

Collaborators *in* creation

Why we should regard the world as a communion of subjects,
not a collection of objects. BY DIANA RICO

THE MIDDLE-AGED MAN LYING on the massage table is almost a hunchback; his neck is so severely curved, he needs several pillows supporting him. “He’s bent over because he’s protecting his heart,” says Windwalker, a third-generation Native American medicine woman, as she passes her hand over his chest and appears to pull something out. “He’s suffered so much abuse.”

A dozen of us are gathered in a loft in Taos, New Mexico, for a three-day workshop called Healing the Waters. Windwalker is teaching us the traditional water medicine

techniques of her late grandmother, Bertha Running Water. She has already shown us how to intuit the energetic quality of the water inside someone’s body (a rushing river? A peaceful lake? a waterfall?), how to lay on shells and stones to harmonize energy, how to focus intent through the hands to get the internal waters flowing.

“Again, work with the waters that they are in. Bring them down”—she pulls her hands along his legs—“and out. Flow, flow, flow.” I get the sense that she is cleansing him of debris. She removes a pillow as his head drops visibly. After she finishes, some

of my fellow students spontaneously move closer to the man, placing crystals and shells on his body, laying on hands and concentrating. He cries quietly as his neck continues to release. The only other male in the room, a red-haired youth named Jeremy Day, is sitting off to the side by the adobe fireplace, sobbing. I have the distinct feeling that Jeremy is crying the older man’s tears.

Is there such a thing as global consciousness? Are we joined in invisible ways that make us, as the French Jesuit priest, philosopher and paleontologist Pierre Teilhard de Chardin wrote, “collaborators in creation of



the Universe”? If I had the correct scientific instruments, could I measure and confirm my sense that Jeremy is weeping someone else’s tears? A mounting body of evidence, scientific and anecdotal, suggests we may indeed be joined in a kind of collective consciousness, to borrow Carl Jung’s phrase.

The possibility that we as a species might have such shared power is potentially staggering. On a global level, it would mean we would be motivated once and for all to solve some of our most desperate problems—war,

took this further. “In becoming planetized, humanity is acquiring new physical powers that will enable it to super-organize matter,” he wrote in *The Future of Man* in the 1950s. “And, even more important, is it not possible that by the direct converging of its members it will be able, as though by resonance, to release psychic powers whose existence is still unsuspected?” De Chardin believed the noosphere would evolve toward ever greater unification. If he were right, we might be moving into a world in which politicians

too. “We are connected energetically,” says Windwalker, who is of Lenape, Mi’kmaq, Cherokee and Oglala Lakota Sioux descent. “There is no distinction between Earth Mother, Father Sky, two-leggeds, four-leggeds. Everything is totally related and everything is alive.”

As for Jeremy, when I ask him what he felt when he was crying, he recalls, “I could feel his pain; it’s like what was going on with him was flowing out through me.” He pauses to consider for a moment. “It felt good, too.”

It’s possible he felt good for the same reason that crying in sad movies feels good. In 2009, bio-neuroeconomist Paul Zak, known as “the oxytocin doctor,” co-authored a study in the *Annals of the New York Academy of Sciences* that showed a spike in the hormone oxytocin in people watching a video clip about a terminally ill child. Oxytocin is called “the empathy hormone” because it promotes bonding in mammals. A year later, Zak, who directs the Center for Neuroeconomics Studies at Claremont Graduate University in California, studied the oxytocin levels of a wedding party in England. The bride, groom and family members all had elevated levels of oxytocin after the “I do’s.” “Maybe we cry [at weddings] for the same reason we

cry at movies,” proposes Zak. “We see ourselves in the couple.”

A wedding isn’t the only activity at which we might experience that strong sense of connection with others. Survivors of traumatic events, such as airplane crashes, often feel a link long afterward. And we all know the intense bonding that occurs when we’re laboring with others toward a common goal—whether it’s a theatrical production or a political campaign, a team sport or an important work project. Do individual bodies and brains get synched up with the group energy? What’s the physiological mechanism that strengthens our bond and puts us all on a similar wavelength?

One recent study suggests we are hard-wired to share emotions. During an annual



NATIVE-AMERICAN MEDICINE WOMAN WINDWALKER USES TRADITIONAL WATER HEALING TECHNIQUES TAUGHT TO HER BY HER GRANDMOTHER TO RECONNECT CLIENTS WITH THEIR ENERGY.

hunger, poverty—because if one is harmed, all are harmed. On the personal level, it would mean our every decision would be guided by an acute awareness of its impact on the whole. We might stop eating meat because we would feel pain to animals as pain to ourselves. We might demand recyclable packaging of consumer goods because to add to the landfill is to destroy the Earth.

