needs them all. Yet each cell by itself is worth no more than any other cell by itself. So, too, with humans. They are all needed for the existence of society, yet each one of them can be replaced and the world will fully compensate for the absence of any individual. Therefore, one with an X conception does not perceive any personal originated entitlement. Such a person cannot experience any entitlement deprivation, and therefore no negative reactions will occur, as there is nothing to cause such a sense of deprivation.

### ***Quantum Perception***

Understanding the quantum physics perception of worth may be in need at this stage. The quantum physics perception of worth holds that one, like anyone and anything, has a certain worth. Worth derived from the simple fact that one is a form of existence, like all other forms of existence. The existence, all existence, is a possibility that became actuality by the QC's choice. Therefore, the point of view that evaluates worth in relation to something does not have a place here. The unaware individuals ("I"), unaware of the above-described structure, evaluate their worth in relation to something. Therefore, using an evaluating measurement based on comparing oneself to something else is incongruent to one's own actuality and comprises incongruent evaluation. This kind of evaluation yields incongruent results about own worth. The unaware individuals ("I") use these results as a measurement. This measurement is incongruent to one's own actuality,

between one's own evaluated worth and one's deserved entitlements according to one's perceived worth. In other words, establishing one's worth is like establishing the worth of a body cell: On the one hand, it is replaceable, yet on the other hand, the general cell itself, its functioning, is essential to maintaining normal healthy bodily functions. This explanation is supported by Rav Kook (Rosenberg, 2015b), who explained that in order for the single consciousness to be, the QC has to provide a space. In the "I's" case, the "I" experiences this kind of existence as being an unconnected singular entity, having lost awareness of the QC from which it came. This is the place of the space, that is, the place of the single consciousness.

"I" has a subjective point of view that is neither an atomistic nor monadic understanding of the self. However, it may share some similarities with the monad perception of a single entity, perceiving oneself as an individual, like a drop of water floating in zero gravity space, existing alone with the option of having contact with other drops of water. This option is fully conditioned by one's will alone, and yet it is no more selfish than that of a cell in the body. This can be demonstrated by seeing humanity as the human being, and the individual as a body cell, unaware of it being a part of the body. In atomistic terms, selfishness is the outcome of being unaware of the connection to the whole.

X has an objective point of view supported by quantum mechanics and the subatomic world/physics. Quantum mechanics views the world as a highly interconnected organism, extending into space and time. Therefore, what I think and how I behave affects the world: I influence the rest and the rest influences me. All are connected. Rav Kook added to this, explaining that all thoughts have a source from which

they come. Then in turn, those thoughts leave their impact on the world's perception of the individual, who influences the world with actions that follow their thoughts (Rav Kook, n.d.b). Emmanuel Levinas (n.d.) supported this way of thinking with the high value he perceived of the other. This other includes all existence that is not the individual themselves, and yet there is great importance and mutual influence that all entities in the world have on each other. A worthwhile analogy can be found in a random number generator experiment (Atmanspacher et al., 2002; Bösch et al., 2006; Radin & Nelson, 1989).

The subatomic world/physics is a world of pure potentiality—of abstract, potential existence. This is the unified field, or the super strength field, of which all humans are comprised. Pure abstract self-consciousness rises in vibration waves to give rise to all existence. At the base, there is no matter. Yet this “emptiness” is almost everything. The material world is practically empty of matter, yet this emptiness contains energy in amounts far beyond what humans can conceptualize (Arntz et al., 2006).

Quantum mechanics addresses the superposition state. In this state, there are multiple options/possibilities that, when observed, collapse into one (Mansfield & Spiegelman, 1989). In other words, there are many coexisting realities. When a person chooses one, it becomes this person's only reality. Ordinarily, one chooses according to what one perceives as the realistic option, ignoring all other options. At least from the human point of view, once one makes a choice, all other choices collapse into this one choice, and thus cease to exist. The number of options/possibilities are infinite. According to this, “I's” overevaluation of own deserved entitlement can be the outcome of choosing unrealistic options.

### *Matter versus Consciousness*

Quantum physics determines that quantum energy is not material, yet it is the base that gives rise to all (McNay, n.d., 9:30). There is a quantum physics approach determining that this quantum energy and QC are the same things. Understanding that quantum energy is the base that gives rise to all helps one contemplate the understanding that all existence is actually in the QC: All material is inside the nonmaterial (One Stop Self-Reformation, 2014).

However, the thinking process and perceptions of existence are material-based. Being so, humans perceive and see all from that point of view. In their perception, there are material structures built from smaller components, all the way to the smallest material thing, and beyond that there is only nonmaterial. This path brings one to the obvious conclusion: The nonmaterial must be smaller than the material. Being so, how can all be in the QC, a nonmaterial “thing?” The simple answer is that human thought processes are faulty. However, this answer alone is too simple. After all, if it was merely that people’s thought processes were faulty, how could humans exist for so many millenniums as a species?

In regard to the observer that became observed, the observer is the individual consciousness, the actuality that came to be from the infinite possibilities existing in the QC (Azzilut). The QC chose a possibility, making it an actuality. This actuality, the individual consciousness, had to exist within a container; otherwise it would be assimilated back to the generality of the QC. In Kabbalistic terms, the individual light will be assimilated back into the Infinite Light. In a way, it is like trying to illuminate a target using a flashlight at high noon under the shining sun. The light from the flashlight

will be totally assimilated into the sun's light. Remember the electricity and batteries allegory? Electricity needs a container. When electricity becomes to be, it needs a container in which to exist. Without a container, it will no longer be. Lightning is the release of electricity that almost immediately disappears. However, if it could be contained within a battery, and if it were directed to that battery, it would continue to exist in the battery. Now, all will refer to this contained electricity as the battery. When buying a battery, no one asks for electricity. Obviously, one purchases a battery only to obtain the electricity in the battery.

Humans relate to things they can perceive through their materialistic senses. Typically, they ignore all else. The brain is the consciousness's container. Typically, individuals relate to the brain and ignore the consciousness. Their concepts are brain-related, material concepts, not nonmaterial or consciousness concepts. The brain becomes an observer, the consciousness becomes observed by the brain, and the brain observes consciousness's possibilities, turning them to actualities. The brain, being matter, actualizes thoughts of a material nature and develops thinking methods of a material nature. Naturally, this kind of thinking method perceives matter to be the essence, the most important component of existence. Therefore, humans conceptualize matter to be bigger than nonmatter. Following this thinking method, it is hard to understand, and even more so to illustrate to themselves, even in imagination, the reality presented by quantum physics that all that is, is in the QC.

Therefore, can one who understands this concept and can illustrate it to oneself now understand the connection between the individual's consciousness and the QC? Between individual light and Or-Einsof? Well, no, at least not yet. This is a simplistic



understanding. The QC that people are in is also in people. Using quantum physics terms: The QC is everywhere and nowhere, loosely explained to be outside of time and space. Using Kabbalistic terms: Or-Einsof is everywhere and in everything, and people are in it. This can be demonstrated with the relations people have with air. People are in the air while the air is also in them. The air people are in, and the air within people, are connected. Superficially, they can be perceived to be the same thing. Yet a closer look and understanding testifies otherwise. To continue this allegory, the air outside of people is of better quality than the air inside of them. Humans cannot survive without continuous connection and interaction between the air inside of them and the air they are in. Even while being in the air, this condition exists regardless of one's level of awareness of it, regardless of the extent of one's thinking about it. However, the quality of one's life is strongly connected to the quality of their connection to the air they are in, to the air inside of them, and to the level of efficiency of their use of the air inside of them.

The quality of the connection to the world's air system through the air in downtown Chicago is inferior to the quality of the connection to the air through Cape Grim's air—a place near Australia that has the purest air in the world. So, too, is the difference between the connection using healthy lungs versus damaged lungs. Similar is the influence that the connection with the QC has on one's quality of life. One's effort to achieve satisfaction and happiness through the accumulation of entitlements and honors is like one's effort to inhale fresh air standing by an oxygenation pond, where sewage is recycled. That individual will surely inhale a substantial amount of air. However, one standing on the shore of Cape Grim will benefit much more from a much smaller amount of air that is inhaled without any special effort. The inhaling efforts of the individual by

the oxygenation pond will add a burden to their health, while the individual on Cape Grim's shore is much more likely to continue to enjoy good health without any attentional inhaling efforts.

Each person's individual consciousness, contained in their brain, is driven to improve its connection to the QC. The degree of improving this connection is positively correlated to the consciousness's satisfaction and well-being, meaning the well-being and satisfaction of the human it is in. An undermined connection weakens one's well-being and satisfaction, potentially provoking mental health issues. This can be demonstrated with the connection between a light bulb and its electricity source: The brightness of the light emitted by the light bulb is positively correlated with the quality of the connection.

Should one understand now that people need to abandon any and all material-related ambitions and activities and replace them with purely nonmaterial-related ambitions and activities? Absolutely not. People have material bodies, existing in a material world, like every tangible thing in it. Going back to the battery example, one cannot possess electricity without a battery to contain it. One cannot use electricity without a substantial-material mediator. Consciousness cannot exist here without a materialistic container, the brain. The brain, like the rest of the human body, needs material substances to exist, like the battery that needs its maintenance. A badly maintained and/or used battery will function poorly and have a shorter life. Balance and appropriate use are the key words.

One needs batteries, but only to the capacity needed to handle the amount of electricity that one has. Possession of additional batteries beyond the capability to fill them with electricity will create the opposite, requiring and wasting more effort and

energy to maintain. On the other hand, finding and developing ways to connect to the main source of electricity will add energy. Being an allegory, it can go only so far.

A more developed consciousness, with a better connection to the QC, does not require a bigger body, or any other material increase. The appropriate hierarchy is that the consciousness is the essence, the content, and the body is the consciousness's container. There is a significance given to a container over its content, which is consistent with a culture's preference for material and appearance over content. External over internal. Life choices are made based on this approach, usually leading to later disappointment and suffering. For example, investing in accumulating material assets (e.g., money) before, and even instead of, developing relationships (finding a spouse, nurturing relationships with family members and friends). Quality relationships contribute to the consciousness while material assets provide for the physical needs: to the container and not to the consciousness. While being important (the batteries are essential), they cannot replace the needs of the consciousness. A starved consciousness creates accumulating stress, setting the stage and conditions for mental health issues.

Feelings are also subject to this misconception, leading so often to misunderstandings and wrong interpretations of them: falling "in love" for appearances or mistaking love for oneself to be love for another. In this kind of love, one desires proximity and relationships, including intimate relationships, with the subject of their own love. In other words, the loving is to satisfy their own feelings and desires. Physical appearance can be fully known. When it is fully known, there is nothing new about it anymore, and it starts to be boring. Appearance, like all material substances, is finite. Given time, appearance degenerates. The "love" gradually fades in accordance with that

process. One starts to wonder about the benefit of the relationship with the one that was the subject of love. The person that was the subject of that love is no more the subject. The person remains. The subject is no more, creating the grounds for developing feelings of frustration, anxiety, depression, and so forth. The consciousness never took part in this whole process.

Consciousness, unlike matter, is infinite like the QC from which it came. Love is the mutual connection and attraction between consciousnesses. Being infinite, they will always have something new to learn about each other. This connection will never grow boring. During such a connection, each consciousness will constitute the engine for the development of the consciousness to which it is connected. Together, they will be the mutual nourishment of each other. Each one will continue to be in its container (body). If the material to sustain the container is at an adequate level, the level of the container will be adequate. Optimum will lead to an optimum amount of material to sustain that container. A well-maintained battery will be best to contain the electricity.

However, the effort invested into generating the material substances needed for the container will be in accordance with the role of the container to the essence—the consciousness. In the pursuit of electricity, an effort will be made to secure the required amount and quality of batteries needed for the electricity, but not beyond that. For example, when one invests less in family relationships in order to accumulate more money to acquire a luxury car, then that individual is focused on the material and unaware of the consciousness's needs or of the QC. The car will be obtained on account of this person's quality of family relationships, subsequently decreasing instead of increasing that person's life satisfaction. Such a person will most likely, at this point,

invest even more in increasing some other material assets, assuming this increase will improve their quality of life. However, continuing in this direction will result in the opposite, creating the grounds for developing frustration and other issues such as anxiety and depression. Awareness of the QC, of the real connection between all of the individual consciousnesses, and between them and the QC, will be accompanied by an appropriate hierarchy and choices of preferences.

### *The QC*

The QC is everywhere. One's individual consciousness is not only directly connected to oneself, it is actually an extension of the QC. The purpose of matter is to serve the consciousnesses by being its container, means of expression, and reference. Material fulfills this by posing finite limitations and boundaries to the infinite consciousness. Being part of the material form of existence, one needs material to which to refer. Typically, the average person has lost the ability to refer to infinity and refers only to finite substances. This is what material does for people: reduces the infinite to finite, collapses the superposition to actuality, and forms a veil that enables the consciousness to reveal itself by reflecting some of it.

Writing is one way to demonstrate this. The white paper is the expression of infinity. People cannot process this and need to reduce it to finite data. People need to introduce boundaries to create individual finite objects, so they print black letters on it. The letters are finite with clear boundaries. Being so, they cover a defined space of the white infinity, converting it to finite, allowing individuals to refer to it and process the meaning of that specific, confined, and limited space.

This process is the process of the observer (the reader). The process of choosing one possibility from the infinite possibilities. The process that causes all possibilities to collapse into one actuality—in this case, the printed letter. By doing so, the observer loses all of the infinite possibilities and remains with just one. Typically, one perceives the letter actuality to be the only existence, and the white part of the paper to be of no meaning, to be nothing. The tool used to reduce to material, the letter, is considered to be the essence of the reality. All the while, if there were no infinite white to cover, there would not be a space on which to print a letter. Printed letters only exist because they have space to cover. This space is being provided by infinity.

