

ONE MIND:

HOW OUR INDIVIDUAL MIND IS PART OF A GREATER CONSCIOUSNESS AND WHY IT MATTERS

An interview with Larry Dossey, MD

1. What is your book about, and what's in it for me?

It's about the nature of our mind, and how it has no limits. It's about how we are all literally of One Mind.

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The One Mind includes all individual minds. It includes thoughts, emotions, feelings, and cognition. The One Mind involves a vivid sense of connectedness and unity with all sentient life, and a profound sense of love, caring, and compassion. It is the over-arching principle that makes individual awareness possible.

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In *One Mind* I show that our mind is not confined to our brain or body, as we've been taught, but it extends infinitely outside them. Having no boundaries or limits, individual minds merge with all other minds to form what I call the One Mind.

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What's in it for you? Why does this matter? Why should you bother?

People who tune in to the One Mind are more likely to be happier, healthier, more creative, and wiser, for reasons I discuss in the book.

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Abundant evidence shows that isolation is terrible for health, happiness, and longevity. *We are not designed to live apart.*

A sense of being connected with all others and with all sentient life has been recognized throughout human history as a source of immense joy and fulfillment.

Unity with others has always been a highly prized goal of the great wisdom traditions.

This greater mind is boundless in time, therefore it is immortal and eternal. It is a cure for the greatest of all diseases: the fear of total annihilation with physical death.

The One Mind is also a source of great wisdom and creativity, because it constitutes an infinite pool of information that we can learn to access, as many famous artists and scientists have done throughout history.

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How do we know the One Mind exists? There are two main ways. First, people have *experiences* in which minds interact and share information at great distances and outside the present. They could not do this if minds were isolated;

they must be united and connected for these experiences to occur. Second, there are hundreds of actual *experiments* that confirm these interactions. So: *experience* and *experiments* show that our minds are connected in ways that go beyond separateness.

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So, basically this book is about the size of our mind — whether it is small, medium, large, or infinite in extent — and why this is important for us as individuals and also for the survival of our human species on Earth.

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During the 20th century, we took the mind apart. I'm putting it back together. We've been taught that our mind is fragmented, that it is divided into the preconscious, the sub-conscious, the unconscious, the collective unconscious, the superego, ego, and id. This book looks through the other end of the telescope. It shows that our individual minds are part of a greater whole, a dimension of consciousness that encompasses all minds — past, present, and future, human as well as non-human.

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This realization is our best hope for our survival on Earth. Only by realizing, at the deepest emotional level, our connections with one another and the Earth itself can we summon the courage necessary to make the tough choices that are required in order to survive. So, this book is also about staying alive — saving the Earth and our own skins.

Alice Walker said, "Anything we love can be saved" — including, I suggest, the earth itself, ourselves, our children, and generations yet unborn. The One Mind facilitates our connectedness and oneness with all else, therefore our love for all else. The One mind helps us re-sacralize the world.

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Our oneness suggests that we should revise or upgrade the Golden Rule from "Do unto others as you would have them do unto you" to "Be kind to others because in some sense *they are you.*"

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[How do we know the One Mind exists?](#) Hints of our One Mind are all around us. From time to time, we all experience events that make sense only if we are connected with one another mentally.

The love of a mother for her baby is a study in oneness, in which boundaries and isolation are overcome. Anyone who has been deeply in love experiences the same thing: a fusion of two people in which the concept of "the other" is set aside. The recent explosion of interest in genealogy, the study of one's family origins, can be seen as attempt to restore connections and a yearning for oneness.

Or consider the popularity of "flash mobs," which did not exist until recently, in which groups of people appear to emerge spontaneously to perform, sing, dance, etc., and the happiness and delight in the crowds around them. Flash mobs are a kind of celebration of unity and connectedness between people of all strata and cultures.

Moreover, people often exchange thoughts, emotions, and even physical sensations at a distance. This is particularly common between people who are emotionally close. The classic example is a mother who “just knows” that her child is in danger, even though far away — as if the mother and child have a common mind, a common consciousness.