In evolutionary terms, it makes sense: Global consciousness might ensure survival of the species. In the 1930s, Soviet geochemist Vladimir Vernadsky proposed the idea of a “noosphere,” an advanced stage of development in which human cognition would transform the “biosphere” (biological life), which in turn had fundamentally altered the “geosphere” (inanimate matter). De Chardin

align their energies by meditating together before collaborating on meeting the needs of their constituents. If he were right, we might be developing the power to heal disease through focused intentions.

Of course, for centuries, religious traditions have promoted the concept that we are one. Hindu Vedanta recognizes four stages of consciousness, the fourth being a transcognitive state in which the perception of duality (the idea that I am separate from what is outside of me) disappears. The Islamic movement of Ahmadiyya, which originated in India, preaches the oneness of the human species. In the Baha’i faith, “Oneness of Humanity” is a core belief.

This notion of unity is fundamental among traditional Native American peoples,

firewalking ritual in the Spanish town of San Pedro Manrique, the heart rates of the firewalkers, their relatives and unrelated spectators were monitored by a research team led by Ivana Kovalinka of the Aarhus University Center of Functionally Integrative Neuroscience in Denmark. The ceremony, which has likely been going on for centuries, marks the summer solstice, a holiday celebrated by many Earth-based religions with fire rituals. This particular version includes processions of holy statues and a trumpet fanfare before each participant begins her or his walk across a 23-foot-long carpet of glowing embers.

“There’s the idea that rituals enhance group cohesion, but what creates this group?” asks Kovalinka. “We figured there was some kind of automatic nervous system measure that could capture the emotional effects.” The study, published in the *American Proceedings of the National Academy of Sciences* last May, revealed synchronized patterns of spiking and dropping in the heart rates of the firewalkers and their relatives before, during and after the 30-minute event. “It shows that being connected to someone is not just in the mind,” says Michael Richardson, an assistant psychology professor at the University of Cincinnati, which participated in the project.

Lynne McTaggart, the London-based author of the popular science books *The Field* and *The Intention Experiment*, is convinced that “we are not individuals in any sense of the term.” In her book *The Bond*, she marshals cutting-edge scientific information on everything from mirror neurons (which fire when we perceive emotions in someone else, causing us to experience the same emotions) to “spectacular studies showing that solar activity affects Jehovah’s Witness soliciting and stock market fluctuations.”

That might sound like science fiction, but Romanian biologist and physician Franz Halberg and Belgian physicist Germaine Cornéllisen charted 50 years of worldwide data of Jehovah’s Witness recruitment efforts and found peaks and valleys in solicitation activities that correspond to peaks and valleys in the sun’s cycle, suggesting that

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LYNNE MCTAGGART, AUTHOR OF *THE BOND*

solar activity affects regions of the brain involved in motivation. And in a study by Boston College and the Federal Reserve Bank of Atlanta, researchers found that people were more inclined to sell stocks during geomagnetic storms, which have a strong effect on the electrical systems of our bodies—the heart, the brain and the nervous system. They theorized that the sellers misread their own physical responses as evidence of a negative economic environment.

“It’s hard to tell where we end and the outside world begins,” concludes McTaggart. “As I looked at the latest evidence in biology, psychology and many other sciences, I discovered that not only between subatomic particles but also between our bodies in the environment, between all of the social units we inhabit, there is basically a bond.”

THIS IDEA THAT WE MIGHT BE CONNECTED through some kind of shared energy is recent in Western science, which since the 17th century has operated on the basis of Newtonian materialism. Isaac Newton described matter as “solid, hard, impenetrable, movable particles” that operated according to predictable laws. But over at the Global Consciousness Project (GCP) at Princeton University, director Roger Nelson has spent more than a dozen years exploring an un-Newtonian phenomenon: the possibility that human connections grow stronger during major world events. The GCP has some 70 random number generators (RNGs) around the globe. The RNGs produce constant streams of random zeros and ones. “Basically it’s a high-speed electronic coin flipper,” explains Nelson. “The GCP is asking: Is there non-random structure in the data when huge events occur?”

