

# LIVING THE FIELD

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## DIRECTED INTENTION PART II



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## In the mood

*Does your state of mind affect your ability to carry out intentions? The latest evidence suggests that the emotional state of both sender and receiver is important.*

Some intriguing recent studies of healing, carried out by Gary Schwartz at the University of Arizona and his colleague, Beverly Rubik, a biophysicist and founding director of the Center for Frontier Sciences at Temple University, Philadelphia, have examined whether the healer's own state affects the success of healing. They used as their 'patient' *E. coli* bacteria that had been severely stressed by a sudden blast of heat.

The scientists assembled 14 practitioners of Reiki, a Japanese form of healing, and asked them to attempt to 'heal' the bacteria using standard Reiki treatment. Each practitioner was asked to heal three different samples. To count up the number of bacteria that survived, scientists made use of equipment with an automated counter.

Initially, it appeared that the Reiki practitioners made no difference to the overall survival of the viable bacteria. However, on closer look the scientists discovered that they were more successful on certain days than on others. Indeed, on some days, Schwartz discovered, the bacteria were actually *worse off* after the sample had been exposed to healing. The healers appeared to be having a positive effect on some days and a deleterious one on others. Schwartz and Rubik wondered whether this spotty track record might have something to do with the healers' own states of wellbeing on the days they carried out the healing.

The scientists decided to assess the healers, using a psychological test called the Arizona Integrative Outcomes Scale (AIOS). AIOS is an

ingeniously simple visual way to assess a person's global—spiritual, social, mental, emotional, and physical—wellbeing during the previous 24 hours and the previous month. The test is a simple horizontal line with the words 'worst you have ever been' on the left and 'best you have ever been' on the right. The patients are told to reflect on their general sense of wellbeing, 'taking into account your physical, mental, emotional, social, and spiritual condition' over the past 24 hours. They mark a point on the line with an X that, in their view, represents their overall sense of wellbeing for the past 24 hours,

Psychologist Iris Bell, one of Schwartz's colleagues at the University of Arizona, created AIOS as a simple vehicle for patients to assess their own global wellbeing with something besides a report of physical symptoms. In a number of studies, AIOS was found to be a useful tool for gauging overall levels of physical, mental, and emotional health.

In the next batch of studies, Schwartz and Rubik asked the Reiki healers to assess themselves on the AIOS scale before and after they'd carried out the Reiki. After analyzing the data, the scientists discovered an important trend. The times when the healers felt really well in themselves correlated with the sessions in which they had a beneficial effect on the bacteria—the counts in the healed bacteria were higher than those of the heat-shocked controls. The days when the healers scored lower on the AIOS test were also the days on which they had a deleterious effect on the bacteria, and killed off more bacteria than died in the controls. *The practitioner's own wellbeing was an essential aspect of successful healing.*

Schwartz and Rubik decided to see if the AIOS test applied to other types of healers as well. They recruited a large group of patients who were to be healed by a number of practitioners of Johrei,

### Arizona Integrative Outcomes Scale

Please reflect on your *sense of wellbeing*, taking into account your physical, mental, emotional, social, and spiritual condition over the past 24 hours [1-month version: over the past month]. Use an **X** on the line to mark your answer to the question.

Mark the line below with an **X** at the point that summarizes your *overall sense of wellbeing* for the past 24 hours [1-month version: for the entire month].

Worst you have ever been

Best you have ever been

another form of Japanese healing. Before and after the healing sessions, both patients and practitioners were asked to fill out both AIOS and a questionnaire to assess the emotional state of mind before and after the healing.

Schwartz and Brooks compared the AIOS tests of both the healers and those they'd healed, and discovered another interesting effect. Although the patients evidenced the greatest change in the tests before and after the test, the healers also felt better in every way after they'd performed the healing. The act of healing, and perhaps the healing context, was itself healing. Giving was as good for the sender as the receiver. *Healing someone healed the healer.*<sup>1</sup>

Two prayer studies, one of cardiac patients and the other of infertile women, have discovered positive effects only when those who pray for the patients have themselves been prayed for.<sup>2</sup>

Fritz Popp's work on biophoton emissions shows that a positive state of health correlates with a high degree of coherence. Perhaps to send out intention we need first to be healed ourselves and then to be in the mood.

- ◆ Take the Arizona Integrative Outcomes Scale before you carry out your intentions (see below).
- ◆ If your mark on the scale is more than one-quarter of the way to the right, save your intentions for a day when you feel better.
- ◆ Consider asking someone else with a high rating on AIOS to send healing energy to you, before you carry out your intentions.

Lynne McTaggart

1 J Alt Comp Med, 2006; 12: 7-13

2 Lancet, 2005; 366: 211-17; Journal of Reproductive Medicine, 2001; 46: 781-7)

## How to merge

According to the scientific evidence, when you are sending intention to another person, it is important to 'merge with them'. The best way to do so is by cultivating and sending compassion.

**M**arilyn Schlitz, director of research at the Institute of Noetic Sciences, has recently carried out a study of 'compassionate intention' sent to cancer patients by their spouses. Her colleague Jerome Stone assembled a training program for the study. Stone believed that his senders needed to learn how to generate compassion or empathy for their partners, with a technique based largely on the Tonglen Buddhist idea of 'giving and receiving'.

These practices would train the partner to develop a true understanding of the suffering of another, to take on the suffering without being burdened by it and to transform it through the process of healing. Developing true empathy helps dissolve the boundaries and sense of self between the sender and receiver. Positive and loving thoughts also have positive physiological effects.