Another example: People often acquire knowledge of things in ways that are inexplicable. For example, the great inventor Thomas Edison once said, “I have never created anything. I get impressions from the Universe at large and work them out....Thoughts come from the outside.”

Another example: Savants, who are often profoundly mentally handicapped, cannot read, and are incapable of learning, demonstrate detailed information they could not possibly have learned. Where does it come from? I suggest they connect with a reservoir of wisdom that is the One Mind.

People frequently have detailed dreams of future events, to which I devoted an entire book, *The Power of Premonitions*.

Near-death experiences are a portal to the One Mind. Around fifteen million Americans have experienced an NDE. The hallmark of the experience is a sense of oneness with all there is — an awareness that is so profound that their life is transformed after recovery.

I discuss a huge variety of experiences of this kind.

There simply is no way happenings such as these can be explained by the conventional view that our mind is confined to our brain, that we acquire information only through the physical senses, and that our minds are separate from all other minds. Some larger view of consciousness is required — what I’m calling the One Mind.

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2. Where did you come up with this idea?

The concept of the One Mind has been around for a long time.

We can trace it back 3,000 years to the philosophy of ancient India, where it was called the Akashic Records.

It is echoed in the Hindu concept of the union of the human and the divine: *tat tvam asi* or “thou art that.”

The *experience* of the One Mind is called *satori* in Zen, *samadhi* in Yoga, *fana* in Sufism, and *Christ consciousness* in Christianity.

Jesus said, “Is it not written...ye are gods?” And “the kingdom of heaven is within.”

Other terms include cosmic consciousness, illumination, awakening, enlightenment, and so on.

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The experience of the One Mind, however it is named, involves a direct apprehension of the universe and all in it as being One, with no real dividing lines or divisions in it. Everything is connected with everything else. Partition and separation

are illusions. This experience carries with it the sense that one has apprehended Truth, the way things really are, accompanied by a feeling of compassion and love.

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There are allusions to this understanding, this perception, in the New Testament. St. Paul spoke of “the peace of God that passes all understanding.”

As mythologist Joseph Campbell put it, Jesus said that the kingdom of heaven is within. Who is in heaven? God. This means, Campbell said, that God is within each person — infinite, boundless, immortal, one.

Ralph Waldo Emerson, the American transcendentalist philosopher, called the One-Mind concept the Over-soul.

Carl Jung, the Swiss psychologist, called the One Mind the collective unconscious.

William James, the founder of American psychology, was a proponent of a single, collective, unitary mind.

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Many great scientists in a variety of fields have endorsed the idea. It has surfaced in modern physics in the writings of Nobel Prize winner Erwin Schrödinger, whose wave equations lie at the heart of quantum physics. The eminent physicist David Bohm also strongly supported the idea of a single, over-arching mind that includes all individual minds.

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So, the idea of the One Mind began millennia ago and persists to the present day, and it is supported by some of the outstanding figures in modern science and psychology, as well as untold numbers of creative artists.

3. If the idea of the One Mind is both ancient and current, why do we need another book about it?

Up to now, the concept of the One Mind has rested mainly on philosophy, spiritual insights, and reports of people’s personal experiences. Not anymore! We have an abundance of *empirical evidence* pointing to the One Mind. But the evidence is little known. So, we need an update of the One Mind, in which we bring together the numerous threads of evidence for the idea.

4. What kind of evidence supports the idea of the One Mind?

There are basically two types of evidence. One is empirical evidence, which includes actual experiments. Another type of evidence is experiential and personal — the reports of thousands of individuals that affirm what the experiments are telling us. These two types of evidence reinforce each other.

5. How did you become interested in the One Mind?

I have had several experiences suggesting that my mind, my consciousness, my awareness, is not limited to my individual brain and body or the present. I’m not unique; thousands of individuals have had similar experiences. But people are

reluctant to talk about them for obvious reasons. There's a social stigma in going public with these experiences.