The brain exists only because there is a consciousness that it can contain. The rest of matter exists to serve the brain. However, “I” perceives matter to be the essence of existence, just like the letters. “I” is oblivious to the meaning of the infinity that is the base to all letters, to the meaning of their infinite essence—the consciousness—and above all to the existence and meaning of the QC. “I’s” perception of existence is opposite to existence. “I’s” conduct, based on its own perception of existence, is akin to one buying empty batteries to gain more electricity.

Typically, the direction of thinking about QC is as follows: First there is material, and then looking into material building blocks, one finds increasingly smaller material components until there is no material matter. At this point, one will find the infinite QC. There exist big substantial substances that become smaller and smaller until one arrives at the infinite energy, where there is no material. Infinity is always infinite times more than finite. Somehow, what is so obvious and clear in math completely disappears when one thinks about physics. Somehow, when one thinks about the QC, finite (material) is bigger

than infinite. This is the material brain in action. Coming from a materialistic point of view, material is the essence of existing: Material is what is, and no material means nothing or is insignificant. Math, being such a brain-controlled science, defines infinity as follows: undefined, not a reality, an idea that cannot be calculated. Such a way of thinking leads to the assumption that the smaller the material becomes, the smaller its significance is.

However, accepting that the QC is infinite and the base that gives rise to all turns this concept upside down. The infinite QC is the bigger, the essence of existence. Therefore, the distance from it is negatively correlated with significance. The distancing from the QC reduces significance, which means that the bigger matter is less significant than the smaller matter. The existence of atoms does not depend on the material of which it is composed; however, a material's existence depends on the atoms of which it is comprised. This matches the perception that consciousness is the essence of existence, and matter, including the brain (the consciousness's container), exists only to serve the consciousness. It means that investigating toward the QC is a process of going up and going bigger toward what is the real existence, and not the commonly perceived process of looking into smaller and smaller units until there is nothing. It is also a perfect match to the perception that all is in the QC.

***What Is More Important, Consciousness/Energy or Material?***

When looking at a word written on a sheet of paper, the material is represented by the black letters and the consciousness/energy by the white paper. The amount of matter versus the empty space is practically nothing. So, too, is the space between atoms. The typical materialistic-oriented thinking is that the bigger the amount is, the more

significant it is. The amount of matter is negligible compared with the amount of nonmatter, yet nonmatter is perceived to be meaningless. Ignoring the consciousness, or undermining its importance versus matter, has a negative effect, just like the effect of ignoring the most important component of any structure. For example, ignoring the wind's influence on a sailboat while contemplating the sails as the only, absolute, independent factor to supply movement to the boat. A person cannot be satisfied with the material alone or just the content: One cannot enjoy sailing without wind or sails. Matter is the means by which the nonmatter reveals and expresses itself: Sails are the means by which the wind materializes its energy to move the boat. Electricity without containers has no practical use. On the other side, batteries with no electricity are also useless. Common to all the examples is that the matter serves the nonmatter.

Consciousness needs matter to express itself and connect to the material world. However, any amount beyond the consciousness's needs will not benefit the consciousness. Investing in creating and adding more matter beyond the consciousness's needs is counterproductive. This is similar to adding empty batteries to a discharged Tesla instead of charging them with electricity.

A consciousness originated from and is connected to the QC. This can be allegorized to the electricity in a light bulb, coming from and being connected to the electricity in the power plant, from which it originated. One is like its origin, and therefore a consciousness's nature is to give. Focusing on taking, receiving, and self-achievement are opposed to a consciousness's nature and create incongruence. This is an additional reason why one oriented in material accumulation and receiving (money, respect, status), invested in it from the self-perception that this is the way to satisfaction



and happiness, experiences the opposite. Taking too much and growing used to this lifestyle leads to an addiction to taking.

Like other addictions, pursuing and achieving material gives satisfaction initially but continuously less as time goes by. Yet one continues and may even increase pursuing, stressing one's own state of incongruence. The addicted person continues their own addicted activity even when the addiction causes increasingly heavy losses and greater harm to self. Living in a culture that does not see such conduct as an addiction, but rather views it as positive and encourages it ("keeping up with the Joneses") gives one no reason to abandon this addiction. This is the "I's" conduct and life.

"I" is not even aware of having an addiction. "I" is painfully aware of the fact that while they work so hard, invest so much, and even sometimes accumulate so much, they continue to drift away from their main goal of achieving satisfaction and happiness. Yet "I" has no idea why it happens. "I's" conclusion is that the situation results from not working hard enough or not accumulating enough matter. "I" now faces two options: Work harder or conclude that they cannot achieve all the matter believed to be needed. This conclusion holds a strong potential to develop negative outcomes such as perceiving the self as worthless and suffering from anxiety and depression.

"I" is led by materialistic desires: cravings for the accumulation of matter, for an appealing appearance, or for a spouse with an appealing appearance to better their own appearance. X is led by their consciousness and a consciousness-perception and way of thinking.

### ***Kabbalah***

This is as far as one can go based on quantum physics (Wile, 2020). To be able to delve deeper into the relationships between the QC and the individual consciousness, into the development of the consciousness after being chosen away from the QC, and the connection with mental health issues, I need to glean from the Kabbalah.

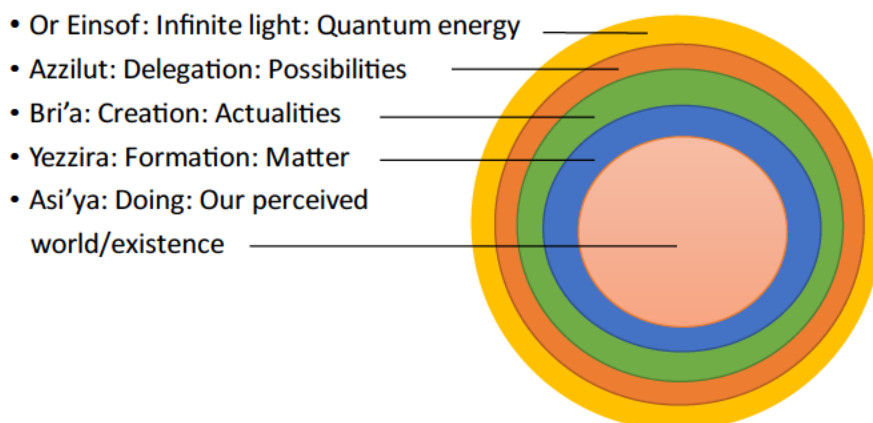
Kabbalah is learned in a unique way, unlike any other learning method. The teacher presents a hint of a shell, or peal, covering an idea. Then the teacher will carefully observe the student's approach to it, what the student is able to receive from what was given, what the student understands, and what the student made from it. In a way, it is like giving the student the dot that contains the universe just before the Big Bang, allowing the student to handle it, to understand what it contains, without really seeing it. It is all about what the student makes out of what they were given. The stress is on the "given" because the fact that the student was given something does not necessarily mean that the student was able to receive what was given. A student not ready to receive will be unable to receive or understand the meaning of what was given (Pirke Avot, n.d.). Such a person can read from a book, understand each word, but not comprehend its meaning. Therefore, citing an exact reference is irrelevant for Kabbalistic ideas. Additionally, the ability to receive the given information and understand it is also based upon and depends on the knowledge of the nature of the Hebrew language and its letters (Wolf, n.d.c).

Another option is that the Kabbalistic work has been deliberately coded to prevent someone who is not ready from understanding. In such a case, it can also appear to be a nice fairytale (Talmud Bavli, n.d). My theory gleans from the Kabbalah and is developed from what I received—not copied—from it.

Previously, coming from the realm of quantum physics, I stated that the QC is the base that gives rise to all. Quantum physics does not attribute any motivation or reason to the QC. The QC is engaged in continuous large-scale giving, with no expectations or intention to receive anything in return. In a human, this behavior would be described as altruistic, benevolent, and beneficent. Considering that the essence of the human is its consciousness, the consciousness can take the same description.

A consciousness originated from and is connected to the QC. Typically, a being is like its origin, so one can say that the consciousness's nature is to give. Focusing on taking, receiving, and self-achievement opposes a consciousness's nature, creating incongruence. This is an additional reason why being oriented in material accumulation and receiving (money, respect, status) as a path to satisfaction and happiness, and as a measurement of own value, tends to result in the opposite.

I will now present how one can use a Kabbalistic approach to develop this statement and connect it to human development and possible mental health issues. Figure 3 shows the Kabbalistic version of the quantum mechanics 3D perception.

**Figure 3***Merkava*

Infinity, by definition, lacks nothing and therefore needs nothing. The distance from finite to infinite is infinite: not only in physical distances, such as miles, but also in the distance between the finite and infinite's essence and nature. This means that the finite understanding of the infinite is as far as infinity from being: The finite has absolutely no ability to understand the infinite or imagine it in any resembling way. For example, try to imagine the following problem and the execution of the solution, contemplating the questions that arise from the solution. Question: How does a receptionist of a hotel that has an infinite number of rooms with no vacancy find a room for a new customer? Answer: The receptionist will ask all the occupants to move one room forward.

Finite can imagine finite, even finite that does not exist. For example, given some data, one can imagine the shape and size of a spider that weighs two tons. Even science cannot fully explain the meaning of infinity. Typically, people find it hard to comprehend

ideas related to infinity. For example, what is the meaning of  $\infty/(\infty + 1)$ , or how can  $2 \times \infty = \infty$ ? This means that people have difficulty relating to infinity directly. The closest one can get is to relate to phenomena in which infinity reveals itself. For example, one cannot relate directly to the QC, but one can relate to quantum particles that came to be from the QC. Being finite, people are not only unable to fully understand the infinite, but also lack terms to describe it. Therefore, science cannot relate directly to infinity and, as such, cannot relate directly to the QC nor attribute any motivation or reason to the QC.

Quantum physics states that all came into existence from the QC (McNay, n.d., 9:34). This statement can also be phrased as follows: All of existence is the outcome of the QC's actions. Considering that the QC receives nothing in return, these actions can be defined as being altruistic, benevolent, and beneficent. Now would be a good time to remind oneself that one cannot convey finite definitions or terms onto the infinite. Therefore, one cannot declare that the QC has altruistic, benevolent, and beneficent actions or qualities. However, one can determine that the QC reveals itself in actions that can be defined as altruistic, benevolent, and beneficent.

Based on the principle that things have the image (image does not necessarily refer only to appearances, but also to quality and essence) of the source from which they came (a cow will deliver a calf; a human will deliver a human baby), a consciousness will be in the image of the QC. So a consciousness, when not restricted, will act in an altruistic, benevolent, and beneficent manner, meaning that it has an altruistic, benevolent, and beneficent will. This is a distinction one is allowed to make about individual consciousnesses because the individual consciousness exists in one's materialistic realm, observed by the brain and subject to material restrictions.

One can claim that the QC's actions that produce a consciousness, or any other action, are the outcome of a natural will-less phenomenon, being irrelevant. What is important is how this action is revealed. There is no evidence that the QC requires anything in return, which is similar to the definition of a benevolent action. The QC is infinite and, coming from the previous explanation about the finite's inability to understand the infinite, there is no point in trying to understand or define the QC's actions. All one can do is try to define and understand the ways in which the actions are being revealed.

I am now able to continue deeper. Well, almost. There are a few things to understand first.

### ***Will versus Need***

There are two kinds of will: need type of will (NW) and goal type of will (GW). NW is the type with which most are familiar: the will to satisfy a need or what one perceives to be a need. Examples include a hungry person's will to eat (need), or the will to "keep up with the Joneses" (perceived need). This type of will comes from an individual's orientation of "what will I get from it?" and is the will to receive.

GW is the will to accomplish a goal. This will does not satisfy any earthy need or get any materialistic assets. An example is giving anonymously to a charity without knowing who will receive it. This type of will, the will to shower, comes from a general orientation. Another example is the will for spiritual development, expressed as the will to gain wisdom.

### ***Brain–Consciousness Relationship***

I previously explained that the brain is the container for the consciousness. It would be more accurate to say that the brain is a tool for the consciousness to reveal itself and operate in the materialistic realm. Not only does the consciousness not need a brain for its survival, but the brain also constitutes limitations for the consciousness. For example, if one wishes to see the red light that the sun emits, one will take a screen that allows only red light to pass through and place it between oneself and the sunlight. Now, this person can see the red light. Without the screen, the red light will not be seen, as if the red light does not exist. However, the screen does not contain the red light, nor does it produce it. The screen does the opposite. It screens out all the light except the red light, and by doing so, the screen enables the person to see the red light, even though the red light was always there. Similarly, one cannot see the wind. Rather, one can see the wind's outcomes. The spin of the windmill does not produce wind. The spin is an expression of the wind, which lessens the wind that created it.

A consciousness has no materialistic needs. Therefore, a consciousness's will is always a general-oriented GW. A consciousness is fully aware of the QC and the connection to it.

Matter has needs, especially live matter. Therefore, we have an individual-oriented NW. Matter is unaware of the QC and the connection to it. Matter exists from receiving the QC's showering. If matter would not have needs, then matter would not have NW. There is no receiving without needs and NW. If receiving did not exist, there would not be a subject for the QC to shower upon. In such a state, matter would receive nothing from the QC and matter cannot exist without receiving. The QC's action of

actualizing all people perceive to be reality is the expression of QC's GW: the will to shower. Shower cannot be without a subject to receive it, and the consciousness is this subject. The QC's GW to shower is as natural as the water's GW to flow downward.