Data has been examined for more than

350 events, ranging from the 1998 crash of Swissair Flight 111 to the 2011 Royal Wedding. Generally, “the whole RNG network becomes slightly correlated” during global events, Nelson says. “This is best visualized as if you had 70 buoys tethered in the ocean, bobbing up and down without any relation to each other. During our events those buoys start bobbing in unison.” The probability of the RNGs becoming correlated by chance is less than one in a billion, suggesting that something else is at work—perhaps some kind of field generated by all those hearts and minds experiencing similar intense emotions during a concentrated period of time, a field so strong a network of electronic devices can detect it.

But the GCP’s Peter Bancel, an experimental physicist who’s been analyzing the project’s data for 10 years from his base in Paris, warns that “it would be wrongheaded to say we have evidence for global consciousness” because the GCP numbers are too small to allow such conclusions. “There is an effect in the overall data; it’s a huge effect. But if you then ask, ‘Which one of the 360 events had an effect?’ you just cannot say,” explains Bancel. The effects during individual events are subtle and don’t definitively point to any conclusions; much more data is needed. “If you had 100,000 RNGs, then you would have huge insight into what’s going on,” Bancel says.

Nonetheless, Nelson feels the GCP data points in a promising direction. “I would like to think the implication is that we are not isolated islands in the sea; we are connected in some domain that nobody understands.” If, in fact, humans joined in intense emotion are capable of emitting a field that has effects in the physical world, groups of like-hearted people might be able to clean

up air pollution, halt crime, stop wildfires, protect children from harm. We might, as De Chardin predicted, “release psychic powers whose existence is still unsuspected.”

Back in Windwalker’s workshop, I am resting on a massage table during a break. My friend Tara Somerville stands over me and spontaneously starts to chant “Om.” The sound vibration goes straight into my solar plexus and then radiates down into my right hip joint. Tara is aware that I have chronic hip pain from arthritis.

As Tara continues to chant the sacred Sanskrit syllable, the sound washes through my pelvis, back and forth, like ocean waves gently rocking my womb. Finally, my front body becomes a big bowl, like a lake, as my contracted hip muscles release their customary holding pattern. When my receptive mind and body join with her consciously directed sounding, I detect a physical effect.

According to Melinda Connor, a scientist who teaches in the Integrative Energy Healing program at Langara College in Vancouver, Canada, energetic healing can be explained scientifically. “The electrical field of the human body extends past the surface of the body, and electrical fields which extend any length of time produce magnetic fields, so the various organs of the human body extend past the human body,” she says.

These fields emit waves that have shape, sound, light, color, speed and other physical characteristics. Physical disease shows up as imbalances in the waves; energy healers manipulate these waves to restore health. Conversely, the body’s fields can also be affected by unhealthy waves from the outside. In February 2011, the *Journal of the American Medical Association* published one of the first large studies to document that the electromagnetic radiation emitted by cell phones can impact brain activity. Researchers from the National Institutes of Health (NIH) and the Brookhaven National Lab measured glucose metabolism, an established measure of brain activity, in 47 healthy subjects before and after 50 minutes of cell phone use. Although scientists have long maintained that cell phone radiation has no physiological effect apart from some minor heating of tissue, glucose metabolism in the brain was speeded up to a highly statistically significant extent in the NIH subjects. The largest increases in metabolic activity occurred in the regions of the brain that were most exposed to the radiation.

In my experience with my loving friend’s chanting, I could feel healing waves; they alleviated my physical pain for about 24 hours. Connor, a born clairvoyant trained in 20 energy healing modalities, has done

much more sophisticated things, like stimulating regeneration of a spinal cord from 1,800 miles away. At a 2004 Pennsylvania State University conference examining the physical effects of fields—electric, magnetic and acoustic—on living systems, Connor presented a case history of a paraplegic patient who was determined to walk again. CAT scans taken before and after daily healing treatments documented the transformation of the spinal cord tissue from blackened and inactive to viable and functional.

Using a method called resonance modulation

distance energy healing, “you reach from one point of space to another and manipulate the wave forms that feed the tissues,” she says. “I was listening to the sounds that the body was generating, and when I found something discordant I would tune it correctly.” Connor isn’t speaking metaphorically; within a year of her spinal cord work, James Gimzewski, a nanotechnology pioneer with the University of California, Los Angeles, published his research on recording the sounds of cells in *Smithsonian* magazine.