Early in my practice of internal medicine I had a series of precognitive dreams — dreams of future events — that proved true in great detail. My patients related similar experiences to me. So did nurses. After I began to write about these events, my medical colleagues eventually began to open up and share their own experiences with me.

During my early years as a physician, I stumbled across actual experiments affirming the idea of linked, unified minds. This was rather shocking, as this evidence never came up during my entire educational experience, from university days through post-graduate medical training. I began to consider this one of the best-kept secrets of modern medicine.

I was stunned to find that first-rate individuals — some of our greatest scientists and philosophers — have come to the same conclusion I reached: that there is a collective, single domain of consciousness that is a kind of umbrella to all individual minds.

6. But there's a huge problem, isn't there? Currently, brain science as well as psychology doesn't agree with you about the One Mind.

Not really.

It is not quite right to say that most scientists don't agree. For the most part, they simply ignore the whole question and don't look at the evidence.

The fact is, an increasing number of leading scientists and psychologists support this idea. For instance, one survey found that a *majority* of academic scientists believe that extrasensory perception or ESP has already been proven or is likely to be proved. ESP is an expression of minds without boundaries in space or time. It is a short step from ESP to the One Mind. ESP is one way the One Mind manifests in our lives.

7. What's the big deal? What difference does it make whether I believe in the One Mind or not?

(Repeat answer from #1)

The consequences are profound.

People who tune in to the One Mind are more likely to be happier, healthier, more creative, and wiser than those who do not.

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Abundant evidence shows that isolation is terrible for health and happiness. We are not designed to live apart.

A sense of being united and connected with all others and with all sentient life has been recognized throughout human history as a source of immense joy and fulfillment.

This greater mind is also boundless in time, therefore it is immortal and eternal. It is a cure for the greatest of all diseases: the fear of total annihilation with physical death.

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Currently, we're taught that our consciousness is produced by the brain and is limited to the physical brain and body. This means that when we die, our mind, our consciousness, is annihilated. Nothing about our consciousness survives.

The One Mind is a wholly different view. Its premise is that our consciousness transcends the physical brain, body, and the present. The evidence overwhelmingly suggests that our mind is *nonlocal* in space and time. "Nonlocal" is just a fancy word for "infinite." If something about our mind is infinite in space and time, then it is omnipresent in space and time and therefore immortal. Although the brain and body will perish, consciousness endures because of its nonlocal nature.

Therefore the One Mind redefines death. With the One Mind, immortality is back on the table.

So the concept of the One Mind is not trivial. It's about our origin and destiny. It's about survival, which many people consider the greatest issue of all.

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The One Mind concept also says we are intimately connected with every living thing that has any degree of mind or consciousness — which I believe includes all living creatures to some degree. This makes possible a sense of relatedness and sharing that goes beyond the "merely human." Our relations include all life on earth. This makes possible a degree of emotional connectedness that can spur us to the kind of action that is required for our survival as a species on this planet.

A new ethic and a sense of urgency arise. Just as a parent chooses to protect his or her own children, we sense, through the One Mind, that we must protect our relations with whom we share consciousness, which includes all of life on earth.

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The new ethic makes it possible to expand and revise the Golden Rule. We no longer say, "Do unto others as you would have them do unto you." Now we say, "Be compassionate to others because in some sense *they are you.*"

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As novelist Alice Walker said, "Anything we love can be saved." The One Mind makes it more likely we will love the Earth deeply enough to save it, which really means saving ourselves and our descendants.

8. There are several sections in your book about animals. Are they part of the One Mind?

Yes.

Several experiments show that we can interact mentally with animals at a distance, beyond the reach of the physical senses. One example is British biologist Rupert Sheldrake, whose experiments with dogs show that when their owners are returning home there is conscious link between the human and the animal at a distance.

Other mammals, birds, and fish also demonstrate an ability to process information at a distance and outside the present.