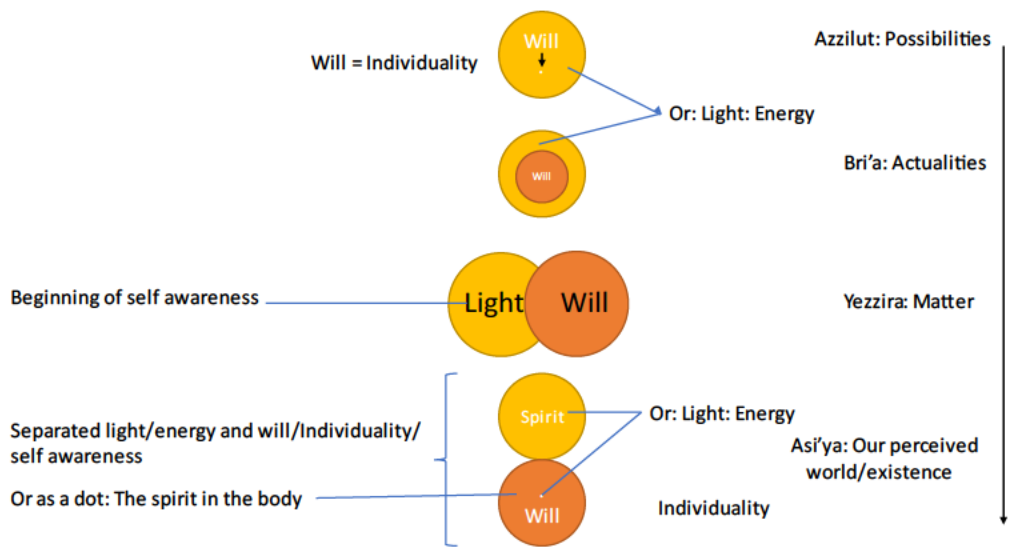
Problem: Coming directly from the QC, the consciousness is of the QC's image, which means that consciousness, like the QC, has a will to shower, not to receive.

*The Process of Descending Progression*

**Becoming.** The instance of the possibilities becoming one actuality; the birth of the consciousness. This is very close to the QC, close enough to not present any individual existence (like the flashlight's illumination that needs to be separated from the light of the bright sun). There is no existence without will. Consciousness, being in the image of the QC, has GW (see Figure 4, Azzilut).

**Figure 4**

*Spiritual Development*





**Distinction.** To be able to give, a consciousness needs to become a distinct entity (see Figure 4, Bri'a). The consciousness needs to be separated from the QC (the illumination from the flashlight needs to be separated from the sun's illumination). In order to give, the consciousness needs a conception of self-worth because it needs to feel that it has something of itself, something it can give. The QC's showering is what gives existence to the consciousness. Using quantum physics terms, this is the energy that gives rise to all. Replace the term energy with light and you get the Kabbalistic description. While being so close to the QC, consciousness is flooded by the QC's showering, and pure QC showering is perceived as pure pleasure by the receiver. (Continuing the flashlight analogy, imagine the light illumination to be a self-aware entity, that all its being is about light: the brighter the better. Now imagine this entity experiencing being fully immersed in the sun's light with no experience of ever existing not fully immersed in the sunlight.) A consciousness has no conception of showering and feels no need to receive showering, like a child in a wealthy family with no sense of money or the need for money. The separation allows for a distinction (when the flashlight is removed from under the direct sunlight and illuminated onto a shaded target.) The separation reduces the amount of showering, allowing the consciousness to develop an awareness of the existence of the QC's showering. This awareness yields the consciousness's awareness of its need for the QC's showering. Shortage creates awareness for need. Thirst creates awareness of the need for water. It is not in vain that yearning is synonymous with thirst. Absence defines existence like letters on a white page defining meaning by creating the absence of white and like the absence of bagel in the middle defining the hole space in its center. The reality is that the information received from the letters existed without the

black covering, and the hole exists without the bagel.

***Building the Subject for Receiving the QC Showering***

The showering flood followed by its disappearance builds the subject for its purpose: to possess the will to receive the QC's showering. This will enable the consciousness to become the subject of the showering. Additionally, without will there is no self-determination. Now with the appearance of will, the consciousness gains self-determination. This is the level shown in Figure 4, Yezzira.

At the end of this process, in its intended form, the consciousness possesses the GW to give shower, followed by the GW to receive the QC's shower. GW and not NW, as NW is a will to gain personal benefits. The consciousness's GW to receive the QC's shower originates from the understanding that it needs this shower to be able to execute giving shower and exists only for this purpose.

This process takes place while the consciousness is in the brain, influencing the matter (body) that experiences the same process in its own way. One's state and behavior are the outcomes of this process and the nature of the mutual influence of the consciousness and body on each other in receiving and reacting to the process. The consciousness's GW is a reflection of the consciousness's nonmaterial nature.

Parallel to the development of the consciousness's GW, the brain develops an NW. This NW is a reflection of the brain's material nature. Material satisfaction comes from satisfying materialistic needs and desires. The value of the NW and desires are determined by the brain's definition of its own needs in accordance with the individual's perception of existence.

Patients in addiction rehabilitation centers are educated that they should socialize with energizing people and remove themselves from energy-consuming people. Energizing people are those who tend to see the glass as half full, while energy-consuming people are those who tend to see the glass as half empty. It is not a coincidence that energy is the term used for these definitions, especially when contemplating that socializing with the energizing people does indeed provide a positive energizing experience, and so, too, for the opposite. Plus, when pondering the quality of the consciousness, the extent of the consciousness's influence on the brain, the human in which the consciousness resides, and the quality of the consciousness's connection to the QC, all are in terms of energy. For example, it is common to describe a happy person as having a glowing face.

One needs to know what to desire. A desire for the unachievable or a desire that does not match the person is not beneficial and is unhealthy. For example, a Sumo wrestler's desire to be the best ballerina is unhealthy.

A healthy desire is one's desire to be oneself. Building healthy desires will define the builder. One born with a talent for music, who develops that desire to dedicate their life to improving their musical abilities, is developing a healthy desire. That desire creates the vessel to receive the talent, which is the tool to actualize the talent. This tool enhances the quality of the connection to the QC, and a good connection facilitates an unobstructed and enhanced flow of energy from the QC. For example, a dehydrated person develops a desire for water, versus developing a desire for food. Water can be offered to the dehydrated person who desires food and that person will reject the water against their own good. That person did not create the vessel needed to consume water

and will instead be dedicated to pursuing food. That person's level of achievements in obtaining and consuming food will not improve their dehydration condition. On the contrary, that person's state will deteriorate in accordance with that person's level of activity dedicated to obtaining more food. On the other hand, the same person developing a desire for water will create the vessel needed to consume water. With this desire, this person will be dedicated to pursuing water. That person's level of achievement in obtaining water will improve their dehydration condition. That person's state will improve in a positive direction in relation to that person's level of activity dedicated to obtaining and consuming more water.

The desire to be aware of the QC creates the vessel needed to facilitate this awareness and connection. A future ballerina needs to have the desire to become one. The best dancing instructors can train her, yet without this desire she will not become a ballerina. She will not own the vessel necessary to receive and assimilate the training, to make it part of herself: to receive and assimilate the QC energy designed and directed specifically to and for her. This desire needs to come from herself, from her free will. She needs to be an independent individual to develop and own her own free will.

The appearance of desire in our tangible world comes to satisfy the desire of the consciousness for the same relation/connection/position to the QC that was before being separated. The problem is that the material (body) influences the nonmaterial (consciousness), tainting and opacifying the consciousness's desire. This material influence can, and many times does, distort the appearance of the desire. Examples include the desire for fortitude consciousness will appear as a desire for a fortitude body, and yearning for a QC connection can appear in the form of desire for money. The desire

for a spiritual connection can appear as a desire for sexual activity, without, or instead of, a spiritual connection. Such a distortion obstructs the connection and, with it, the flow of energy/showering from the QC, creating a deficiency of QC energy (Elkins, 1999).

Initially originated from an infinite source (QC), it is no wonder that those distorted desires are typically infinite as well, yet by being of a material nature, they cannot be fully satisfied. However, when the consciousness overcomes the material/body's influence, the brain's needs serve their intended purpose to support the consciousness's desire, while the body functions as a vessel to facilitate the consciousness's desire and satisfy it.

### *Developmental Stages*

**First Stage: Prenatal.** A consciousness starts rising from the QC to a newborn. This stage begins with no individualism, and then the consciousness's GW to shower develops, up to the development of the newborn's NW to receive. This stage is mainly identified by the dominance of the consciousness over the brain while the brain is developing into a container for the consciousness. At the beginning (rising from the QC), there is no individualism: no perception of separation. The zygote is part of the mother, in her, fully connected and dependent on her, without any element of separation or self-awareness. The zygote receives all its needs and gives nothing. Up to birth, the embryo has no material perception of need and, therefore, no material related will to receive. During this stage, there is only the consciousness's GW to shower.

**Second Stage: Newborn to Teenage.** At birth, the brain is the consciousness's container and dictates behavior (Wile, 2020). The brain is developing an understanding of its position as a receiver of benevolent showering from parent(s). The consciousness's

GW to be of the image of the QC forms into a desire to shower. The brain perceives this desire as a desire to be like the parents, and the child starts to develop a GW to shower, like the parents.

To be capable of showering, one needs to own something to shower. To be capable of owning, one needs to identify self as an individual. To be able to identify self as an individual, one needs to separate self from parents. To separate and maintain separation, one needs to be independent. When helping the parents (taking care of a younger sibling, setting the table, etc.), the child exercises showering. The child owns competency and authority to help. The child develops individuality by being and identifying themselves to be the individual performing the helping activity.

To develop further and execute shower activities originated in self-ambition versus showering originated by the parents' requests, the child needs to separate from the parents. The child starts to develop a will to reduce self-necessity for the parents' showering and develop a capability to overcome own desires for the parents' showering. This stage leads to the third stage of development. A child's refusal is the child's means of developing a separation. However, during this stage, the child still enjoys the parents' showering and cannot conceive the idea of not receiving this shower.

Somewhere during childhood, the weight starts to shift from the perception that one's efforts need to be focused on changing the surroundings to fit oneself, toward the perception that one's efforts need to be focused on changing oneself to develop and adapt to fit the surroundings. This is a difficult process as one desires and struggles to reach an independent individuality and connection. The consciousness desires connection with the QC, while the brain desires connection with the material surroundings. The

consciousness's connection is through self-development and adapting, while the brain's connection is through changing the surroundings.

**Third Stage: Teenage to Adulthood.** This stage starts with realizing the need to separate and maintain a separation from the parents, a separation that is required to be independent. There is also a need to be independent to facilitate this separation. Independency means no need to receive. The teenager revolts to achieve separation because they do not wish to be dependent on receiving, especially not from their parents. The growing adolescent wishes to shower and not receive (part of the struggle to independence) and receive (part of the brain's desires to accumulate assets). This is the outcome of the combined drive of the material and nonmaterial: the consciousness's desire to be like QC and the brain's desire to be like the parents, as the brain perceives them to be fully independent, separate individuals that need nothing from others.

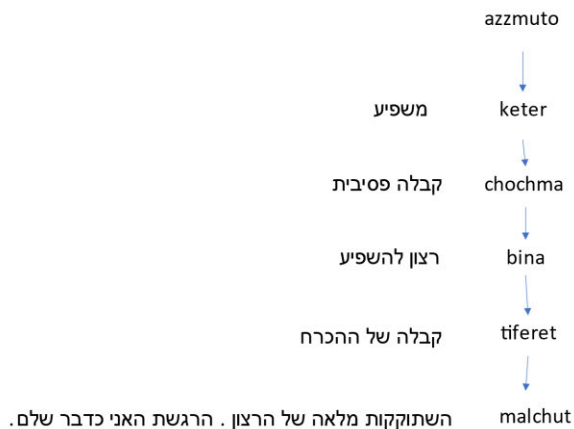
This stage's starting point is followed by the conceptual development leading to the understanding that receiving is an essential must for living. This understanding leads to consent for receiving only the minimal amount necessary. In this way, receiving, especially materialistic receiving, as the base for joy and satisfaction is gradually replaced by granting shower: shifting the joy and satisfaction from receiving to joy and satisfaction from showering. A continuation of this conduct brings about the perception that one earns the privilege of receiving.

**Fourth Stage: Adulthood Onward.** With the developed perception that one earns the privilege of receiving, one can and allows themselves to reconnect with own consciousness's memories of the infinite joy and satisfaction experienced from receiving shower from the QC, at the first stage of becoming from possibilities to actualization,

before the separation from the QC. This joy and satisfaction are tainted by the agonizing shame rising from the acknowledgment of receiving for free, therefore being unworthy of receiving that shower. Now, when one has earned the privilege to be showered, accompanied with the consciousness's memory of the original shower, one realizes that now they can receive that original shower without the previous shame. This combined realization gives rise to an infinite desire to receive that shower. At this stage, one is not only fully aware of the QC but also fully aware of the consciousness-oriented nonmaterial nature of this desire and to the appropriate significance of their material component.

This is the stage of balanced enlightenment, as material and non-material needs are recognized and accepted alike, each side in its appropriate role and form. The connection to the QC is opened to receive the shower as the receiver develops to form the appropriate vessel to receive and handle the shower. From this point on, the development is the continued development of the vessel to increase its receiving ability, accompanied by the growing ability to shower and match showering activity.



