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Experimental Methodology of Integrative Practices Based on the Quantum Vision Used in the Creative Process for Anxiety and Depression

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Abstract

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This article presents the study of an experimental methodology for the management of anxiety and depression based on Amit Goswami's quantum worldview, addressing the disorders of the mental, physical and vital levels to be worked also at the supramental level, where the creative process occurs through the attribution of new meanings to conditioned beliefs and patterns. The operational protocol is structured in the seven "I's" of the creative process: intention, inspiration, imagination, intuition, insight, incubation, and implementation. The protocol combines evocation and prayer (neurotheology), meditative and postural practices, guided visualization, somatic regulation, and narrative work with archetypes, as well as dream incubation and observation of synchronicities in open attention. It is hypothesized that intervention at the supramental level enables reorganizations of meaning and behavior, with a reduction in anxious and depressive symptoms by aligning purpose, attention, body, and symbolization. It is proposed to evaluate this methodology in experimental designs with physiological and energetic parameters via SCIO Theta, as well as psychometric measures and practice markers (meditative adherence and visualization quality), preserving the coherence between ancestral tradition, archetypal awareness, quantum theory of creativity and contemporary evidence of neuroplasticity.

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1. INTRODUCTION

The global prevalence of anxiety and depression disorders continues to be one of the greatest public health challenges of the twenty-first century, significantly impacting quality of life and individual and collective productivity according to the WHO (World Health Organization) [1,2,3]. Although traditional psychopharmacological and psychotherapeutic approaches offer symptomatic relief, the search for complementary and integrative paradigms that consider the complexity of the human experience in its entirety has gained increasing attention. In this scenario, the quantum worldview, notably articulated by Amit Goswami, [4,5,6,7,8,9,10,11] emerges as a promising interpretive lens, by postulating that consciousness plays a fundamental role in the manifestation of reality. This perspective transcends the classical dualism between mind and matter, paving the way for a deeper understanding of the mechanisms underlying mental health and well-being.

Traditional psychological literature often frames human choices and behaviors under the influence of biological, psychological, and social factors, including environmental conditioning and memories of the collective unconscious, as explored by Jung's analytical psychology [13,14,15,]. However, the integration of quantum vision suggests that the capacity for psychic reorganization can be catalyzed by an intervention at a deeper level of consciousness, here termed supramental. [7,16] This level would allow for the fundamental redefinition of ingrained patterns and beliefs, mobilizing the creative process [4,5,6,7,8] as an intrinsic tool of transformation. The relevance of this approach lies in the potential to promote lasting changes that go beyond symptom

management, seeking to restructure the meaning attributed to the experience [11,13].

This article proposes and details an innovative experimental methodology for the management of anxiety and depression, based on the principles of quantum worldview and the creative process. The methodology integrates a set of integrative practices, [12,13,14,16] aiming at direct intervention at the supramental level [7,16] to promote the resignification of dysfunctional patterns. Additionally, this work outlines an approach for the scientific evaluation of the effectiveness of this methodology, combining physiological and energetic parameters with standardized psychometric measures and practice markers. By bridging ancestral knowledge [13,14,15], archetypal awareness, quantum creativity theory, and contemporary neuroscientific evidence [18], it seeks to offer a new perspective for the promotion of mental health, happiness, and human development.

2. OBJECTIVES AND SCOPE OF THE RESEARCH

The general objective of this research is to investigate the effectiveness and feasibility of an experimental methodology of integrative practices, based on the quantum vision and applied through the creative process of the seven "I's", for the resignification of mental conditioning and intervention at the supramental level, aiming at reducing symptoms of anxiety and depression, increasing the state of well-being and happiness. in a pilot clinical context."

3. BRIEF THEORETICAL STUDY

The complexity of anxiety and depression

disorders requires a multifaceted understanding and therapeutic approaches that integrate different dimensions of the human experience [1,2,3]. This theoretical study is the basis of an experimental methodology that proposes an innovative intervention, anchored in the intersection between neurosciences [18], quantum physics [4,5,6,7,8,9,10,11,12], collective and personal unconscious [13,14,15] and the transformative potential of the creative process. Neuroplasticity is a fundamental pillar for understanding the human capacity for change. It is the property of the nervous system to alter its structure and function in response to experience, learning, and trauma [18]. Dysfunctions such as anxiety and depression are, in part, correlated with established neural patterns. Therapeutic intervention by introducing new possibilities, such as those proposed by this methodology, has the potential to remodel these neural networks. Repeated practice of new ways of thinking, feeling, and acting strengthens new synapses and weakens old ones, allowing the construction of new, more adaptive neural pathways. This process underlies the ability to "reframe mental conditioning", transforming dysfunctional patterns into resources for well-being and happiness. Neurotheology is an emerging field that investigates the relationship between the human brain and religious or spiritual experiences [19]. By exploring the neural correlates of practices such as prayer, meditation, and contemplative rituals, neurotheology reveals how these activities can modulate brain activity, promoting states of well-being, a sense of connection, and stress reduction. The inclusion of elements such as evocation and prayer in the methodology aims to consciously access this dimension, mobilizing