Many ethologists, experts in animal behavior, have marveled at the way groups of animals — herds, flocks of birds, schools of fish — demonstrate group behavior and coordinated decision making that is very difficult to explain without invoking a kind of group mind operating simultaneously between all the members of the group. Ordinary sensory communication via sight and hearing just doesn't add up.

9. You're a physician. Does this have anything to do with your interest in the One Mind?

Yes, definitely.

During my early career as an internist, I experienced several events that turned my views of consciousness upside down and inside out. I found these experiences unnerving.

I was a typical believer that mind and brain were essentially the same. But when I began experiencing precognitive dreams, gaining information from the future before the event happened, I began to question the dogma that says these events can't happen. It wasn't just me; my patients, as well as nurses and other doctors, shared similar experiences with me.

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In the late 1980s, experiments began to be published in medical journals assessing the impact of healing intentions and prayers on the clinical course of patients in distant hospitals and coronary care units. Similar experiments were done non-humans and with organs and cells. These experiments strongly implied that our mind is not confined to our brain. Our intentions, thoughts, and wishes can reach out beyond the body and make a difference in "the world out there."

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Several evaluations of this field have been published, called systematic or meta-analyses. This is a way of combining the results of many studies in order to take an overall look at a particular field. Many of these analyses have been published in peer-reviewed journals. Most of them are positive, indicating that these effects are real. Still, they have not penetrated our awareness as they should.

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It is vital to realize — and this is almost always ignored by skeptics — that scores of these experiments deal with effects not just in humans but in animals, plants, microbes, and even chemical reactions. Why important? Skeptics generally say that if a person responds to, say, the healing intentions of a distant individual, it is merely a placebo effect — the result of positive thinking, suggestion, or

expectation. But if an animal, plant, microbes, or biochemical reactions are affected, the distant effect cannot be dismissed as a placebo even because, as far as we know, animals, plants, microbes, and chemicals don't think positively. They don't have placebo responses. So these non-human studies strongly suggest that the remote, distant, consciousness-mediated healing effects and similar nonlocal phenomena are real, and that we are not fooling ourselves.

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These various experiments point toward the One Mind. They show that some aspect of our consciousness operates outside the human brain and body, and cannot be confined or limited, but is nonlocal or *limitless*. And if limitless, the mind has no boundaries and must come together with all other minds.

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Other studies called "presentiment" experiments or experiments in "anticipatory awareness," show that we can acquire information from the future, before an event even happens.

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Putting this evidence together, a *nonlocal* picture of consciousness emerges, which means that our minds are not localized or confined to particular points in space or time. And if our minds are unbounded, they must in some dimension come together to form a single mind, a single entity: the One Mind.

10. This sounds pretty radical, don't you think?

I used to think so, but not anymore.

New ideas in science, art, music, math, education, etc. often sound radical. This is especially true where consciousness is concerned. As one skeptical scientist said about nonlocal, unbounded consciousness, "This is the sort of thing I would not believe, even if it were true."

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Physicist Max Planck, the main founder of quantum physics, faced this resistance. He said that the older generation of scientists would die off and younger, more open-minded individuals would take their place. Planck's view has been paraphrased as, "Science changes funeral by funeral."

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Radical change in any field is nearly always resisted. Think of the resistance to modern art. It is still easier for most people to like Michaelangelo and Rembrandt than Picasso or Jackson Pollock.

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It's the same way in science.

But new views of consciousness have continually arisen historically. In the twentieth century we saw a flurry of new ideas about consciousness — the unconscious, the pre-conscious, the sub-conscious, and the collective unconscious. The One Mind is a version of the collective conscious, which was glimpsed by the great psychologist Carl Jung, psychologist William James, and many others.

But we have something Jung and James did not have: a great deal of empirical evidence supporting the idea.

11. You begin your book with the story of Wesley Autrey, an African-American who saved the life of a young white man from certain death in the New York subway. What does that have to do with the One Mind?