**Figure 5***Kabbalistic Presentation of the Developmental Stages*

A brief explanation of Figure 5, as appropriate for this work:

- Azzmuto, QC;
- Keter, QC showering;
- Chochma, in the light, no perception of receiving, the individual consciousness's passive acceptance of the QC showering (like a wealthy child accepting fulfillment of all needs without even asking);
- Bina, the individual consciousness's developed GW to shower;
- Tiferet, the individual consciousness's acceptance, out of necessity, of QC showering, the individual consciousness realizes that it will not exist without QC showering, the individual consciousness knows that it cannot execute its GW to shower if it does not exist, and therefore it unwillingly accepts the QC showering, yet only the minimal necessary amount required to exist; and

- Malchut, fully developed GW to shower and be showered, sensing itself to be complete.

This is the perfect progression of the developmental stages: a perfection that almost all people can testify to have not yet gained, but a perfection that everyone possesses the ability to achieve.

### *Personal Vessel*

Everyone has their own unique vessel, and success is the outcome of one's use of their vessel in the way it was intended to be used. In other words, one's vessel is the best vessel to receive the shower nuanced perfectly for that vessel. Any deviation from tuning to receive the exact nuance of shower that perfectly fits the vessel will obstruct the receiving of the shower. Everyone has free choice. One can choose to pursue the shower nuanced that fits best or pursue a different type of shower.

One's awareness of their vessel's nature is positively correlated to one's awareness of the QC. A sumo champion achieved his success by pursuing the nuanced shower that best fits his vessel, by pursuing a career as a sumo fighter. He is facilitating the receiving of an unobstructed flow of shower/energy from the QC, allowing the receiving of the optimum level of shower. From this choice, he gains satisfaction and happiness. An X-type sumo knows his place in existence and knows that being a sumo is what the QC chose him to be. This knowledge grants him peace and resiliency (Elkins, 1999) because he knows that he is bound to succeed as long as he invests in his role as a sumo wrestler. He also enjoys receiving the optimal amount and quality of energy from the QC (Elkins, 1999). Therefore, whenever facing difficulties or setbacks in his chosen

path to become the best sumo wrestler, X knows that it will be a mistake and against his own good to overturn the QC's decision to be a sumo wrestler.

While he needs to make the correct choices about his sumo career and invest in it, he has no control over the appearance of obstacles in his way nor on the final results. The QC does. He could have chosen a career as a ballerina—an "I" choice (Satinover, 2006). He could have developed to be a good dancer with enough effort and persistence, yet he will not gain satisfaction or happiness from this career. With all his efforts and investment, restricted by his deficiencies in his QC energy, resulting from not developing the appropriate vessel to receive it and using alternative and inappropriate vessels/connections to receive it, he will fail to become a ballerina.

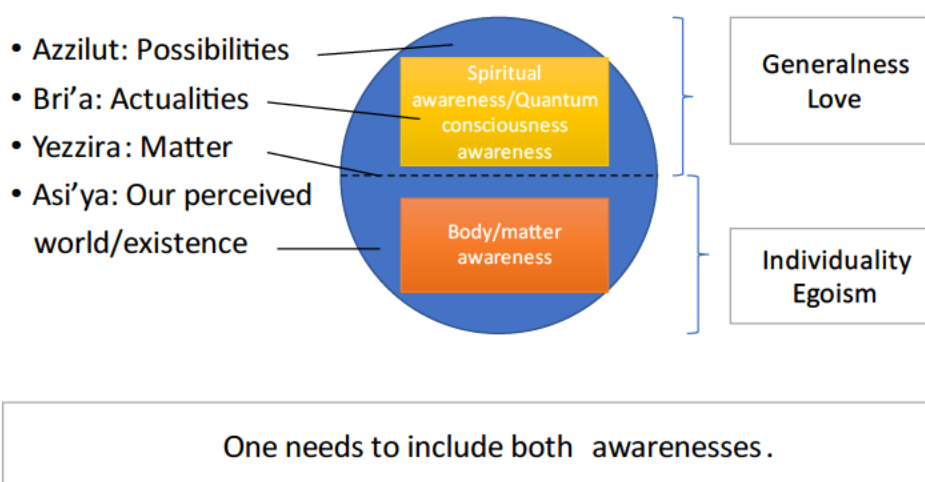
This is the case when choosing a career that does not fit one's tendencies. We all have the vessel needed to receive the QC's shower. The problem is when one wishes for and pursues the wrong goal. An "I" spends life in the midst of endless battles between their consciousness and their brain: between the consciousness's GW and the brain's NW, pursuing a course that is not their own course, building obstacles to the QC energy flow, and living a life of continuously decreasing QC energy. An "I's" brain is the winner, gaining Pyrrhic victory. All the while, "I's" life experience becomes darker and darker with each victory, experiencing a growing lack of energy, one of the prominent symptoms of depression.

"I" needs to develop an awareness to own consciousness and then develop that consciousness. GW is consciousness's driving force, while NW is "I's" driving force. Amidst the "I" being driven by NW (I need/I want), "I" cannot develop awareness to consciousness. "I's" focus and center of life is the self, while the consciousness's focus

and center is the QC. “T” is particular and self-oriented, while consciousness is general oriented. The consciousness’s awareness is completely different from “T’s” awareness, as if they live in different worlds. “T” needs to create a common space where the “T”-world and the consciousness-world can join and create a congruent existence (see Figure 6).

**Figure 6**

*Human Being’s Awareness*



**Development**

The common perception of positive development and progression is of a linear, upward/improvement process. In the developmental stages, the appropriate process is of interchanging movement upward and downward. Working on a certain quality fits the conception of a linear, upward movement. At a certain point, one will either complete the work on this quality or fall from the achieved level. In both cases, the appropriate behavior will be to start over again. In both cases, what was achieved remains. In a way, it is like someone building a staircase. They will build a few stairs and then use those

stairs to stand on to build higher stairs at heights that they could not reach before. During this process, they will have to go down to pick up a stair to continue building upward. Another example is creating a power line: One will first erect a pole, then climb up to connect the wire, and after that go down and start all over with the next pole. One making home improvements needs to give away something to be able to improve: An existing wall cover needs to be taken away to allow for applying a new cover.

“I” needs to reduce the occupancy of their space to create a vacant space for the consciousness. To accomplish this, they will have to give up some of themselves. This can be done by giving up their pride. Developing the conception that what “I” wants is meaningless, my pleasures are meaningless, and coming to and pondering the outcome that my existence is meaningless. Meaningless occupies less space than meaningful. Reaching this point, “I” vacates space, and now the consciousness can join this space with “I” (see Figure 6).

To create awareness to the other, one needs to listen. A self-perception of being meaningless is a great contributor to facilitating higher-quality listening. The quality level of a listener positively correlates with the level of focus given to the other and negatively correlates with the level of attention given to own self’s ideas and opinions. However, one can listen only if there is a one to listen: The listener must have a self-value. Meaningless equals nothing, and a “nothing” cannot listen.

The conception of being meaningless is the peak of the process of creating space for the consciousness. Now, from this peak, one needs to go back down to develop self-worth. However, this self-worth will be developed from, and with relation to, the meaningless conception. The pinnacle of this progression will be a conception of self-

worth that equals the actual real self-worth, combined with the realization of the meaningless value of oneself by itself for itself. One going through this development will start going up toward a conception of meaninglessness, then, as a more developed person, go down to an individual egoistic self-value to then go up again through the development of elevating the individual self-value to a general self-value.

An example of this is a professor that perceives that they are the best that has ever been, well above and beyond everyone else. They will consider themselves to be the only one worthy of any attention and will therefore remain unaware of all the other professionals in their field. At a certain point, they will realize that they do not receive the respect they are entitled to, in their own opinion, and that they are missing developments in their field. This realization is like the creation of space for the consciousness. They realize that other professors know things they do not; the other professors' knowledge is greater, outdating their knowledge. This realization is like obtaining the perception of being meaningless. They then realize that they need to listen to the other professors, but why would the other professors speak to someone like them, being so outdated and meaningless in the field? Pondering their current perception, they realize that they remain talented and can contribute to the field if they cooperate with the other professors. This realization is the development of a realistic self-value.

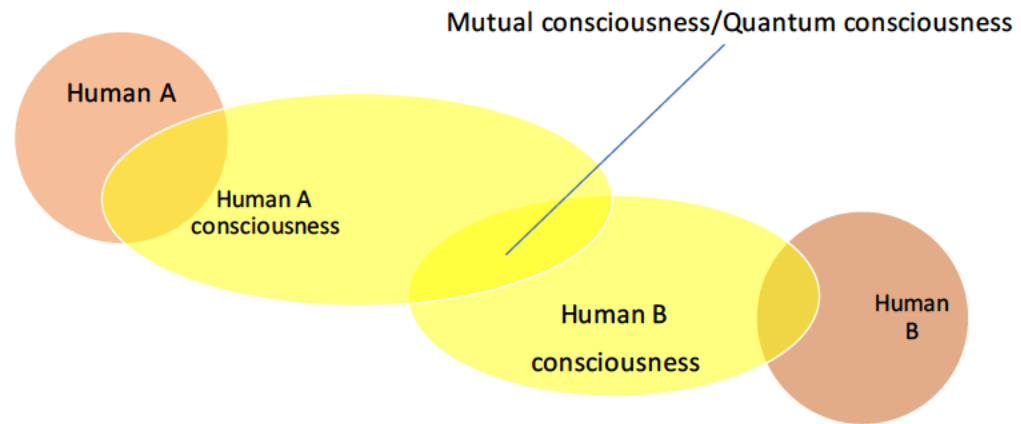
### ***Connection***

Consciousnesses are naturally connected to the QC. A consciousness is not a separated entity (Sales, 2007). Therefore, while being a distinct entity, a consciousness is not a separate entity. This nature and connection are general. The QC gives existence/life to consciousnesses.

Body/matter has a separated individuality and does not have a direct connection to the QC. The consciousness gives life to the body. Without consciousness, the body is dead. Without consciousness, the body's separated nature of individuality will increase. The body continues to separate into more and more individual substances to the point that there is no connection between any of the different and separated individual substances. The body decomposes to its basic chemical elements, ceasing to exist as a body.

Separated individuality is practically meaningless. For example, one separated, individual pixel on a screen is practically meaningless, as it derives its meaning from being part of and connected to the general mass of pixels that present a meaningful image. However, an unorganized mass of random pixels does not represent anything.

General by itself is not visible. Like a picture without pixels; a meaningless white surface. So, too, is a consciousness without a body to contain it. A consciousness's existence can only be revealed through the body. The individual presents the general (the consciousness). In a perfect world, all the bodies will be connected through each one's consciousness (see Figure 7). In such a state, they will all come together to compose a perfect "picture"—perfect harmonious life. On the opposite, an individual separated body is, by essence, dead. Without a connection to the rest of humanity, the individual separated body runs like a hamster running nowhere on its wheel in its cage. Regardless of the amount of energy the hamster invests into its running, it will not influence the results or improve its position. This is why the connection to the general, which can be done only by the consciousness, is vital.

**Figure 7***Quantum and Individual Consciousness Entanglement*

This is why “I” type humans are essentially dead. By essence, they do not move, just like the hamster. No movement is one of the identifications of death. It is no wonder why they are so susceptible to negative feelings such as despair, anxiety, and depression. The brain perceives its existence to be a separated individuality. Therefore, it perceives all needs to be for its self-satisfaction. The person needs to intertwine this perception with the consciousness’s perception without losing the brain’s perception. One needs to lose their brain perception to gain consciousness perception and then return the brain perception without losing the consciousness perception.



## **Method**

### **Research Design**

This research employed Life Story Methodology: Qualitative, a personality method developed by Dan McAdams (B. Olson, personal communication, March 2021). Stories are critical to one's identity. The goal was to obtain narratives from the whole life story to better understand the psychology of the person. The assumption of the Life Story Methodology is that a story is not directly equivalent to a qualitative method. Stories, attitudes, values, perceptions, and descriptions can all be different. All methods can be equally useful for different purposes, and there are many ways to mix them.

In this research, the data collection was idiographic, looking across each participant's life, while the data process was monothetic. Different fields (psychology, quantum mechanics, and Kabbalah) were integrated for the data collection, process, and explanation, and together support the research hypothesis. Interpretive work was used for triangulation toward the truth. The goal was to understand and to reach the truth within normative conventions of science while avoiding getting stuck within them.

### ***Subjects***

The nature of the study determines that the appropriate subject population was comprised of people with a relatively developed awareness of the QC. A Kollel is a gathering of scholars for full-time study, and Kollel students should represent a population with a highly developed awareness of the QC.

The final subject sample consisted of five people with Kollel experience, or similar educational experience, in the present and/or past. All participants were orthodox Jewish men, 30 years old or older, married with children, with a high level of

education—all typical Kolloid student demographics. Income varied from low to midhigh. The sample's representativeness to people with a high QC awareness in the broader populations should be high. Considering that the percentage of people with high QC awareness in the broader populations should be low, the sample's representativeness to broader populations should be low.

### ***Instrumentation***

Life Story Methodology is based on life story interviews. Life story interviews allowed for a thorough look into the participants to collect and analyze the data and the variables needed for this research. They also allowed for a better understanding of the participants' perception and understanding of QC awareness.

Life story interviews were used to collect data. Each participant was asked to share their life story following initial instructions: Talk about high, low, and turning points; childhood, adolescent, adult, and future experiences; and reflections, other episodes, alternatives, and beliefs, including context, emotions, who was there, when did it happen, and what does it mean to who you are today? The Life Story Interview Questionnaire is presented in Appendix C.

### ***Process***

I conducted an extensive literature review of relevant material from all of the involved fields: psychology, quantum mechanics, and Kabbalah. From this material, I composed my research question and hypothesis. It was decided that Life Story Methodology would be an appropriate choice to prove my hypothesis, and a narrative of the interview was created. Permission to conduct the investigation was then secured from the institution (see Appendix G).