Numerous studies in recent years have demonstrated that such invisible factors as intention, prayer and visualization appear to have physical effects on organisms. In 2008, for example, author McTaggart and Gary Schwartz, director of the Laboratory for Advances in Consciousness and Health at the University of Arizona, presented the results of a series of “germination intention experiments” at the Society for Scientific Exploration. Participants were asked to choose one of four sets of seeds and send intention to the seeds to grow at least an inch in four days. Some 1,400 participants sent intentions to 1,440 seeds in six experiments. The seeds sent intention grew an average of 2.2 inches, compared to 1.8 inches for the seeds in the control group.

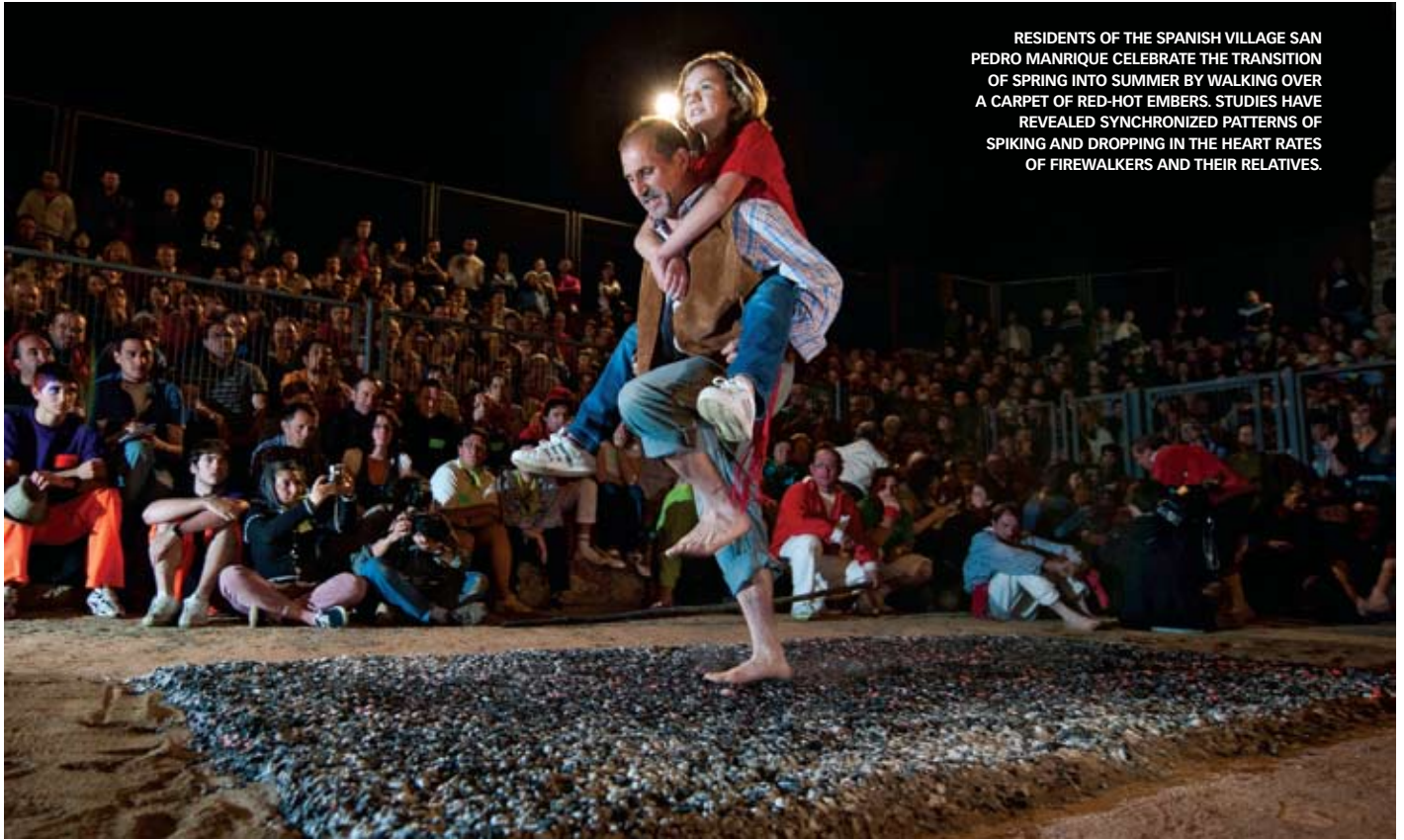
DESPITE INTRIGUING EVIDENCE such as this, mainstream science is resistant to anything that departs from Newtonian materialism. “If you have a dogmatic materialist view, it’s essentially atheist,” says the innovative English biochemist, plant physiologist and author Rupert Sheldrake. “A more open science recognizes the life of nature and opens a whole new way of thinking of spirituality and religion and our connection with the natural world.”