Wesley Autrey, 50, a black construction worker and Navy veteran, saw a young man fall onto the subway tracks in Manhattan while having a seizure in January 2007. He instantly jumped onto the tracks and tried to lift him onto the platform, but could not do so in time. As a train approached, Autrey shoved him into the slight depression between the rails and covered him with his own body. The train could not stop in time and several cars passed over the two men before it could be brought to a halt. Autrey was nearly beheaded; he had grease stains from the train's undercarriage on his cap.

...and the One Mind?

The reasoning goes back to my experience as a battalion surgeon in the boonies in Vietnam in 1968-1969, where I was involved in an experience similar to Autrey's, which I describe in the book. Briefly, I rescued a helicopter pilot from his crashed chopper, when everyone believed it would explode. Fortunately it did not. I experienced other similar events in Vietnam,

I was disturbed and confused by these happenings. I had sworn that I would *never* take unnecessary chances before going to Vietnam. I began to doubt my sanity.

Why would I, or anyone else, risk his or her life to save a perfect stranger? It goes against the premise of evolutionary biology, which maintains that our most basic drive is to preserve our genes or those of our close kin, not risk our life to save a total stranger.

I eventually came across an explanation by the German philosopher Arthur Schopenhauer, described by mythologist Joseph Campbell. Schopenhauer believed that at the decisive moment the rescuer identifies so completely with the rescued person that their minds have literally fused; they have become a single mind. Their mental union is so complete that the rescuer is not rescuing someone else, he is essentially rescuing himself. I felt deeply that this explanation described my own experiences in Vietnam.

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In researching my book, I accumulated a number of life-saving stories. They are not just human-to-human events, but they also involve humans rescuing animals, animals rescuing humans, and animals rescuing animals — every possible combination.

So what is going on? What's the pattern? I think Schopenhauer nailed it: there is a fusion of apparently separate, individual minds into a single, collective consciousness. In these instances something larger than individuality takes hold: the One Mind is bridging and uniting individual minds, pushing separation aside in favor of unity and oneness.

12. You say that the One Mind is crucial in confronting the great challenges we humans face. What do you mean?

Our problems are enormous: global climate change, environmental degradation, pollution, overpopulation, water scarcity, hunger and food insecurity, endless wars, religious strife, degradation and acidification of our oceans, on and on. Nearly all these problems are caused by individuals who represent a particular culture, race, tribe, country, or religion, who are competing with other individuals of different views. We cannot see beyond our individual self, our tribe, our religion, our culture. All of these problems are compounded by greed and selfishness. Put another way: we are fragmented, and we are destroying our planet's life-support systems.

It is going to be difficult or impossible to confront these problems intelligently without dealing with our fragmentation and sense of separateness. We need a profound shift in our sense of how we are related to one another. I believe this shift is possible by re-imagining how we connect with others through our consciousness. The “us-against-them” competitive model is not going to see us through. A shift to a One-Mind perspective may be our best alternative — a sense of unity that is experienced at our deepest emotional levels.

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A dramatic example of this shift is the “Overview Effect” experienced by astronauts and cosmonauts returning to Earth. They sense profoundly that our planet is an integral whole. The customary edges and borders are not fundamental. Our disagreements and divisions as seen as petty, arbitrary, and utterly wrong. This shift in perception can be life-changing for the astronaut. An example is Edgar Mitchell, the lunar module pilot of Apollo 14.

If we genuinely believe we are “of One Mind” with all others, our existential premises shift. Our resentment and hatred of “the other” diminish. Not only is our attitude toward other humans transformed, but toward the earth and all its creatures as well.

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As Alice Walker said, “Anything we love can be saved.”

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In the One Mind, the Golden Rule is transformed from the self-oriented “Do unto others as you would have them do unto you,” to “Be compassionate toward others because in some sense *they are you.*”

13. OK, the One Mind is important. How do we access it?

Good news! It's easier than you think.

Almost certainly: *You already know the One Mind, but don't know that you know!* We've forgotten this knowing, and our goal is to awaken to it.