Next, participants needed to be found. I published my need for volunteers at a Kollèl and received candidate responses, both directly from candidates as well as from a representative who agreed to help (see Appendix A). I then chose participants who best matched the ideal participant. My first contact with the participants was after they expressed interest in taking part in the research. All of the participants were interviewed, and the interviews were conducted at the participant's location of choice.

The information from the interviews was compared to the research question and hypothesis, and supporting data.

### ***Methodological Assumptions***

I aimed to understand QC awareness and define it and its influence on one's life and mental resiliency from the perspective of the one experiencing it. I believe that interviewing for data generation is an effective and useful way to achieve my aim. Considering that each person is unique and identical to no one, each person owns different perspectives, values, attitudes, descriptions, and stories. Truth is relative and depends on the individual and society, as well as a worldview that matches the constructivist worldview. This makes the constructivist approach a natural choice. Triangulation was needed to find and document the different perspectives and was also needed as a measure for validity.

The heterogeneity described in the above paragraph and my use of three different fields—psychology, quantum mechanics and Kabbalah—required a less constricted binding to scientific stereotypes and a more interpretive work. A strict confinement to normative conventions of science would become an obstacle in reaching the goal to understand, to reach truth. “The important thing is to understand the participants’

reconstruction of the narratives, their emotions, the themes they bring up, not just the event and how it may or may not have actually happened” (B. Olson, personal communication, March 2021). Life Story Methodology, with its flexible nature using a life story interview, was an adequate and appropriate instrument for this research.

### **Data Processing and Analysis**

Data were collected from archival research and experimental research. Data from the experimental research part were collected by using a life story interview followed by content analysis. The idiographic approach was used to examine and learn each participant's life story. The nomothetic approach was used to aggregate across participants and integrate with archive data for the development of the theory. Data from each participant were analyzed with consideration to the participant's background and affiliation.

The development of this research theory was based on rigorous archival research from different resources, including psychology, quantum mechanics, and Kabbalah, written by leading experts in each area. This part of the research supports the research hypothesis.

Data collected from the experimental part of this research and the processing of these data support the research hypothesis. This support is enhanced by the fact that each participant has a different socioeconomic status (SES) and background, yet the outcome of the data and data processed from each one, using the Life Story Methodology, aligns with the constructivist view and supports the research hypothesis.

I recorded and transcribed each interview, and then read each transcription multiple times during the process of integrating relevant data into the analysis and

understanding of the research development.

The unit of analysis was each question's response in relation to the other responses that influenced each other, sometimes in relation to the whole interview. The important point was to understand the participants' reconstruction of the narratives, their emotions, and the themes they brought up.

Measured variables included QC awareness, X's attitude/personality, and both the QC's awareness and X's attitude in relation to depression and/or experiencing loneliness. Data processing and analysis was done by finding the variables in each participant's story and matching the found variables with my description of the variables.

## **Results and Discussion**

### **Results of Interviews**

Each interviewee expressed his own perception of the QC, using terms corresponding to terms relating to the QC as presented in this paper. All of the statements came from the interviewees' own life experiences and own points of view to their relationship with them: the way they influence them, the way they use them to develop their own personality, the way they perceive and interpret existence around themselves and their own life, and the relationships between them. While there were many commonly held beliefs and similar statements, I have noted only a few specific locations as examples for each concept. The interviewees will be referred to as A, B, C, D, and E.

Based on the questions and responses from the interviewees, five main themes were shared: QC awareness, the purpose of one's own life, overcoming challenges, connection with others, and measuring the value of material assets.

#### ***QC Awareness***

A general awareness of the QC can be subcategorized into crediting the QC for the existence of all, the negative results of a disconnection to the QC, pleasure that comes with connection, and an X's connection.

#### ***Existence of All***

QC is the base for everything that exists, giving rise to and sustaining animate and inanimate alike. Interviewee E made note of this when acknowledging that even objects at the mineral level are connected to infiniteness:

...The creator is infinite, and he created a finite creation...let's just talk now about the vegetable, animal, and human kingdoms, and we'll leave out for the

moment the mineral kingdom, although that's a kingdom too, and is connected to the reproduction and continuousness and the infiniteness... (24, 26)

### *Disconnection to the QC*

The interviewees shared a belief that negative feelings and emotions lower one's QC awareness. When Interviewee C was asked the following question—"So, when you are angry...how connected do you feel to the quantum consciousness?"—his response was, "...Less, you're less, you're more isolated when you're angry, sad, depressed, tired, and in a person's low points they're more disconnected from the quantum consciousness" (281). Similarly, Interviewee B responded, "If I get agitated or angry or upset, I will have severed my connection with quantum consciousness" (203).

A disconnection to the QC is viewed as damaging. Interviewee E noted, "Depression is a hindrance in practice...bitterness and regret over a depression, that's just a way to drag the person down" (160). When Interviewee D was asked about the outcome of a person's perception of disconnection to the QC, he responded:

The conclusion that they would have to reach is that they have no support, except themselves, which is a highly frightening thought...if a person feels that nothing is important other than themselves, he will at some point come to a dead end. (131)

When relating a low-point experience in his life and how connected he felt with the QC at that time, Interviewee D expressed feeling distant:

I was a dysfunctional human being for about six months afterwards and my recollection of it is blank as a person...I felt I had compromised my mission, I felt very rejected. You have this feeling that you're on a mission from the quantum

consciousness, and then you feel that you've blown the mission and that it's your own...fault. So you feel terrible. (63)

### *QC Awareness and Positive Feelings*

The interviewees explained QC and consciousness awareness as the causation of positive feelings. QC is the source of the highest pleasure, and the degree of that pleasure depends on the quality of QC connection. Interviewee D set out to find the source of his emotional pleasure to be able to have constant access to it:

I figured out at some point that much more important than experiencing feelings was finding out what the origin is, the connection, the origin. I was always a very logical thinker. To me that was logical, because I got to experience, and yeah, you go experience it, but you never know when it will end. And then you don't know how to get it back because you don't know where it came from...Explore the origins find out where it comes from and then even if it takes a little longer but then you'll have constant access, permanent access, so that drove decisions to find out where the pleasurable feelings come from. (86)

There is an ability to distinguish between the satisfaction from and quality of brain-derived accomplishments versus consciousness-derived accomplishment.

"...Helping people and being involved, those are feelings that you can't compare to a moment of excitement. Yeah. You drive a Corvette and then you get used to it. It is not long lasting" (C139). When Interviewee C was asked what would give him more pleasure, learning Torah or participating in an enjoyable leisure activity, he answered, "Torah is infinite and when we learn and we broaden our minds, nothing can compare to that joy" (225).



When asked what a future of a higher connection would be like, Interviewee D responded, “I could see...the resolution of all the conflict I have had, all the emotional conflicts I have had...and I’m able to experience the high that I was once excited about on an ongoing basis” (79).

### *X Awareness*

All five interviewees can be described as being closer to X on the “I”–X spectrum of personality: having a relatively high level of conscious awareness and connection to the QC. They are aware of the QC’s existence, and they consciously develop this awareness by interacting with the QC and understanding the outcomes of these interactions. When Interviewee D was asked the following question—“How did your early understanding of QC change or evolve over time?”—he answered:

It mostly evolved by a combination of my own studies. Particularly those which expanded my analytical ability, because the more that I would study and see how things interact with each other, that would increase my understanding of how QC would interact with reality. (27)

Interviewee B’s view of existence is as follows:

...The quantum consciousness is basically in control, as far as I’m concerned, of this world. Right. We are all connected. Therefore, there is a reason that everything happens...and I don’t have that much control over what happens as well. The only thing I have control over is my reaction to it. (193)

When Interviewee A was asked to imagine a future with a higher level of QC awareness and what that would be like, his response was, “I would love to get to a point where I’m able to just not be concerned about things, not be worried about things” (227).

### ***Purpose of One's Own Life***

The participants view their lives as going along a tailor-made path. They are focused on what they are supposed to do, their purpose for being here, and are not focused on trying to take anyone else's life mission. "I don't know what [QC's] ultimate plan is, but I know there's a plan" (C167).

### ***Own Purpose for Being***

All of the participants strive to better their connections to the QC, and one way to do this is to perfect their role in this world and fulfill their purpose in life. This is supported by statements like, "Let's do it, let's do what we were born to do" (B113). There is a drive to be in touch with reality, to understand where the drive is coming from: "One has to work on oneself not to be just mental, but then that takes tapping into what's really going on here. Who are you? Who is the person and where's the judgment coming from?" (E33).

There is a feeling of satisfaction with their place and value in the world, with no need to invade another's place in order to fortify own value. "To the world...I believe we're all connected, and part of the plan. Right...if I'm creating something, a movie, a book, everybody plays a part. The pen is part of the scene. It has a purpose" (C176).

Interviewee A explained further:

You know it's the sense of...we're not in charge. It's not up to me. I mean, my job is up to me. My role is up to me. But as long as I know that I'm doing what I need to do, it will happen. How, I don't know. (253)

### ***Not Taking Anyone Else's Place***

There is a clear sense that everyone is given their own struggles to overcome,

each person has their own unique role, and this distinction is the reason for QC to actualize that possibility. Interviewee E stated:

...Somebody struggles with something, that's what he's put out to do, that's the...work, the work for them is what's tough for them, for everybody's created with a struggle. So, what's a struggle for one is easy for another, but that other one has to struggled with something else that might be easy for you, may not be easy for you, but et cetera, et cetera, everybody's unique. The mere fact that somebody was born is proof that God wants them here and we have a mission here. (49)

### ***Overcoming Challenges***

All the interviewees believe that there is a reason for everything that happens. There are no coincidences or random events in life, including low points, and QC awareness and connectedness were the common threads to finding ways to cope and eventually overcome the challenges. All the interviewees were asked to describe a low point in their lives and how they coped with the challenges.

### ***Low Point***

When asked to find an example from his past when he did have a low point, Interviewee E provided an example of mourning: "The saddest days were when the Rebbe passed away, when my mother passed away...losses like that" (107). Interviewee A provided an explanation also shared by others:

The worst I ever feel is always when I feel like I'm not doing what I ought to be doing. And usually it's, it's a question of what's right versus what's comfortable, what's lasting and meaningful versus what is, you know, temporary and

expedient and I'm always at my lowest when I feel like I've failed that test. (92)

When asked how being at a low point affects their level of QC awareness, the participants shared the view of using the QC to overcome low points, and all agreed that after overcoming the challenge, their connection to the QC was enhanced. "I think maybe it probably strengthened. Definitely strengthened" (E120). Interviewee C described personal relationship conflicts as being his low point and explained how the QC helped him overcome this challenge:

...It helps me get out of a low point...you know, recentering and thinking, "Hey, wait a second what are you doing here?" It takes me out of a low point because it takes me out of my...selfishness that takes me out of my own box and it lifts me out... (273)

### ***QC Being Benevolent and Always Positive***

The QC is believed to be benevolent, always having a positive influence. "To me, quantum consciousness was a benevolent positive consciousness who was...aiming to give me the greatest pleasure and benefit" (D52). Holding this belief, low points are viewed as challenges to overcome, not necessarily as something negative, as stated by Interviewee E:

At this point in my life, I strive to not have any low points, because no matter what comes, it shouldn't be low, to understand that it is there for something. The reason it is happening, there may be challenges struggles, obstacles, all the time, and I work very hard, like everyone I believe should, to be in control of "what is a very good day?" ...Even if I have many challenges, and many disappointments, or anything I may not be happy about it. (104)

### *Connection to Others*

An aspect that all of the interviewees shared was the firmly held belief of being connected with others and to the QC, and how that influences their interpersonal relationships.

### *Being Connected with Others*

The participants shared the belief that no one can be alone: All are connected with each other and connected with the QC. When asked if anyone can ever be alone, Interviewee E explained why this is impossible:

Ultimately, they are not alone anyway because God is with them, the world is with them. They're involved with others, no matter what...even if they go to Montana in a forest and a little cabin, they are not alone...because there's a squirrel, there's other things...So they are part of the ecosystem... Who are they with? Their creator, who is always with them no matter what. (184)

Feeling connected to everyone generates a desire to wish the best to all. "They're also walking around and created in God's image...that every person has a consciousness and has an awareness...I never want to see anybody suffer. I would like to see everybody happy" (C172). Participants were also aware of the ways these connections could bring about empathy. Interviewee E stated:

For instance, being kind and proper and nonjudgmental...and learn how to not laugh at something that commonly teenagers would be laughing at...to be compassionate and helpful...realizing that every person has their struggle with their own life. (48)

Interviewee E clearly shows a healthy compassion for youth that reflects an empathy consistent with a QC mindset.

There is a connection that intertwines all that exists, to its smallest components, and from that comes caring for all. For instance, Interviewee C explained how he once helped an injured bird. He stated:

Picked up a bird...showed some care...it's a creature, that has feelings and pain. I don't want it to have pain. I can better the world...Do I have anything in common with the bird? ...Feelings. I have feelings, empathetic, feeling, you know, being able to put yourself into somebody else's position. Empathy is a very important thing. (209)

### ***Will to Give***

The participants expressed the benefits of giving and the positive effects for themselves, not just for the recipient. This comes from the connection that all consciousnesses have with each other, so benefitting one is actually benefitting the whole. Interviewee C shared a story of how, as a teenager, he had committed to helping a community member on a regular, ongoing basis and of the pleasure he receives from this event even to this day when he sees members of that family: "I remember a great sense of a need, a push to help him and to...just help him" (78). Fast forward 20 years later, and you see that person and they're wishing you so much well" (104).