Sheldrake is best known for the theory of morphic fields introduced in his seminal 1981 book *A New Science of Life*, which has recently been updated and reissued. He posits that “every self-organizing system, whether it’s the sun or the stars or, at the opposite end of the scale, even an electron or atom, has a field that organizes the parts within it. For instance, a tissue has a morphic field which organizes the fields of the cell



ENGLISH BIOCHEMIST RUPERT SHELDRAKE BELIEVES SCIENCE SHOULD OPEN ITSELF UP TO “A WHOLE NEW WAY OF THINKING OF SPIRITUALITY.”

RESIDENTS OF THE SPANISH VILLAGE SAN PEDRO MANRIQUE CELEBRATE THE TRANSITION OF SPRING INTO SUMMER BY WALKING OVER A CARPET OF RED-HOT EMBERS. STUDIES HAVE REVEALED SYNCHRONIZED PATTERNS OF SPIKING AND DROPPING IN THE HEART RATES OF FIREWALKERS AND THEIR RELATIVES.



within it.” The theory of morphic fields would explain why, for example, a human’s arms and legs—which are chemically identical—“know” to grow into different forms. As patterns are repeated over time, morphic fields are strengthened, creating a kind of collective memory.

Morphic resonance is the means by which the information from a morphic field is transmitted—and it is not bound by space or time, according to Sheldrake. He cites the 1920s experiments of Harvard biologist William McDougall to test whether white lab rats could inherit learning. McDougall taught the rats to avoid a lighted exit from a maze, recorded how fast they learned, bred another generation’s, taught them the same task and compared their rate of learning to their elders’. He found that each generation learned faster than the previous one, through 34 generations. Scientists in other countries replicated the results and, interestingly, found that their rats’ skill levels began where McDougall’s last generation had left off.

If Sheldrake’s theory of morphic resonance is valid, humans might be able to create fields of new information. These could be characteristics or skills to pass on to future generations non-genetically—peacekeeping propensities, for example, or expanded abilities to learn languages.

“Through morphic work, we can see the universe as evolving and containing within it an inherent memory,” says Sheldrake, “as opposed to a machine that’s just working unconsciously on matter.”

But as Sheldrake knows, Western science doesn’t let go of dogmatic materialism easily. When the rigorous, peer-reviewed *Journal of Personality and Social Psychology* announced in December of last year that it was publishing a paper by the highly respected Cornell University psychologist Daryl Bem showing strong scientific evidence for psi (the term for paranormal processes such as telepathy), the traditionalists came out with pitchforks and torches. Eric-Jan Wagenmakers, a psychologist at the University of Amsterdam who co-authored a rebuttal to the paper, wrote that “such a hypothesis probably constitutes an extraordinary claim, and it should undergo more scrutiny before it is allowed to enter the field.” Ray Hyman, an emeritus professor of psychology at the University of Oregon and a longtime critic of psi research, called publication of the study “pure craziness.”

Bem conducted nine psi experiments with more than 1,000 college students. In some of these tests, subjects guessed future events, such as on which side of a screen a computer program would flash an erotic picture. In

another experiment, he tested whether future actions might influence past events, a phenomenon called “retrocausation.” Participants were shown 48 words that fell into four categories: food, animals, jobs or clothing. In a classic memory test, subjects place some of the words into categories as a practice to aid memorization. Afterward they were asked to recall as many of the words as they could; subjects generally have greater recall of the words they’ve categorized.

Bem, however, tested the subjects’ recall of the words before they placed them into categories. As if there were some kind of backward information flow, these subjects’ recall of the words they later categorized was significantly higher.

All Bem’s experiments produced levels of accuracy beyond what would be expected with chance. Bem’s data suggest that our minds’ abilities are more extensive than we customarily believe. If his findings are accurate, we need to alter—radically—our assumptions about the reach of human consciousness and the linear nature of time. Think of a world in which we could sense a tsunami coming and prepare for it or reverse harm done in the past.