Our membership in the One Mind *already exists*. We're already a part of it. It is not something we have to engineer, acquire, generate, or manufacture — no

assembly required. We just have to become aware of it. We have to get out of the way, so the realization comes through.

That can happen in a great many ways. Some people are just [born with this awareness](#) — advanced souls who come into life knowing their larger connections.

Unexpected events can pave the way. We can spontaneously experience an [epiphany](#) — a sudden, unexpected knowing of how we fit in, usually accompanied by a sense of joy, meaning, and purpose in life. Millions of people have described this expanded awareness following a [near-death experience](#).

People may also experience a powerful [telepathic, clairvoyant, or precognitive](#) event that demonstrates they are more than their brain, and that their consciousness can operate outside the here and now. These happenings are often accompanied by an epiphany, of having touched what is real.

We can invite this awareness through [meditation](#) or some other contemplative type of [spiritual work](#), in which we learn to set our ego and sense of self aside and permit a larger, more expansive awareness to bubble up from our unconscious mind — an awareness that's always been there, but which we've not allowed to surface.

[Exposure to the beauty of nature and immersion in wild places](#) has always been important for me — a kind of short-cut to what's important in life. For decades, my wife and I have spent weeks in the wilderness, removed from civilization — a kind of spiritual ritual away from the trappings, distractions, and noise of daily life.

[All these processes have this in common: the dominant sense of self, of ego, is transcended in favor of an expanded notion of who we are.](#)

Every section in the book is an example of how we can become aware of our participation in the One Mind. For instance, the chapter "[Dream Pathways](#)" reveals how people often enter this awareness through detailed dreams of far-off or future events, which jolts them into realizing their consciousness is not stuck in their brain or the present moment. The chapter "[Telesomatic Events](#)," in which people share similar physical symptoms and feelings with a distant person, is also a doorway to One-Mind awareness. Sections on [children who remember previous lives](#) is another; so too are the chapters on [remote viewing](#), [near-death experiences](#), [shared death experiences](#), [communication with the deceased](#), [presentiment](#) effects, and so on throughout the entire book.

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But when all is said and done, [you don't have to do anything](#) to experience the One Mind. It "does" us; we don't "do" it.

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Most people who come to this realization don't have a dazzling, spectacular experience. They simply grow gradually into the realization of connectedness. It simply [appears as a natural process, an awareness that is part of our psychological and spiritual maturation, the result of staying alive, growing older, and learning](#). It becomes part of who we are.

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[For many, the old-fashioned way works best: turn off your smart phone, sit down, be quiet, and pay attention. To what? To whatever comes through. Call this process meditation, contemplation, or simply getting quiet. The point is to turn](#)

down the chatter that crowds out everything else in our waking life. Let your inner wisdom surface. You may be surprised to discover what you *already* know.

The Four Rules of Life (of author/teacher Angeles) are helpful: (1) Show up, (2) Pay attention, (3) Tell the truth, and (4) Don't be attached to results.

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The [Law of Reversed Effort](#) works here: the harder you try, the more it eludes you. So set an intention, open up, invite the wisdom to enter, and go with the flow.

“Opening up” and “setting an intention” are not completely passive. “God’s wind is always blowing, but first you must raise your sails.”

14. Then why is it so difficult to be aware of the reality of the One Mind?

Bad learning.

We are victims of a collective hypnosis, a cultural trance that has convinced us that the One Mind cannot possibly be true.

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Our culture emphasizes the importance and uniqueness of the individual — pulling our selves up by our own bootstraps. This has an isolating effect that blinds us to the ways in which we are connected with everyone and everything.

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Another reason is that we are wired biologically to focus on our separateness and individuality — the survival of *our* genes or those of our kin. This makes it more difficult to acknowledge our unity with one another — but not impossible.

In fact, the ways in which we encounter the One Mind are so numerous and varied that it quite easy to be aware of our membership in it — but only if we can break the trance.

So our goal is to break the hypnotic spell of the cult of the individual.