### ***Love and Marriage***

All of the participants have been married for several years. They understand the benevolent nature of the QC and the QC's desire to give them opportunities for pleasure and fulfillment. The more personal the relationship, the more intense the feelings

become. When discussing their marriages, some described them as being one of their great struggles in life, but also of being the subject of the highest points in life. “High points always had to do with...the opposite sex...an awareness that the world contained this incredible concept of two sexes, being able to merge and unite into one, which to me was just a fascinating...I wanted part of it” (D47).

While the physical aspects of marital relationships are seen as a source of pleasure and meant to be enjoyed, the focus of the relationship is on a deeper level, on the level of a deep, personal connection. Such an intense connection strengthens not only the relationship between the couple but also the relationship with the QC, as all are connected. Interviewee E noted, “It’s a much deeper part of the union than the sexual aspect. Although the sexual aspect is certainly central and fundamental and should be... it’s looking at the greater focus of how you build your home” (88).

Interviewee C suggested that interpersonal relationships of this nature reflect the overall quality of the person’s connection to all of existence:

Okay, so in a relationship between me and my wife, let’s say, that is a quantum consciousness...I mean if it might be paradoxical or oxymoronic to say that quantum consciousness is everything, if you’re just defining it opposed to one person, but I think...it’s a paradigm for everything else. And it’s a microcosm... of the quantum consciousness because it’s a very...let’s see, what’s a good word...like a hot box of quantum consciousness, you know, just in a day-to-day relationship. Right? I’m here. You’re there. We’re separate beings, but if we’re talking about between a man and a woman relationship, there can’t be more different, yet you’re supposed to create harmony there...So I think that’s a good

place to work on...how you are with the rest of the world. Because if you're not harmonious with this person, then the rest might be fake. (261)

***Measuring Value Based on Material Assets***

All interviewees, each at his own level, acknowledged the necessity of material while explaining the virtue of the balance between consciousness and matter, stressing that material is not the essence but rather that a combined awareness of the consciousness and material produces positive feelings. "I had nice stuff but...it wasn't...the focus" (C28). When Interviewee D was asked if he planned to "abandon any efforts that have to do with materialistic issues," he replied:

Of course not. I know that you have to support yourself and keep yourself...in a reasonable state of material well-being, just to be able to continue the mission. Even if main goal is the mission, I know full well if I abandon my material side, I would not be able to accomplish the mission anyway. So clearly there had to be an effort placed some emphasis on maintaining its material. (116)

The interviewees possess a sensitivity to the negative nature of giving material a value by itself and the negativity in relying on material as a measurement of one's value, quality, and success. "...Status shouldn't be something you go after...it's okay to want nice things but not...so, somebody should see" (C112). When Interviewee D was asked how to define a limit for the correct amount of material, he replied that this is not simple:

So you know it's like, that's the work in progress that I described to you. I'm working on trying to figure that out... You have to enable the material values that you seek to be defined not by the material world. If the material values are defined by the spiritual side, then you're okay... Whether the spiritual side is



saying stay away from material or whether it's saying incorporate them, either one. (180)

### **God and QC Similarities**

For these participants, the terms QC and God were seemingly used interchangeably. When asked, "...When you say, 'God' what do you mean?" Interviewee E responded:

The creator of heaven and earth, the Almighty who's not limited by any limitation (37)... Not having any better terminology for this source or origin of quantum consciousness...I just...called God and even though it was not a developed idea, it was the term to use to make reference to it. (97)

The seeming similarities between the terms God and QC can lead to the mistaken conclusion that God and QC are interchangeable terms for the same thing. This misperception can result in a reader misunderstanding this paper to be religion-based. While there are religious aspects to my work, the focus is on the QC as defined by science. Focusing on the common connection between all humans makes this material accessible to all, not being limited to a particular belief.

All religions with a God will define the term slightly differently based on their held beliefs. In Judaism, there is not a name for God, but rather many descriptive terms, each with its own definition and use. God is something that does not have any matching term in Hebrew. This is similar to the number of words the Inuits have for ice. To say that QC is God is too limiting in the Hebrew language. Any attempt to find a similarity will be met with the prerequisite of defining and clarifying the specific name to be used. Such action will beg the question, why this particular name and not another? Additionally,

assuming the answer to this question will be found, and then some similarities will be found too, they will be similarities limited to the specific meaning that was chosen.

Any seeming similarities in this paper, including interviewees' expressions, are the outcome of the need to explain and talk about a subject on which there are no words to describe or speak directly. Physicists agree that the basis for quantum physics is out of this world. Some call it QC, while some call it quantum energy. Some conclude that it is out of the physical realm and therefore is to be ignored.

There are similarities in the way some talk about God. These similarities come from superficial understandings and are limited by language. There are obvious difficulties when someone of higher learning tries to explain the concepts to the average person. Wolf eloquently explained this idea in *Dr. Quantum Visits Flatland* (Whatthebleep?, 2014), where an entity from the three-dimensional world visits a two-dimensional world. It is hard for the entities in the two-dimensional world to understand the difference between a ball and a cone, as both would leave the same circular mark on their world. Even when there is some understanding of another dimension, they lack the vocabulary to explain it.

The most accurate way to understand the seeming similarities expressed in this paper will be to understand them to be expressions of what seems to be the way that QC and God reveal themselves in this realm. Another way to explain it will be that God is not finite, and quantum energy is infinite. Finite cannot explain, nor can it understand infinite. This is why science cannot explain quantum energy. Some scientists chose to deal with this inability by declaring that it is out of the realm of science and therefore not for scientists to deal with: a choice constituting the base to dismiss the QC concept. In

other words, the holders of this choice believe in the idea of “what I cannot see does not exist, and even more so if I cannot conceptualize it.”

An additional aspect to consider is that Kabbalistic teachings contain concepts and vocabulary that attempt to explain these worlds. The interviewees, some more than others, are familiar with the Kabbalistic world. In an attempt to express themselves to an audience not familiar with their world, they use the name God in a way that can create the wrong perception of seeming similarities between QC and God. In a way, this is similar to a professional excluding jargon and simplifying concepts when communicating with others.

### **Further Discussion**

History has shown that humanity always perceives itself to be the center. This is the “I” perception. History has also demonstrated that science continues to reject this perception: Earth is not the center of the universe. Complex and diverse life was here far before humanity. The human brain is not one unified center; rather, it is split into two. Humanity’s biomass is much less than the biomass of insects and plants. It appears that people’s understanding of reality is false and egocentrically based. Why is people’s perception of reality as being the center of existence not also false and egocentrically based? It is a fact that matter composes less than 5% of reality, and that is if one considers the space between the atom’s components to be material, otherwise it would be even less because most of an atom is empty space (NASA, n.d.). What then is the confidence level of the perception that only what one sees exists, and that which one cannot see or measure does not exist? Additionally, how can the Big Bang, a finite existence, come from nothing (no time, no space before the Big Bang)?

Quantum physics explains that quantum energy (waves) gives rise to all matter (particles). One quantum physics approach explains that there is no existence without an observer to observe it (One Stop Self-Reformation, 2014). Some quantum physicists have posited that quantum energy is a QC that observes and, by that observation, creates and maintains existence. All existence contains quantum energy: There is no existence without quantum energy. QC is the quantum energy that is the base that gives rise to all.

Kabbalah explains that Infinite Light (quantum energy, energy waves) gives rise to all existence (matter/particles). Kabbalah states that there is no existence without this light. This light is not random and can be understood to have a consciousness (QC). Kabbalah explains that this light is life, and its absence is death. In other words, Infinite Light (QC) is the base that gives rise to all. All existence contains light (quantum energy), and there is no existence without light (quantum energy). A human consciousness is light from, and connected to, the Infinite Light. Distractions of the connection of the Infinite Light to the light (consciousness), and distractions of the connection of the light to the brain, disturb a human's well-being and mental health. Minimizing these connection distractions will minimize the distractions to well-being and mental health. As an example, the light of a candle is connected to the candle, but is not actually part of it. The candle is defined as material, while fire is not. The fire cannot exist without a candle, and the whole purpose of the existence of the candle, which is seemingly much bigger than the fire, is to facilitate the fire. Looking at the candle, one can see how the fire is constantly trying to get higher yet cannot disconnect from the candle. So, too, does the consciousness (light) continually try to get higher but is unable to disconnect from the body. Disturbing the connection between the candle and fire—for

example, applying water to the wick—will disturb the connection between the candle and the light and be seen as a distraction in the light itself.

Loneliness is one of the most prominent factors in depression (Erzen & Çikrikci, 2018). One who is aware of their own consciousness's (light's) personal connection to the Infinite Light and, through this, to all other consciousnesses (lights), knows that loneliness is a misperception of reality. This knowledge enhances resiliency to depression.

### *Summary*

- All participants presented various levels of QC awareness. All participants were on the X side of the spectrum of X-“I” type of consciousness. All participants were convinced that they could never be alone, a conviction which came from their QC awareness and predominantly X type of consciousness.
- Results support my assumption that QC awareness negatively correlates with one's perception of loneliness. I presented and defined the type “I” consciousness. These presentations and definitions show that the answer to the research question, the relationship between depression and one's position on the X-“I” consciousness spectrum, is that depressive symptoms negatively correlate to X's and positively correlate to “I's” place on the spectrum. Combining the data on type “I” and type X and the results from interviews with X-oriented participants supports the research hypothesis stating that the severity of depressive symptoms positively correlates with a type “I” state of consciousness, and movement toward type X can increase resiliency to depression.

### ***Limitations***

The research goal was to support my hypothesis about the QC awareness effect against depression. This effect needed to be tested on people who possess QC awareness. Time, financial, and ethical restrictions demanded recruiting participants from a population estimated to have the highest probability and level of QC awareness, and from the population with which I had the highest level of cooperation. These requirements and restrictions limited the participant population to a small population that generally does not represent the general population.

The characteristics and small size of the population from which the participants came, as well as the small number of participants, do not create strong factors to enhance the credibility of the field research.

Life Story Methodology possesses limitations to fact-checking of a personal story, including the possibility that participants revealed only details that they wished to, possibly hiding information or stating what they think I wanted to hear.

### **Treatment Method**

#### ***Practical Implication – Therapy***

Based on the theory presented in this paper, depression is the outcome of disruptions of reception of the energy flow from the QC to the individual, the absence or deficiency of awareness to the QC, and the connection of the individual to the QC and all other consciousnesses. A therapy method based on this theory will start a process of reducing the energy reception disruptions by developing the client's awareness to the QC and the client's connection to the QC and all other consciousnesses.

The absence or deficiency of awareness to the QC and the connection of the individual to the QC and all other consciousnesses is the outcome of deficiencies in the developmental stages process (see above *Developmental Stages*, p. 44). Typically, deficiency in a developmental stage will not stop one from developing onward from one stage to the next. However, a deficiency in a previous stage will disrupt the development and quality of the next stage. Such a disruption produces an accumulating negative effect on one's awareness to the QC and the connection of the individual to the QC and to all other consciousnesses, working against the connection. The strength of this negative effect is positively correlated with the earlier occurrence of its appearance on the timeline of development—both in the location of that stage and the location within that stage.

The therapy process will help the client identify and develop an awareness of their vessel's nature. The identification and development are needed considering the impact the quality of the vessel has on one's welfare (see above *Personal Vessel*, p. 49). While a detailed model is not within the limits of this paper, the basic outline is below.

### ***Therapy Goal***

The goal is to develop an awareness of the QC, and an awareness to the linkage between the QC and the individual.

### ***Two Options to Materialize the Goal***

1. Regain the awareness of the QC without awareness of the connection with it. The awareness will reduce the perception of being alone and help one to understand their role in this world. Understanding this role will be the foundation to develop practical ways to fulfill the role. Using those ways will bring one closer to fulfilling their role and developing the potential to fulfill it. Advancing closer by

itself will promote feelings of peace and satisfaction. Fulfillment will grant a higher level of feelings of peace and satisfaction.

2. Regain the awareness of the QC and awareness of the connection with it. The connection will reduce the perception of being alone, possibly even eliminating it. Continuing the process of strengthening the awareness of the connection to the QC will improve its quality. The quality of the connection determines the extent of the ability to receive the complete, perfect, endless giving of the QC, a receiving that produces a sense of fulfillment, satisfaction, and happiness.

***Proposed Outline of Treatment Method***

1. Look into the consciousness's developmental stages.
2. Find interruptions in the developmental stages—one stage at a time.
3. Find the reasons for the interruptions—one stage at a time.
4. Understand the reasons for the interruptions and process them—one stage at a time.
5. Understand the interruption, learn how to develop the interrupted part of the development to eliminate this interruption's effect, and proceed to do so.
6. Proceed to the next consciousness developmental stage and repeat the above therapy process.
7. Continue until the client's symptoms improve to the level that they do not constitute a significant distress or impairment of personal functioning to the client, and the client becomes able to continue this therapeutic process independently.



*Theoretical Background: The Consciousness's Developmental Stages*

**Prezygotic.** Individual consciousness transfers from possibility to actuality, becoming an individual consciousness, fully connected to the QC and fully aware of it. The consciousness is the observer, engulfed by the QC, who receives all needs and gives nothing in return. The consciousness, coming from the benevolent QC and being a reflection of it, feels shame from just receiving and wishes to give.

**Prenatal.** The consciousness is fully connected to the QC. At the same time, the brain develops to become the location of the consciousness. During this process, the brain becomes the observer and the consciousness becomes the observed. The fetus is an integrated part of the mother, has no self-awareness, and is oblivious to its defined separate consciousness. All of its needs are constantly met; it has no sense of deficiencies and no drive or ambitions.