neural circuits associated with compassion, transcendence, and self-awareness. Such practices can facilitate the opening to what is called the "supramental level" [7,16], allowing a broader perspective on one's own conditions and contributing to the dissolution of restrictive egoic patterns.

Quantum science, when transposed to the study of consciousness, as proposed by physicists such as Professor Amit Goswami [4,5,6,7], offers a radically different paradigm from classical materialism. From this perspective, consciousness is not a mere product of the brain, but a fundamental element of the universe, with the potential to influence the manifestation of reality through the "collapse of the wave function". The "observer" is not passive, but an active participant in the construction of his reality [4,5,6,7,8,9,10]. For the management of anxiety and depression, this view implies that the change in the individual's consciousness in the way he observes and interacts with his thoughts, emotions and beliefs [20], therefore, can catalyze a profound reorganization of his internal and external experience. The methodology, by engaging the individual as a conscious co-creator, utilizes the creative process as the mechanism through which this observational and transformative capacity is activated.

Combining this concept of supramental, [7,11,16] on a more subtle level than the previous ones (physical, vital and mental) we have studies of Dreams, Symbols and Tarot brought by Carl Jung. [13,14,15]. Carl Gustav Jung's analytical psychology provides a profound lens for understanding the origin and dynamics of "conditioned patterns." Jung introduced the concepts of the collective unconscious (a

repository of universal experiences and images of humanity) and brought the archetypes of the psyche (primordial patterns of behavior and representation that emerge from this unconscious).

According to Professor Amit [11] anxiety and depression can be seen as signs of disconnection from the Self (the organizing center of the psyche) and archetypal imbalances, where aspects of the psyche remain unconscious and not integrated.

Dreams are considered by Jung to be the "language of the unconscious", offering symbols [13] and narratives that seek the integration and totality of the psyche. Narrative work with archetypes, dream incubation, and observation of synchronicities are tools to access and interpret this language, allowing the individual a greater understanding of their internal patterns and the resignification of their beliefs. In this context, the Tarot can be used as an archetypal symbolic tool [15], not for divination, but as a projective mirror. His images evoke contents of the collective unconscious, facilitating dialogue with personal archetypes and offering a visual path for exploring dilemmas, raising awareness of patterns, and constructing new existential narratives.

The concept of synchronicity, coined by Jung, is also used, describing the occurrence of two or more non-causally related events that, however, have a meaning for the individual who perceives them. This is not a matter of chance, but of a significant coincidence that points to a connection between the internal psychic world and the external world. The observation of synchronicities in open attention is a component of the methodology that aims to cultivate the perception of these significant correlations, reinforcing in the participant the idea of an interconnected universe

and a process of change that manifests itself at multiple levels. This can generate an increased sense of purpose and validation in the reframing journey, especially relevant for those who feel disconnected or hopeless.

The proposed methodology culminates in the structuring of the creative process through the Seven "I's": Intention, Inspiration, Imagination, Intuition, Insight, Incubation and Implementation. This model acts as the operational vector that integrates all the concepts previously presented. It directs conscious Intention to change, makes room for Inspiration that transcends the rational, uses Imagination to conceive new realities and resignify beliefs, stimulates Intuition as a way of accessing internal knowledge. It culminates in Insight, a moment of clarity and cognitive reorganization, which is processed through Incubation (often dreamlike and with the observation of synchronicities) and finally materialized in the Implementation of new behaviors and life patterns. By guiding the individual through this dynamic cycle, the methodology facilitates neuroplasticity, activates the neurotheological dimension, empowers the quantum observer and integrates archetypal knowledge, not only Jungian, but also Platonic, promoting a profound transformation of mental conditioning and an effective reduction of symptoms of anxiety and depression, causing a sense of well-being and happiness.