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It’s not that individuality is bad, but that it is limited. It can also be destructive if pushed too far, as our species is discovering.

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A coin has more than one side. Our task is to honor *both* sides of the coin — our individuality *and* our unity.

Some people think it has to be one or the other side of the coin; both sides can’t be valid. But both sides *are* valid, and we must honor our physical individuality and separateness *along with* our oneness and unity of consciousness.

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So, we are not trying to banish or de-throne our individuality but honor it, as our situation requires. But our individuality is not all we are, and we must keep our individuality in perspective and prevent it from blinding us toward the unitary aspect of our individual minds, our One Mind.

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Individuality and the self can be overdone. As Ravi Ravindra, the physicist and theologian, says, what we should strive for is not freedom *for* our self, but

freedom *from* our self — to give up the excessive attachments, wants, greed, selfishness, etc.

15. But doesn't this risk losing our sense of self in the One Mind?

I'm not advocating totally abandoning our sense of individuality and self.

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I emphasize the need for a *dual* identity that honors *both* our individuality as well as our collective unity with one another in the One Mind.

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This is an example of what physicist Niels Bohr called *complementarity* — the coming together of apparent opposites to produce a more accurate picture of the whole.

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There is a saying in the field of transpersonal psychology: "In order to transcend the ego, you must first *have* one. In order to go beyond the self, you must first *be* one."

It's a paradox, but it's valid.

It's like men acknowledging a feminine side, and women acknowledging a masculine side. That's a healthy complementarity. Problems arise when one side is ignored.

16. What are your favorite sections in *One Mind*?

Probably the sections on "Twins" and "Telesomatic Events."

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I am an identical twin, and my twin brother and I have had One-Mind experiences all our life. I'm also married to a twin; Barbara and her fraternal twin have had similar experiences. This is an area where the One Mind really gets personal for me.

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Around 30 percent of identical twins report vivid experiences in which they simultaneously and at a distance have the same thoughts and even the same physical symptoms as their twin — so-called "telesomatic events." This is some of the most dramatic evidence that we are connected through space and time at the level of consciousness.

17. What's the most far-out stuff in *One Mind*?

I used to think the whole premise of the One Mind is far out, but no longer. Now I think it is ordinary and ho-hum.

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The problem is that we have become practically hypnotized culturally to think that we are isolated individuals, connected with each other only through our see-touch-hear-feel senses. We're taught that our mind is locked into our brain; it doesn't go wandering through space and time to unite with other minds.

Actually, *that's* the far-out view. It's far out because evidence shows it isn't true. The *ordinary* situation is One-Mind unity and connectedness. We've turned reality upside down.

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So, *One Mind* is not far out at all. Once we get comfortable with the basic idea and open up to the ways in which our unity reveals itself, we'll wonder how we could ever have swallowed the conventional view that we're merely individuals who are isolated in a sea of others.

18. You're written extensively in previous books about healing and spirituality. What's their connection with the One Mind?

The healing experiments I've written about extensively are entry points to the One Mind.

They reveal that our compassionate intentions can influence what happens "out there." These studies reveal a *nonlocal* feature of our consciousness — that it can function outside the brain, at a distance, to change the state of the physical world, in this instance the clinical condition of someone in need. Healing experiments reveal an unbounded, unlimited side of the mind — and if unbounded, minds must come together in some dimension to unite as a single mind.

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There is a major overlap of spirituality and the One Mind. Spirituality involves a sense of connectedness with something greater than the individual self or ego, whatever term we use — God, Goddess, the Divine, Allah, Universe, etc. That is why One-Mind experiences are often experienced as epiphanies, awakening, or enlightenment — that sudden awareness that, as the Hindu aphorism says, "*tat tvam asi*," or "thou art that." These experiences involve an awakening to our intrinsic divinity, "the god within," our innate infinitude, our citizenship in the One Mind. In other words, "You're it!"

19. This sounds blasphemous: humans becoming God.

Not really.