**Newborn.** All needs are no longer constantly met, the brain is in control, and a sense of deficiencies is developing. The newborn's awareness of the QC is suppressed by the overwhelming priority to maintain a constant fulfillment of all needs. Receiving is the only desire at this stage, with no conception of giving.

**Childhood.** Developing an awareness of and appreciation for the caretaker. The child wishes to be like the caretaker, as the child perceives the caretaker to be. The child desires to give, like the giving caretaker. The child wishes to develop a self-identity and struggles to overcome the automatic desire to receive in order to exist, struggles to loosen the total dependency on the caretaker. The child develops their own perception of self and wishes to do things differently to develop a different and independent identity. The child develops an objection to automatic acceptance of the caregiver's requests and

required behaviors, develops a desire to overcome the absolute need to receive from the caregiver, and develops the wish to not be an absolute receiver. Rejecting the pleasure from taking allows the development of pleasure from giving.

**Teenager.** Wishes to give and wishes for total independence. The consciousness's wish is to receive nothing and is manifested in the struggle to lose all dependency on parents and gain total freedom from their authority. This struggle can present as not receiving support (total independence) and not being under authority. The teenager perceives the ability to be totally free from the need to receive as the ultimate independence and peak of development. The realization that it is impossible to live without receiving gradually comes: The self will die with a total lack of receiving. When done perfectly (X scenario), this realization process will produce the acceptance to receive. Yet, at this stage, is the desire to receive only the minimum needed to stay alive. This minimal acceptance stimulates the desire to receive again the complete, perfect, endless giving of the QC.

When the realization process drifts away from perfection ("I" scenario), when the brain overruns the consciousness's influence, the teenager will develop the wish for independence and freedom together with a continuing growing desire for receiving. This direction of process can give no satisfaction. The teenage will react to the elusive satisfaction with a growing desire to receive more. This desire will be accompanied by ever-growing demands to receive more, first from parents and, with time, from other people. If the demands are not fully met or cannot be voiced, they will produce feelings of deprivation. Awareness of the QC can be developed during this stage.

**Adulthood.** One gives up the wish to give while receiving nothing. There is a desire to receive again the complete, perfect, endless giving of the QC. However, there is no awareness of the QC at this stage (“I” scenario). The individual perceives self as a complete, independent, self-individual. Therefore, the individual perceives this desire to be for what the individual is aware of, such as material possessions, respect, and so forth, and will dedicate their own life to pursuing these subjects. Considering that these subjects are not the real subjects of their desire to receive, it is obvious that the desire to receive will never be satisfied. At the most, the materialistic desires will be satisfied in the short term. The more the materialistic desire is pursued, the more their frustration will grow. With no awareness of the QC, this stage is the peak of one’s development. The quality of this stage depends on the quality that one was able to achieve in the previous stages and the quality of QC awareness and connection. The quality of each stage depends on the quality of the previous one.

## **Conclusions**

### ***Results and Implications***

The interview results revealed that, consistent with research assumptions around the intersections of psychology, quantum mechanics, and Kaballah, a greater awareness of the QC enhances the resiliency to loneliness, depression, and other difficulties associated with the modern human situation. The theoretical background provided by Kaballah, QC theorists, and the participants reinforce the connections between the QC to all existence, particularly to other people, and to well-being. The qualitative data from the participants, who are familiar with the Kabbalah, demonstrate the concepts of QC. Moreover, while many scientists may not see the connections to human psychology

(Allen David, 2013), the participants easily recognized and expanded on these connections. The current findings reinforce much of the information reflected in the literature review around the QC and loneliness.

### ***Recommendations for Future Research***

Future research would benefit from examining the correlation between the QC and depression. Such studies could recruit a larger number of participants and include samples from a much more diverse population. Interviewing participants who specifically struggle with depression may help better define and present these connections between the type “I” personality and depression, as well as other mental health challenges. Given such correlations, researchers could longitudinally follow participants with depression from entry to treatment on to successful treatment results. Such a study should ensure that it investigates client changes over time on the “I”–X spectrum. Whether in research or therapeutic practice, is there a possibility to help, through therapy, expedite movement from the “I” to the X on this continuum? If this occurs, this would, theoretically and based on the findings of this study, reduce depression and other mental health challenges. Future studies have much potential to expand on this work, examining the convergence of QC, Kabbalah, and therapy to remedy universal imbalances and increase the likelihood of actualization.

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**Appendix A**  
**Email Recruitment Letter**

Subject Line: Participation Needed to Evaluate Quantum Consciousness awareness on one well being.

Dear \_\_\_\_\_

My name is Yarone Grabiner, and I am a Doctoral candidate in clinical psychology at ISPP at National Louis University. I am reaching out because of your important experience and understanding of Quantum Consciousness awareness.

I am conducting a research aiming to attempt to contribute to the continuous efforts to better the quality of available therapies for depression. This contribution will be done by providing a new theory about depression facilitators and a new point of view on depression, and thus be a base to develop additional treatment methods. This new point of view come from the hypotheses that there are relations between depression and one's awareness to the Quantum Consciousness. I am most interested in learning and mutually discovering your experiences of the Quantum Consciousness.

Therefore, due to your awareness and experience of the Quantum Consciousness, it would be greatly appreciated if you would consider participating in this study. I am excited to the opportunity to have this conversation with you.

Thank you very much for considering this request to participate in this research.

I look forward to hearing your reflections. Please contact me to schedule an appointment. I'm glad to answer any questions you might have pertaining the study and the process.

Best,

Yarone Grabiner (Principal Investigator)

ISPP at National Louis University, Chicago, IL. USA

████████████████████

Dr. Brad Olson (Faculty Advisor)

National Louis University,

122 South Michigan, Chicago, IL, 60603.

bradley.olson@nl.edu

## Appendix B

### Consent to Participate in a Research Study

ISPP at National Louis University

#### INFORMED CONSENT

Title: Quantum Consciousness

Participant ID# \_\_\_\_\_

Purpose of the Study – My research will attempt to contribute to the effort to better the quality of available therapies, by offering additional helping options and introducing a new perception for depression. This perception can lead to the development of additional treatment methods. Today we are not engaging in therapy. Right now, I would just like to interview you to further develop this theory.

The Interview Process - With your consent, you will participate in an interview lasting approximately 1-45 minutes in duration. Your participation is voluntary, and you may discontinue your participation at any time, or choose not to answer any question that makes you feel uncomfortable.

Use of Participant Data - The data from this study will be used for an independent research project and only I and my advisors will be analyzing and discussing the findings of this research. It is possible that the findings may be published, and in that case, each participant will be given a different name to ensure that the data will be discussed in a confidential way and that no participant can be identified. Organization names in which you work at will be also de-identified to ensure protection of your participation and enable as much as possible safe disclosure in the interview.

Protection of Data & Ensuring Confidentiality - Upon completion of the interview, the recorded audio will be stored in the voice recorder for no more than 24 hours. In the allotted time, the audio will be transferred from the voice recorder to a personal laptop, which is password protected where I only have the password. The data will remain on a personal laptop for the duration of the study. The recordings will be transcribed and cleaned from any personal identifying information (e.g., names, addresses) and provided an accompanying participant ID number. Personal identifying information will be stored with the assigned ID number in a separate excel file so that I will be the only one that may identify the participants, but these will be unidentifiable to others. Therefore, transcribed data will not be identifiable to anyone in the case that the security of password protected computer is breeched. These interview data will be stored for 3 years as I proceed to write up and possibly publish these findings.

After 3 years all electronically recorded materials will be deleted, and transcripts will be shredded.

Conditions and process for breaching confidentiality:

If during the research it will be revealed that a participant present danger to self or others, abuse a child and/or elder person, the researcher will have to report it to the appropriate authorities.

Potential Risks & Benefits - Participating in this study is anticipated to have a low-minimal risk. The probability and magnitude of harm or discomfort anticipated in the research are not greater than those ordinarily encountered in daily life. Socially, you may feel uncomfortable by reflecting and answering questions about your knowledge and lived experiences in your community, and you may feel discomfort reflecting on the

challenges in your community and practice. It is also possible you may feel good about reflecting on your community. You are likely to not have any direct benefit from being in this research study; rather than voicing your reflections that may contribute to the research by helping to better understand the influence of the QC awareness.

Support referrals: suggested support referrals If you feel after our meeting that you need support:

1. ELEOS Psychology Center. Address: 4500 Park Glen Rd #450, St Louis Park, MN 55416. Phone: (952) 444-9744
2. Relationship Therapy Center. Address: Suite A, B, & E, 5407 Excelsior Blvd, St Louis Park, MN 55416. Phone: (612) 787-2832
3. Roth-Laube Lydia PhD. Address: 1660 MN-100 #306, St Louis Park, MN 55416. Phone: (952) 544-5719

You can request and receive a summary of the research findings.

You may contact me with any questions you may have or require additional information on the study:

Yarone Grabiner, ISPP at National-Louis University, 122 S. Michigan Chicago IL.60603. Email address: [REDACTED]

If you believe or feel during the process of the interview that answering any questions may cause you harm or discomfort, you may stop at any point. If you have any concerns or questions before or during participation that you feel I have not addressed, you may contact my Primary Advisor and Dissertation Chair: Dr. Bradley Olson, National Louis University, 122 South Michigan, Chicago, Illinois, 60603. Email address: [bradley.olson@nl.edu](mailto:bradley.olson@nl.edu)

If you have any questions or concerns about this study that you would like to ask of the university, you may contact the chair of NLU's Institutional Research Review Board is Shaunti Knauth, Ph.D., National Louis University, 122 South Michigan Avenue, Chicago, Illinois 60603; Phone: 312.261.3526 Email: shaunti.knauth@nl.edu.

\_\_\_\_\_  
Participant's Signature Date

\_\_\_\_\_  
Researcher's Signature Date

Please check this box if you give consent for this interview to be recorded.

## Appendix C

### Life Story Interview Protocol

#### A. Before the Interview

##### 1. Introduce myself

##### 2. Purpose of the study/ interview

- a. The purpose of this research is to attempt to contribute to the continuous efforts to better the quality of available therapies for depression. This contribution will be done by providing a new theory about depression facilitators and a new point of view on depression, and thus be a base to develop additional treatment methods. This new point of view comes from the hypotheses that there are relations between depression and one's awareness to the Quantum Consciousness.
- b. The goal of our interview today is to learn about your awareness to the Quantum Consciousness and its influence on you.
- c. The stories you share are valuable and will help contribute to the research goal to aid the efforts to develop additional ways to help people suffering from depression.

##### 3. Informed Consent

- a. Discuss and obtain informed consent (oral or written form)
- b. Go over confidentiality and what will happen with interview data.

*“Everything you say will remain confidential, meaning that only myself and my research team will be aware of your responses. I do plan to submit reports from this study to a journal. We will ensure your name and identify remain*



*private and made confidential in the written report.”*

- c. Get permission to audio- or video record interview for personal learning, transcription and analyses purposes

*“If it is okay with you, I will be audio-recording our conversation. The purpose of this is so that I can get all the details for when I transcribe, and at the same time be able to carry on an attentive conversation with you. I assure you that all your comments will remain confidential.”*

#### 4. Timeline

- a. The interview should take about 90 minutes.
- b. Remember there are no right or wrong answers, and you don’t have to respond to any of the questions if you don’t want to, however, I do encourage you to provide me with honest and in-depth responses.
- c. Do you have any questions that I could answer at this time?

#### B. Life Story Interview Protocol

- 1. Pondering attitudes and desire to develop awareness to QC (Quantum Consciousness, here on will be QC).
  - a. Chapters of Life/Pondering: I want you to think about your past, pondering “life” as if it were a book, and you are the storyteller. Imagine that the book has a table of contents containing the titles of the main chapters in the story. Very briefly, what are the main chapter titles, beginning with your earliest QC pondering memory. This could be a memory with a family member or perhaps your first day of pre-K. Give each chapter a title, tell me just a little bit about each chapter. Say a word or two about how we get from one chapter to the

next. I am particularly interested in the elements of each chapter that led you to where you are today, as to your level of QC awareness.

b. Developing QC awareness: Please explain a situation in which you can recall from your childhood or adolescent-aged years when you first began to think about QC. This can be either emotionally positive or negative. Describe in detail what took place.

- How did your early understandings of QC change or evolve over time?
- What makes this memory stand out? What triggered your thoughts today about this specific memory? Were there others involved? What were you thinking and how did the idea of QC make you feel?
- Why was/is this memory important? Why has this event had such a significant impact on how you think about QC today? How has this affected who you are today?

c. High point scene: This scene is a high point, or what some people might call a “peak experience.” This would be an event which you experienced in your past that you thought was positive or wonderful and you now look back on as a high point. Please choose one scene like this in your life story in which you experienced positive feelings of some sort, such as joy, excitement, happiness, or inner peace. Describe it for me in detail. Make sure to tell me what led up to the scene, so that I can understand it in context. What happened in the scene? Where and when did it happen? What were you thinking and feeling in the event? Why is it an important event? What impact has this event had on who you are today? What does it say about your QC awareness experience?

- d. Low point scene: After the high point scene, I would like to share with you low point scene where you experience the most emotional pain.
- e. Turning Point: In looking back on your educational experience, you may be able to identify particular “turning points” – episodes through which you experienced an important change in your thinking about QC or yourself in relation to it. Please choose one key turning point scene and describe it in detail. If you feel your life story contains no clear turning points in your thinking about QC, then describe a particular episode in your life that comes closer than any other to qualifying for a turning point – a scene where you changed in some way. Again, please describe what led up to the event, what happened in the event, where and when it happened, who was involved, what you were thinking and feeling, and so on. Also, please tell me how you think you changed as a result of this event and why you consider this event to be an important scene in your life story today.