For there to be mental health or happiness, it is necessary that the components of the psyche's ecosystem – the subject (*self*) and the objects – are in balance and harmony. In this sense, Professor Amit Goswami categorizes the state of happiness into seven increasing levels, according to quantum psychology [11]:

- Level 0 (Psychosis): Characterized by being dominated by negative emotions, with an absence of concern and connection with the external world. There is no self-perception or happiness, and pleasure is experienced mechanically. Consciousness remains contracted, with little ability to concentrate or meditate, making therapy challenging. At this level, negative emotional problems can be persistent.
- Level 1 (Neurosis): There is a connection with the external world, but overcoming negative emotions requires the help of a professional. Self-knowledge is moderate and happiness is minimal, although pleasure and a certain perception of the expansion of consciousness can be experienced. Individuals at this level may feel relief at the return of wholeness, even if momentarily, and take longer to recover from emotional upheavals.
- Level 2 (Normal): Fluctuation between positivity and negativity. One can remain predominantly in negative emotions (level 2"-", conditioning), given the greater amount of brain circuits associated with them. However, it is possible to receive intuitions and enhance positive emotions (level 2"+", therapeutic). With dedication, it is possible to balance emotions. Happiness is still very much focused on pleasure, and this is the maximum level of ego self-awareness, although occasionally people at this level seek meaning, purpose, and the joy of flow. Recovery from emotional upset can take minutes to days. The main challenge is to mitigate the diction to pleasure caused by conditioning.
- Level 3 (Positive Emotional Circuits) [11,12]: At this level, the emotional circuits have been extensively worked on, and positivity becomes an integral part of the personality. Although the negative still exists in the mind and the ego still makes decisions, there is a conviction in letting go of negative emotions. With emotional intelligence, negative emotions are identified, brought to consciousness, and the individual chooses to act differently from the brain tendency. It is the initial stage of positive mental health, where the feeling of happiness is predominant. Professor Amit (11) suggests that reaching this level can take 4 to 5 years of dedication and practice of the creative process. At this stage, it is possible to get in touch with one's own archetype, and an individual in the "3+" can help others find their archetypes.
- Level 4 (Archetypes): "Individuation" occurs, with the integration of the three main fundamental dichotomies (internal/external; immanent/transcendent; masculine/feminine) into the way of life. Happiness is experienced in a substantial way, with the entry of joy from flow. Recovery from emotional upheavals is rapid.
- Level 5 (Totality): One attains the ability to master the eight Platonic archetypes (power, abundance, goodness, love, beauty, justice, truth, and totality), living practically within the creative flow. In

Buddhism, it is compared to the "bodhisattva way of life" or perfect happiness.

- Level 6 (Enlightenment) [11,12]: The adept lives in "Nirvikalpa Samadhi", a samadhi without separation, considered the most exalted state of consciousness, sometimes called "understanding of God".

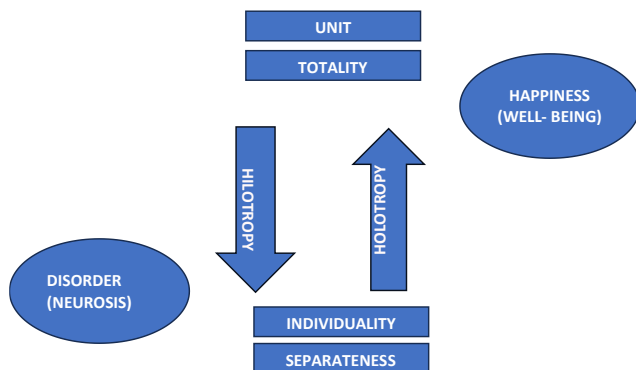


Fig 1 – Hylotropy/Holotropy. (Karla Carvalho)

4. DEVELOPING THE METHODOLOGY

For the acquisition of creativity and transformation of a life with suffering and disorders, in a happy life of well-being, a methodology is proposed based on a tripod structured in three main resources of quantum science presented by Professor Amit Goswami: 1) the creative process of the seven "I's" (intention, inspiration, imagination, intuition, insight, incubation and implementation), 2) integration of the five bodies (physical, vital, mental, supramental and sublime) and 3) introduction of the Archetypes in a conscious way. The brain is a perceptual apparatus that functions in a dual, conserving way, making our conditioned and predictable choices normally. We were born with the "universal survival software", where the first choice is made at the level of preservation of the species, responsible for the reptilian brain in a maximum state of stress is activated by the amygdala and presents an immediate solution of