One of the experts who came to Bem’s defense was Dean Radin, senior scientist at the Institute of Noetic Sciences in Petaluma,

California, and a renowned psi researcher and author. As Radin points out, psi has been studied for more than a century; the first organization of scientists and scholars devoted to investigating the paranormal, the Society for Psychical Research, was founded in 1882 in London. In *Entangled Minds: Extrasensory Experiences in a Quantum Reality*, Radin discusses thousands of psi experiments done under controlled lab conditions. For example, between 1976 and 1999, Princeton University's Engineering Anomalies Research (PEAR) Laboratory, under the direction of engineer Robert Jahn and psychologist Brenda Dunne, conducted 653 formal trials in remote viewing. An "agent" travels to a randomly chosen distant location and a "remote viewer"—sequestered in a lab—describes the physical details of that agent's surroundings. Many of the PEAR trials were conducted pre-cognitively: a future target was randomly selected after the remote viewer had recorded his or her impressions. Jahn and Dunne's analyses showed powerful evidence that the matches were not due to chance.

"Science has gotten to the point," Radin says, "where the evidence is very strong in



PSYCHOLOGIST DARYL BEM FOUND SCIENTIFIC EVIDENCE FOR PARANORMAL EXPERIENCES SUCH AS TELEPATHY.

Finally, I get my turn to ask him a question. "Ram Dass, you've had the experience of Oneness with all. What does that feel like?"

He thinks for a long while, eyes closed, as if he were looking within. "There's consciousness in cells; there's consciousness in trees; there's consciousness in cats; there's consciousness in humans. This is the consciousness." He opens his blue eyes and looks at me. "When you say, 'I'm aware,' you're really speaking from the One. You're a finger of the One."

In 1960, Ram Dass (then known by his birth name of Richard Alpert) and Timothy Leary, both psychology professors at Harvard University, and graduate student Ralph Metzner started studying the psychological effects

of hallucinogenic substances like psilocybin, mescaline and LSD in what became known as the Harvard Psilocybin Project. These experiments with nonordinary states helped launch a culture-wide explosion in what Metzner today calls "the collective expansion of consciousness."

The psychedelic experiences sent Ram Dass off on a spiritual quest to India; when he returned to the U.S., he wrote *Be Here Now*, the bestselling book that helped introduce such Eastern spiritual practices as meditation to the West. In more recent years, scientific studies have shown that meditation can have effects extending beyond the brains

of the meditators. A 1988 study of a Transcendental Meditation (TM) group in Israel showed a 76 percent decrease in war deaths in Lebanon, a 68 percent drop in war injuries and a 66 percent increase in cooperation among protagonists when the TM group was meditating.

Another study, in 1993, resulted in "a highly significant decrease" in violent crime in Washington, D.C., while 4,000 TM practitioners were meditating there. "When the mind quiets down to this field level of consciousness, qualities inherent in this underlying field become enlivened in individual consciousness, such as perfect order, balance, harmony and infinite correlation," wrote lead investigator David Orme-Johnson. Like a TV or radio, Orme-Johnson hypothesized, the meditator transmits these qualities "through the field that can be picked up at a distance."

For Metzner, all roads led to oneness. After decades spent pioneering interdisciplinary consciousness studies, he now runs the Green Earth Foundation, a nonprofit dedicated to healing humanity's relationship to the Earth. At a book signing event for a new volume Metzner co-authored with Ram Dass, *Birth of a Psychedelic Culture*, I asked the former graduate student if he believed there was such a thing as global consciousness. He cited the evolutionary cosmologist Thomas Berry, who was influenced by De Chardin and "says that in the transformation our global civilization is now going through, our perspective on the world will change from seeing and measuring it as a 'collection of objects' to knowing and experiencing it as a 'communion of subjects.'"

I'M INSIDE A PRIVATE HOME HIGH above Lake Atitlán in Guatemala, sitting by candlelight in a circle of two dozen fellow seekers. I'm focused on the continuous chanting of the *curandera*, the shaman healer who has traveled from Peru to lead us through a night-long ceremony with ayahuasca, the sacred psychoactive medicine plant of the Amazonian rain forest. We have drunk the bitter ayahuasca tea and, about an hour into the ceremony, I am starting to feel the plant's visionary effects.