The evidence does show that we possess qualities via the One Mind that we have traditionally attributed to the Divine, such as infinitude in space and time. That's not the same as being God.

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A metaphor that helps clarify this relationship is that of a drop of water within the larger ocean. The single drop of ocean water has the same composition as the ocean itself, but it is profoundly different in terms of power and quantity. It's the same, but different.

Just so, the relationship of the human and the Absolute or Divine.

20. You mention creativity often in *One Mind*. What's the connection?

The connection is profound.

The literature on creativity shows that creative breakthroughs often occur out of the blue, with little connection with logic or analysis. This happens in all areas — science, art, music, mathematics, etc. The creator, inventor, or artist often feels connected with something outside herself — a source of awareness that is far greater than one's individual mind.

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Thomas Edison, America's great inventor, summed this up, saying, "People say I have created things. I have never created anything. I get impressions from the Universe at large and work them out, but I am only a plate on a record or a receiving apparatus — what you will. Thoughts are really impressions that we get from outside." (source: Neil Baldwin, *Edison: Inventing the Century*. NY: Hyperion; 1995:376.)

The eminent German physicist and philosopher Baron Carl Friedrich von Weizsäcker agreed: "[In any great discovery] we find the often disturbing and happy experience: 'It is not I; I have not done this.' Still, in a certain way it is I — yet not the ego ...but...a more comprehensive self." (source: C. F. von Weizsäcker. Introduction. Gopi Krishna. *The Biological Basis of Religion and Genius*. New York, NY: Harper and Row; 1972: 35-36.)

Edison's "impressions from the Universe at large" and von Weizsäcker's "more comprehensive self" point to the One Mind, an infinite source of wisdom and information.

21. It's the Internet age. There are an estimated six billion cell phones on earth, almost one per person. People are more connected than ever before. Why are you emphasizing connectedness and unity through the One Mind? Aren't we connected already?

I'm talking about a different kind of connectedness.

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There is evidence that the more time young people spend on personal electronic devices, the *more* lonely they feel. A sense of desperation is often involved when people spend hours a day online; they crave connection but, not finding it, they increase the dose, like a drug addict.

Internet addiction has become a fact. Internet rescue camps now exist in some countries to wean people from this frenetic behavior.

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Of course, electronic connectivity can be quite wonderful, but it can also be a faux unity that offers more than it can deliver. It does not convey the sort of psycho-spiritual satisfaction that comes with One-Mind awareness — the joy, fulfillment, and empowerment that come from the discovery of one's inner divinity and membership in the community of consciousness that is our birthright.

22. What difference in your own life has awareness of the One Mind made?

Awareness of the One Mind has contributed enormously to my **peace, tranquility, joy, and creativity.**

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You see, I'm an **introvert** by nature, inclined toward aloneness. Awareness of my place in the One Mind has helped me **overcome my innate tendency for isolation**. I feel I've found a more authentic place in the Universe. It's rather like coming home and realizing that you never left. It's **a sense of belonging**, of finding your natural fit in the great scheme of things.

The great human **dread of death goes out the window**. As a physician, this is important to me, because I believe the fear of death and annihilation has caused more suffering throughout human history than all the physical diseases combined. The One Mind reduces that fear and the suffering that goes with it. Why? **The One Mind mandates immortality by way of our infinitude in space and time**.

One-Mind awareness has affected **the way I relate to other people**. I've become much **less competitive, more giving, more supportive, more understanding of other people's difficulties and problems, and more interactive with others**. (I still have a way to go!)

One-Mind awareness **helps me see how I can make a difference**. In today's world, we can feel overwhelmed by the challenges we face. What difference can my efforts as a single individual possibly make? **The One Mind increases our sense of adequacy and what is possible, because through it we have access to all wisdom and knowledge, and we can act in concert with others**. We realize we don't need to know and do everything individually, because we are a part of the Great Connect. **We are never alone**. We are an infinite team, not a lone wolf. The pressure eases. A lightness of mind and spirit arises, and perhaps a sense of humor. Now *that* is different!