fight, flight or paralysis. Later we developed the limbic brain responsible for emotions, which identify the meaning of danger that we give when we suffer large or small traumas resulting from experiences that occurred where the neural perception apparatus did not yet have adequate conditions for memory storage in an organized and linear way. Our mind has five times more negative emotional circuits than positive ones, according to Professor Amit Goswami, which makes happiness a challenging experience. These negative circuits are often accessed in a conditioned way as basic universal survival software, so it is essential to create new circuits of positive emotions [11,12] for the neutralization and homeostasis of our physical, vital, emotional, and mental bodies. Quantum psychology stimulates the awakening to the importance of feelings in the body and of meanings and archetypes in life to obtain these new positive circuits. That is why we will work with rituals, movements and body postures for this non-local informational access. Both the body and the mind are quantum possibilities of consciousness, where sometimes it chooses the mind to give meaning to the experience of the body, sometimes it chooses the body to give meaning to the experience of the mind, and a disorder between the body and the mind can cause diseases and disorders such as depression and anxiety, because there is also an imbalance between the external and internal, one of the main dichotomies of the mental body. We will also use dreams to balance this dichotomy, for it is the closest we come to living in an inner world. The imbalance of the bodies causes decompensations that present pain as a sign of something that is "wrong" with our body. The tendency is always to return to homeostasis, but

our habits, our environment and our beliefs tend to reinforce the cause of this misalignment that results in suffering and disorders. The problem is that we identify with these emotions as if we were just that. And we still store these emotions in our unconscious as "Complexes" (set of interconnected feelings, thoughts and memories that influence a person's behavior). These emotions stem from trauma, emotional shocks, moral conflicts, and ultimately stem from the impossibility of affirming the totality of our nature of light and shadow. The complexes are conflicting, bipolar arrangements with great dichotomy, where one part of this content I identify with and the other I project in my relationships. These dichotomies provoke internal conflicts that give meaning to external experiences, forming these "Complexes" [11,12] and provoking as a symptom neuroses and disorders that take us off our axis, distance us from our Quantum Self, from our essence, from our soul and make us act in a reactive, instinctive and primitive way of survival, such as domination, aggression, etc. However, reactivity can come from a mixture of the parallelism of subtle bodies, a perception that is accompanied by cognition, associated with a feeling and sensation, which explains the need for an action in the quantum psychophysical. But neuroplasticity comes with the proof that we can change and transform ourselves, this means that it is possible that the brain is reprogrammed and includes some activity as a habit, making the transformation already incorporated into the new way of experiencing matter, that is, consciousness has already expanded, and the new worldview has been incorporated into its character to the point of being natural to its Being. Anxiety disorders and depression bring suffering, and

suffering is an indicator of a "counter-grain" to our well-being, while happiness is the result of the encounter with this well-being.

5. PROPOSED METHODOLOGY

It begins with the definition of Intention, the first "I" of the creative process. That is, a clear focus on the objective to be created. It is important to have this goal identified, such as the destination placed on the GPS, you need to know where you want to go. The second "I" refers to Inspiration, and occurs via evocation/prayer [19]. It is at this moment that we connect with the divinity of our beliefs, something greater, whether it comes from religion or not. Next, imagination is cultivated by meditative and postural practices that favor the brain to understand the desired intention as a real possibility, since imagination and perception share neural circuits. Meditation silences internal dialogue, expands presence and engages sensations in the physical and vital body, which favors vivid visualization and the consolidation of new neural associations (neuroplasticity). Intuition is stimulated by ancestral rituals and postures that involve the limbic system, insula, and unconscious decision networks. Without explicit linear mediation, it comes, presents itself as a sensation, an unusual idea or even an emotion. Insight is stimulated by symbolic instruments, such as the tarot, used as projective triggers for the emergence of content from the collective and personal unconscious [13,14], promoting creative reinterpretations. Incubation takes place during sleep and dreams, supported by literature that describes "dream incubation" as a facilitator of creative solutions. Finally, implementation occurs by the deliberate observation of synchronicities in a state of "open attention" (presence without

tension), recognizing events that direct discontinuous changes, such as a quantum leap, from habitual conditioning to creative choices.