Gazing through the window opposite

"Maybe we cry at weddings for the same reason we cry at movies. We see ourselves in the couple"

PAUL J. ZAK, BIO-NEUROECONOMIST

some cases," including the areas of telepathy, remote viewing, precognition and RNG studies. "I strongly suggest we're looking at some sort of connection principles. There is an accumulation of data that is extremely strong. These effects are not going away."

I'm in an art gallery in Taos jammed with people. We're there for an interactive webcast with the 1960s counterculture leader Ram Dass, who rarely travels from his home in Hawaii since his stroke in 1997. Despite frail health, up on the big screen, Ram Dass exudes vibrant joy. The love for him is palpable in the room; my heart feels so open I am near tears, as are many others.

where I'm sitting on the floor, I spot this supersized star beckoning me...or maybe it's a planet, tugging at my eyes. The star-planet pulses, a purple-silver luminescence bigger and more brilliant than anything else in the sky. And now that it's got my attention, the star-planet reveals to me how all the smaller stars around it are connected to one another—not in the shapes of familiar

constellations like Orion and Cassiopeia, but more like a web. It is an enormous Milky Way spider web, its interlaced strands shimmering above the night waters.

Now the pulsing light becomes a colossal arachnid. I watch in wonder as she loops her gorgeous net down into the living room, scoops us all up and fuses us to the outside, to the cosmos, to everything.

As I breathe together with my *compañeros y compañeras*, synched to the sound of the *curandera's* song, I feel us take our rightful places out there in the galaxy, united by threads of light. ■

DIANA RICO, who is having an extended Kumbaya moment, wrote about the Seven Deadly Sins in the September/October issue.

The power of eight

How group bonding can help affect healing.

I RUN AN ONGOING INTENTION EXPERIMENT, testing the power of group thought in controlled scientific experiments and also informally in workshops and our Intention community. In our 23 studies, we've achieved compelling results that demonstrate the power of thought to increase plant growth, purify water and lower violence.

The most interesting phenomenon to date is the effect on the participants in our larger studies. Our large online experiments have elicited many reports of ecstatic experiences, particularly an overwhelming and palpable sense of oneness. Although taking part on separate computers all over the world, the participants, who come onto our website at the same time, feel a sense of connection with other people in the experiment. I have long suspected that there is a measurable long-term effect of this connection, just as there are long-term effects from meditation.

In September 2008, I ran an experiment with 15,000 participants from 60 countries, examining whether "group mind" has the power to lower violence and restore peace. The plan was to have readers all over the world join forces on our website to send peace to a particular war-torn area—in this instance, Sri Lanka.

In a survey I conducted of participants after completion of the experiment, some 46 percent said they noticed long-term changes in their relationships with others. The group experience apparently helped them feel more

love in general, whether or not they knew the recipient. More than 25 percent felt more love for their loved ones or for people they normally dislike or argue with, 41 percent felt more love for with all those with whom they came into contact and 19 percent found they were getting along better with perfect strangers.

When asked with whom their relationships most improved, 38 percent said they noticed the biggest change in their relationships with strangers. The experience of connecting with thousands of strangers on our website and in Sri Lanka gave many people the ability to be more accepting of all strangers.

I have come to call this phenomenon the "power of eight." This type of bonding can occur in several minutes. During weekend workshops, we divide the audience into small groups of eight and ask these complete strangers to send loving thoughts to each other. We've witnessed powerful stories of emotional or physical healing among both the senders and the receivers.

Marsha, for instance, had developed opacity in one cornea, largely blocking the vision of that eye. The following day, after her group's healing intention, she claimed that her sight

in that eye had been almost fully restored. Many of her group members who had sent the intention had lifelong migraines or back problems, but they also reported feeling better.

Any possible healing effects may have to do with the powerful effect of community. During these workshops, strangers begin resonating together as one; for instance, at a workshop in the Netherlands, I discovered that many of the groups reported having the exact same visualizations during their group intentions. In one group, which concentrated on sending intention to a woman with a bad back, she and other members of the group all imagined the same inner vision: her spine being lifted out of her body and infused with light.

The feeling of oneness reported by the members of the workshops and the Intention Experiment community is an example of the resonance effect of pure connection.

The simple act of belonging and giving within a small group of strangers is so powerful and so satisfies our deepest longing that it heals both the healer and the recipient. | **THIS IS AN EDITED EXCERPT FROM THE BOND: CONNECTING THROUGH THE SPACE BETWEEN US (FREE PRESS) BY LYNNE MCTAGGART**