## 2. Multicultural Identity

- a. Kollél Environment (Context. Especially in relation to QC awareness)
- Tell me about the environment at Kollél. What is the community like here for you? Let’s first focus on the other students you study with. What is it like for you to be part of a cohort model? What are some pros and cons? Without naming any names, what can you tell me about the group attitude? What about your instructors and coaches?
  - How would you describe the Kollél community to someone who has not experienced it? What are some characteristics? Such as, safe, empowering,

competitive, fun, etc. Have you ever experienced a community like this? Is it similar or different from other communities you've been a part of? In your detailed answer, feel free to compare it to any other communities that you think are appropriate.

- Would you say that YOUR perceptions of the Kollel community is pretty similar with those of OTHER students in the community? Staff members? How would you say your perceptions are similar or different from theirs?

b. Barriers/Challenges/Needs: Every organization and community, even the best, has challenges associated with it, and there are resources it needs to make the community a better place.

- What are the most serious barriers, challenges and needs you see in the Kollel community? I am interested in needs and challenges both of the physical or tangible kind (for example, not enough desks, rooms are too cold, etc.) but also the social and psychological kind (for example, I find it hard to connect with other students, I don't feel like the counselors "get me", etc.).
- How do these barriers impact you? If you are not impacted by anything, why? Do you see others being impacted? If so, how are they impacted? If not, why do you think?

c. Assets/Strengths: Every community has more or less obvious forms of strength or assets. In terms of the Kollel community (both students and teachers), members have skills, abilities, knowledge, and forms of commitment.

- What are some of the resources that exist at Kollel that make your student

experience positive? Be specific and list the strengths of the program.

- Are there specific supports you access regularly like tutors, instructors, or coaches? What about the library and computer labs? What are some other resources you access that help you be the best student you can be?

d. Alternative Story/Idealized Future Scene: Now I am going to ask you to do something a little different. Your personal story in relation to your QC awareness development experience is not only about the past as you remember it, but it also includes the future as you imagine it today. Please imagine for a moment a very different life story than the one you now live. Imagine the future now, rather than the past. I want you to imagine a scene from the future in your life, once you have earned higher level of QC awareness. This would be an event or happening that could realistically happen in your life, in your community, or on the job - something in the future after you have earned higher level of QC awareness. Imagine just such an event and describe what it might be like.

- What might happen? Who might be involved? What might you be thinking and feeling in this future event? Why would this event be important? What impact might this imagined future event have on you, if indeed this event were to happen in the future? What impact would it have on your family?
- Imagine that you were not in Kolliel pursuing higher level of QC awareness. What would that life be like? How would it feel? How would your family react?

- What do you think you would be doing if you were not aware to the QC?

### C. Conclusion of the Interview

*“Thank you so much for sharing your time with me. I appreciate your input about your QC awareness. Do you have any questions for me regarding your experience today? May I contact you later in case I have any additional questions?”*

The purpose of this research is to attempt to contribute to the continuous efforts to better the quality of available therapies for depression. This contribution will be done by providing a new theory about depression facilitators and a new point of view on depression, and thus be a base to develop additional treatment methods. This new point of view come from the hypotheses that there are relations between depression and one’s awareness to the Quantum Consciousness.

Support referrals: suggested support referrals If you feel after our meeting that you need support:

4. ELEOS Psychology Center. Address: 4500 Park Glen Rd #450, St Louis Park, MN 55416. Phone: (952) 444-9744
5. Relationship Therapy Center. Address: Suite A, B, & E, 5407 Excelsior Blvd, St Louis Park, MN 55416. Phone: (612) 787-2832
6. Roth-Laube Lydia PhD. Address: 1660 MN-100 #306, St Louis Park, MN 55416. Phone: (952) 544-5719

You can request and receive a summary of the research findings.

Of all the questions I asked so far, is there anything I did not ask that you would like to tell me?

## Appendix D

### Terms

These terms are used in this paper and transcripts of the interviews. There can be several translations to many of these words, so translations here are done based on the context of this work.

*achdus*: the quality that turns a community into a tzibur.

*amida*: the most important part of the prayer.

*batlus*: assessing own significance in comparison to the significance of all that is, including God, and adjust own perception of self-significance accordingly.

*beis medrish*: house of learning.

*borea ha'olam*: the Creator.

*brachas*: blessings.

bring light: To hearten, encourage, cheer up. Kabala: light is the QC energy that gave rise to existence and sustains it. From this concept comes the perception that depression is the outcome of lack of light. When one brings light to someone, that one brings additional QC energy that cheers up the one that is deficient of that energy.

*charedi*: ultra-orthodox.

*chesed*: Jewish philosophy conception: kindness, benevolence; goodness, charity, grace.

connection to the Rebbe: Foundation of the Hasidic philosophy/practice. All Hasidic people belongs to a specific Hasidic court. The head of the court is the Rebbe. The Rebbe can be described loosely to be perceived by his followers to be like Moses was for the children of Israel.

*davener*: have to do with the quality of one's' prayer.

*ein milvado*: QC significance.

*halacha*: Jewish law.

*hakol be'yadei shamaim chuts me yirah shamaim*: Jewish philosophy conception: all is pre-ordained with the exception of awareness to QC and the quality of this awareness. The extent of ability to gain the best from the pre-ordained situation, to achieve the optimal quality of life, correlates with the level of awareness to QC and the quality of this awareness.

*Hashem*: the source of all that is, without dependance or validation from others; innate existence (Maimonides)

*hevra kadisha*: an organization (many times voluntary) that takes care of a person after death; preparing the body for burial and taking care of all burial needs including the burial itself. This activity is considered to be one of the highest forms of chesed, partly because it has no benefits: the one engaged into this activity does not receive anything in return.

*kavanah*: Jewish philosophy conception: mindfulness attention; merging a spiritual attention and goal into a materialistic activity.

*kehila*: community.

*kiddush Hashem*: Jewish philosophy conception: doing something that makes God proud of you. Doing something that gives God nachas. An act that brings honor to God's name.

*kollel*: gathering or collection of scholars for full-time study.

*ma'ase*: practical deed.



*mechalel Shabbas*: A Jewish person that do not follow the Jewish law.

*midos*: altruistic characteristics; virtues; positive character traits.

*mikvah*: ritual bath.

*mitzvah*: commandment; good deed.

*musar*: a Jewish philosophical approach demanding ongoing inner search followed by endless activity for inner self-improvement defined by strict and precise guidelines.

*nachas*: satisfaction, contentment. Example: the way a parent feels when hearing good things about their child.

Rebbe: the leader of a Chasidic court. A Chasidic court without a Rebbe (very rare) is called an orphan.

*schar*: reward.

*shamaim*: a reward heavenly calculated and granted for a good deed.

*shiur*: class or lesson of a spiritual nature.

*tahara*: pure, clean; unblemished, untarnished; unalloyed, unadulterated; (flowery) clear, limpid, to be purified, to be cleansed, to immerse. In C's case: (Jewish law) washing the dead prior to burial.

*Talmud*: codex of Jewish law and philosophy.

*Talmud chacham*: scholar.

*Torah*: simply translated: the five books of Moses (Merriam-Webster). Described also to be the operating manual for human. Like a car owner's manual. When one buys a new car, that one receives with it its manufacturer's operating manual for best use of the car for the owner's highest satisfaction. The owner has the right and freedom to choose to not follow the manual. A choice that will yield negative outcomes, that the

owner will be fully responsible to. A human has the right and freedom to choose to not follow the manual. A choice that will yield negative outcomes that the Human will be fully responsible to.

*Tsaddik*: righteous.

*Tzibur*: Jewish philosophy conception: united community developed from mutual understanding, acceptance of each other and caring for each other.

*Tzniut*: “modesty, simplicity, a touch of bashfulness, and reserve... avoidance of grossness, boisterous laughter, raucous behavior, even “loud” ornaments...Discretion in appearance and speech is designed to protect our souls from assault by a coarse world. (<https://www.myjewishlearning.com/article/modesty-tzniut/>)”

## Appendix E

### Narrative Description of Research

1. Research Purpose: Briefly describe the purpose of your study in clear, non-technical terms.

The purpose of this research is to attempt to contribute to the continuous efforts to better the quality of available therapies for depression. This contribution will be done by providing a new theory about depression facilitators and a new point of view on depression, and thus be a base to develop additional treatment methods. This new point of view come from the hypotheses that there are relations between depression and one awareness to the Quantum Consciousness.

2. Participants: Explain in detail 1) who your participants will be (e.g. teachers, students, members of a community organization), 2) number of participants, 3) participant demographics (ages, gender).

- Participants for the life story interview will be Kollel students. (Note: A Kollel is an institute of higher education dedicated to Jewish law and philosophy.)
- Number of participants: 4-6.
- Participant demographics: Ages: 20-70. Gender: male.

3. Recruitment: Explain how you will recruit participants and ensure they do not feel coerced into participation.

I will ask a friend that has friends in the Kollel to ask students if they will be willing to participate. After they give him their consent, he will give me the details of those that express their willing to participate and how to contact them. As a result, I will not know who was asked and there is no pressure on any individual to participate.

4. Data collection: Describe how you will collect information for your study. Please be precise and include all data collection methods (e.g. semi-structured interviews, surveys, observations). As stated above, please submit all data collection instruments with your IRRB application.

Quantitative and qualitative methods will be used as follows:

- Recruitment letter to gain permission from potential participants that already expressed to my friend their willingness to participate. The letter will be sent via email and can be found in Appendix A. Informed consent form can be found in Appendix B.
  - Qualitative methods: interviews will be conducted through life story interview. The interview can be found in Appendix D.
  - Privacy and confidentiality will be maintained in the interview that will take place in a private room, that will be occupied only with the researcher and a participant. Permission is not required for the use of the specific location.
5. Risks and Benefits: Describe any potential risks and/or benefits (emotional, physical, political, social, or economic) to your participants.
- There are no greater risks than those encountered by participants in daily life. If any risks are disclosed in front of the researcher, assistance to participants in debriefing will be considered afterwards.
  - Protection of data will be made in both Phases (questionnaire, interviews) to ensure that identifying names and information will not be linked with the

data. Names of participants are not collected as part of the study, and there is no identifying information. The researcher will protect the interviews in a highly secure place, will transcribe the data, and include no identifying information in those transcriptions. Once the transcriptions are completed, the recorded interviews will be destroyed. The interview will be about participant's perceptions and experience of the Quantum Consciousness.

- a. If more than minimal risk is involved, explain: 1) who the knowledge to be gained and/or the benefits to the research participants from the proposed research justify the risk participants may incur, 2) what, if any, support services will be provided in the event of harm to a participant.
    - Both interviews, questionnaire, are only of minimal risk. If any risks are disclosed in front of the researcher, assistance to participants in debriefing will be considered afterwards.
  - b. If applicable to your classroom-based research, please explain your procedures for providing educational equity to any students not participating in the study.
    - N/A
- 6.** Consent and Assent: If needed, describe how you will obtain informed consent and, if applicable, assent. Append all consent/assent forms (please see guidelines that follow for consent form development).

Consent will be obtained only through secure mechanisms that are deemed safe by the participants. Every participant in the study is given an informed consent form. Participants will be asked to fully read the instructions and are given the opportunity to ask questions prior to their participation. The consent form also includes the possibility to

opt out of the study at any time without any consequences to their work. They are then asked to sign the form by the researcher, who is the only individual collecting data in this study. The informed consent form is provided in Appendix C.

## Appendix F

### Institutional Research Review Board Application Form for Student Research



Office of the Provost  
122 South Michigan Avenue  
Chicago, Illinois 60603-6162  
www.nlu.edu  
PF 312.261.3729

December 10, 2019

Yarone Grabiner  
[REDACTED]

Dear Yarone Grabiner:

The Institutional Review Board (IRB) has received your application for your research study "The relationship between depression symptoms and type 'I' state of consciousness". IRB has noted that your application is complete and that your study has been approved by your primary advisor and an IRB representative. Your application has been filed as Exempt in the Office of the Provost.

IRB: ER00699

Please note that the approval for your study is for one year, from December 10, 2019 to December 10, 2020. As you carry out your research, you must report any adverse events or reactions to the IRB.

At the end of your approved year, please inform the IRB in writing of the status of the study (i.e. complete, continuing). During this time, if your study changes in ways that impact human participants differently or more significantly than indicated in the current application, please submit a Change of Research Study form to the IRB, which may be found on NLU's IRB website.

All good wishes for the successful completion of your research.

Sincerely,

A handwritten signature in cursive script that reads 'Shaunti Knauth'.

Shaunti Knauth, Ph.D.  
Chair, IRB

The Doctorate Program in Clinical Psychology  
Illinois School of Professional Psychology  
at National Louis University

CERTIFICATE OF APPROVAL

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Clinical Research Project

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This is to certify that the Clinical Research Project of

**Yarone Grabiner**

has been approved by the CRP  
Committee on

March 8, 2022

as satisfactory for the CRP requirement  
for the Doctorate of Psychology degree  
with a major in Clinical Psychology

Examining Committee:

**Bradley Olson** Digitally signed by Bradley Olson  
Date: 2022.05.30 11:14:12 -05'00'  

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Committee Chair

**Tiffeny Jimenez** Digitally signed by Tiffeny Jimenez  
Date: 2022.05.25 22:22:58 -05'00'  

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Reader

**Judah Viola** Digitally signed by Judah Viola  
Date: 2022.05.31 11:06:34 -05'00'  

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Reader