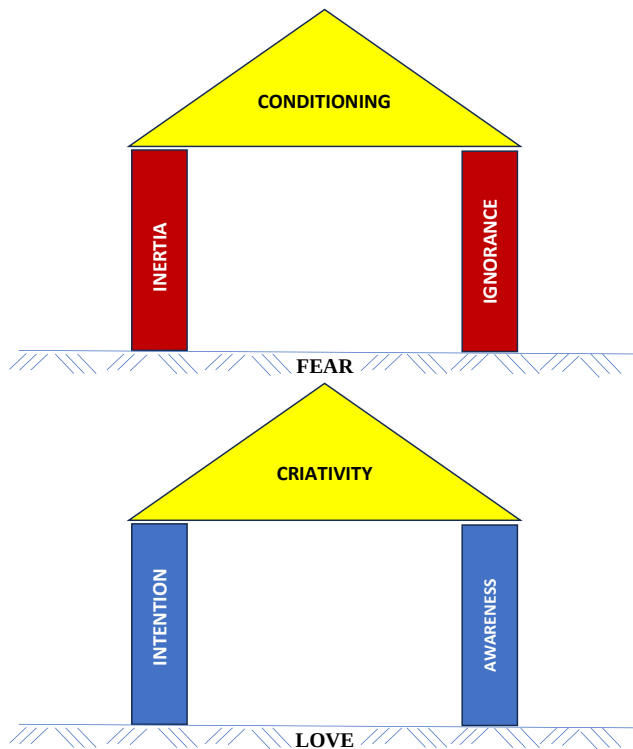


Fig 2 – Structures Conditioning / Creativity (Karla Carvalhal)

6. RESULTS

In this section, we present the qualitative findings arising from the initial application of the experimental methodology in a pilot clinical context. Given the exploratory nature of this phase of the research and the objective of investigating the feasibility and mechanisms of action of the proposed methodology, the results are illustrated through a detailed case study. This case exemplifies the dynamics of the intervention and the experience of resignification of dysfunctional patterns according to the theoretical framework adopted.

6.1. Illustrative Case Study: Dynamics of the Resignification of Stiffness Patterns in P1

This qualitative case study aims to illustrate the application and potential effects of the experimental methodology in promoting the resignification of mental rigidity patterns. The participant (hereinafter referred to as P1), a lawyer with 25 years of experience and anxiety complaints, was selected due to the richness of her report and for evidencing the intersection of multiple theoretical and practical components of the proposed methodology. Data were collected from spontaneous reports from the participant in *feedback sessions* and observations by the researcher, with informed consent from the participant for the collection and anonymous use of her report for research purposes.

6.1.1. Participant Context and Initial Intervention

P1 sought to reduce anxiety symptoms and develop greater flexibility in their response to situations of professional stress. During one of the initial sessions, focused on the activation of the creative process and archetypal exploration through a symbolic approach to the Tarot, P1 selected the arcanum "The Empress" (number 3). The interpretation provided by the researcher, aligned with Jung's analytical psychology and the quantum view of observer consciousness, suggested to the participant the need to cultivate flexibility, fluidity and adaptability, as opposed to patterns of rigidity and excessive control. P1 was instructed to observe the recurrence of number 3 and possible synchronicities in her routine throughout the week, perceiving them as indicative of a "Unit orientation" for the development of this adaptation capacity.

6.1.2. Development of the Experience and Manifestation of Key Concepts

In the week following the session, P1 experienced a high-stress professional situation: the loss of original documents of a client traveling internationally by a courier. P1's initial reaction was described by her as one of "immediate anger and impatience", indicating the activation of a conditioned pattern of contraction and control, characteristic of her anxious symptoms in the face of a loss of control and a threat to her professional self-efficacy.

However, P1's report demonstrates a remarkable manifestation of the principles of the methodology, observed in three key moments:

1) Openness to Synchronicity and Insight (Intuition/Insight of the Creative Process): When he arrived at the notary's office to seek information about what happened, P1 received a service password with the number 3. This event, perceived as a Jungian synchronicity [13,14,15], acted as a trigger for immediate insight. The participant described a "sense of calm" that invaded her, accompanied by a "clarity" that allowed her to reframe the situation. She reported perceiving the messenger not as a culprit, but as a "representative of the 'universe' dialoguing with her." This moment marks a transition from a reactive state of mind to a state of conscious observation, aligned with the quantum view that posits the influence of the observer's consciousness on perception and response to reality.

2) Symbolic Confirmation and Neuroplasticity: The recording of the moment when the messenger was answered and the folder with the recovered documents was assisted by P1. She noticed that the time displayed at the top of the image was 3

PM. The recurrence of the number 3 in this second significant event reinforced the previously interpreted symbolic message, consolidating the insight of flexibility and adaptation. This process of reframing, of assigning new meaning to a previously stressful event, is interpreted as an example of neuroplasticity [18] in action: the neural network associated with the anger and impatience response was disrupted or attenuated, while new neural connections associated with calmness, acceptance, and flexibility were activated and strengthened by subjective experience. The "inner creativity" mentioned by the participant reflects the generation of new cognitive and emotional solutions in the face of adversity.

3) Transition of State and Action (Implementation of the Creative Process): The experience provided P1 with a deep clarity about the need and possibility to be more flexible and adaptive in her work and life. She described the change from a "state of contraction to a state of expansion," indicating a reorganization of her psychophysiological and emotional state. This transition not only promoted a change in the perception of the adverse event, but also boosted the implementation of a new approach to the situation, breaking the dysfunctional cycle of anxiety.

6.1.3. Case Discussion

This case illustrates how integrative methodology, by mobilizing the quantum view of consciousness, Jungian analytical psychology (specifically archetypes and synchronicity), and the creative process of the Seven "I's," can mediate significant subjective transformation. The symbolic exploration of the Tarot works as a catalyst for conscious Intention for change. Incubation takes

place in the close observation of the environment and waiting for patterns. Synchronic events, interpreted in the light of the participant's Intuition and Insight, facilitate the resignification of mental conditioning. This process culminates in a more adaptive response and an "Implementation" of new behaviors, evidencing a neuroplastic modulation and the individual's ability to transcend reactive patterns in favor of a state of greater fluidity and creativity. The case suggests the potential of the methodology to promote a psychic reorganization that goes beyond symptomatic management, acting at the root of dysfunctional patterns and fostering the capacity for self-organization and resilience. Although it is a qualitative finding from a single case, it offers valuable insights into the mechanisms by which intervention can operate.

7. CONCLUSIONS

This article proposed and detailed an innovative experimental methodology, based on the quantum view of consciousness, the principles of neuroplasticity, neurotheology, Jungian analytical psychology and the creative process of the Seven "I's", aiming at reducing symptoms of anxiety and depression and increasing well-being. The complexity of the phenomena of mind and matter was approached from an integrative perspective, which recognizes the active role of consciousness in the reconfiguration of dysfunctional patterns.

The illustrative case study of P1 qualitatively demonstrated the application and transformative potential of the methodology. The participant's experience, marked by the resignification of a stressful event based on the observation of synchronicities and the mobilization of insights,

exemplifies how conscious intention and open attention can catalyze a profound psychic reorganization, leading to a transition from a state of contraction to a state of expansion. This finding suggests that the theoretical principles that underlie the methodology can be manifested in a concrete way in the subjective experience of individuals.

Although the present research, in its exploratory phase, has a sample limited to a single case study, its qualitative results are highly promising. The experience of P1, especially the maintenance of a state of calm and clarity for resignification in the face of a disruptive event, can be understood from the perspective of investigations on the influence of the observer's intention on physical systems, as studied extensively by the PEAR (Princeton Engineering Anomalies Research) project. In this context, the participant's focused intention (cultivating flexibility, inspired by Tarot and guidance) and continuous observation of the signs (synchronicities of the number 3) acted as an "observer" that sustained a state of desired potential (flexibility and calmness) and "inhibited" complete collapse into the usual pattern of anger and impatience. This coherence between subjective experience and emerging evidence of consciousness-matter interactions provides significant qualitative support to the force of intention consciously and continuously applied through the creative process.

The strength of intention, explored here in the light of quantum science and the creative process, echoes ancestral wisdom that has shaped the understanding of the world for many, including the author's. Practices such as "sympathies" (popular rituals, often based on beliefs and symbolic

gestures, performed with the intention of influencing events or promoting healing and well-being) demonstrate, in their essence, the intuitive application of principles that, today, we seek to validate scientifically. This convergence between traditional knowledge and contemporary approaches reinforces the promise of a methodology that integrates multiple levels of human experience.

The proposed methodology, by cohesively integrating Intention, Inspiration, Imagination, Intuition, Insight, Incubation, and Implementation, offers a systematic path to mobilizing the innate capacity for self-transformation. The results, although preliminary and in need of validation in studies with larger samples and mixed designs, indicate great potential for the promotion of mental health and human flourishing. It is suggested that future research explore the replication of these findings in broader groups, including the collection of quantitative data on the reduction of anxious and depressive symptoms, as well as physiological and energetic markers, to deepen the understanding of the mechanisms underlying this innovative approach.

Confirmations

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