Rollin McCraty, director of HeartMath, has found that a steady (or what they called 'coherent') variation in heart beat is more likely with 'positive'—loving or altruistic—thoughts and that this 'coherence' is quickly picked up by the brain, which soon pulses in synchrony.<sup>1</sup>

Research shows that touch or even focus on the heart or compassionate feelings for the other is a powerful means of causing brainwave entrainment between people. When two people touch while focusing loving thoughts on their hearts, the 'coherent' heart rhythms of one can entrain the brain of the other.

Before you set your intention, it may be important to form an empathetic connection with the object of your intention.

### Establish connection

First try it out on someone with whom you already have a strong bond—a partner, a child, a sibling, a dear friend.

- ◆ With someone you don't know, exchange an object or photograph.
- ◆ Get to know the person. Go for a walk with him or meet him first.
- ◆ Spent half an hour meditating together first.
- ◆ Ask the person to be open to receiving your intention when you are sending it.

If you are sending an intention to something non-human or inanimate, you can also establish some connection. Find out all you can about the object of your intentions—whether a plant, an animal or an inanimate object. Place it near you for a period before sending your intention. It goes without saying that you should be nice to it—even if 'it' is your computer or photocopier.

### Be compassionate

To encourage a sense of universal compassion during your intention session:

- ◆ Focus your attention to your heart, as though you are sending light to it. Observe the light spreading from your heart to the rest of your body. Send a loving thought, ie, 'May I be well and free from suffering.'
- ◆ On the out breath, imagine a white light radiating outward from your heart. As you do, think: 'I appreciate the kindnesses and love of all living creatures. May all others be well.' As Buddhists recommend, first think of all those you love, then your good friends. Move on to acquaintances and finally to those people you actively dislike. For each stage, think: 'May they be well and free from suffering.'
- ◆ Concentrate on the kindness and compassion of all living things and their contribution to your wellbeing. Finally, send your message of compassion to all people and living things on earth.
- ◆ Practice switching roles with some of your loved ones. Imagine what it is like to be your partner or spouse, your parent, your child. Get inside their shoes and feel what it would be like to see the world through their eyes, with their hopes and fears and dreams. Think how you would respond.

Jerome Stone quotes Sogyal Rinpoche, author of *The Tibetan Book of Living and Dying*,<sup>2</sup> who suggests that we open our hearts every day to the suffering around us, with beggars who pass us by, with the poverty and tragedy and grief we see on our television sets:

"Don't waste the love and grief it arouses; the moment you feel compassion welling up in you, don't brush it aside, don't shrug it off and try quickly to return to 'normal', don't be afraid of the feeling or embarrassed by it, allow yourself to be distracted from it or let it run aground in apathy. Be vulnerable; use that quick, bright uprush of compassion; focus on it, go deep into your heart and meditate on it, develop it, enhance and deepen it. By doing this you will realize how blind you have been to suffering..."<sup>3</sup>

During your intention, if you are sending healing to someone, first try to put yourself in his situation. Imagine what it is like to be him and to be faced with his current crisis. Try to feel and have empathy for your receiver's suffering. Ask yourself how you'd feel if you were suffering in this manner and how you'd most want to be healed.

Now, direct your loving thoughts to the object of your intention. If he or she is present, hold his or her hand.

Lynne McTaggart

- 1 McCraty R et al. 'Head-Heart Entrainment: A Preliminary Survey', in: Proceedings of the Brain-Mind Applied Neurophysiology EEG Neurofeedback Meeting. Key West, Florida, 1996; McCraty R, 'Influence of Cardiac Afferent Input on Heart-Brain Synchronization and Cognitive Performance', *Int J Psychophys* 2002; 45(1-2): 72-3
- 2 Rinpoche S. *The Tibetan Book of Living and Dying*, San Francisco: HarperSanFrancisco, 1994
- 3 Rinpoche S, as quoted in Stone J, Instructors' Training Manual, Course Syllabus: Training in Compassionate-Loving Intention

## Loosening the armament of the self

*In our earlier Lesson, we discovered that most 'masters' of intention undergo a loosening of the ego. But what does a state of surrender do to the brain?*

Most people assume that intention is a strong 'oomph', or motivation, through which you project your thoughts to another person to ensure that your wishes are carried out. I considered it similar to the intense projected thoughts I have when witnessing one of my children perform in public. When my sporty youngest plays netball, all of my thoughts are riveted on the ball, particularly when she gets hold of it, as if I am willing it to fly inside the net. When my eldest daughter once appeared in a camp solo, I found myself mentally at one with her, willing her to hit the tough high notes on key.

To address exactly how intention works, I recently studied the 'masters' of intention: practitioners of ancient disciplines—Buddhism, Qigong, shamanism, healing—who had been trained to perform extraordinary acts through their thoughts and worked out the common denominators they shared.

Initially, many healers experience a heightening of their cognitive processes, but most soon reach a point when inner chatter ceases, and they experience a falling away of all sensation but pure image (*Living The Field Lesson Thirty-two*). The focusing seems to dissolve their own boundaries. They suddenly become aware of the inner workings of the patient's body and ultimately have a sense of being engulfed by him.

Many achieve this state by using the patient as the

object of meditation. Dr. Judith Swack, mind/body healer who has developed her own holistic psychotherapy system, describes, "I look directly at the client and focus all of my senses forward toward the client and enter a receptive state where I pay internal attention to any subtle information and impression coming in like a kind of radar." Many other healers likewise enter an altered state, simply by 'listening to the patient'—"audibly or otherwise." "Just thinking of the need to help someone," wrote Dr. Piedilato, "slows the blood in my veins."

But was loosening the tight hold of the ego important in all types of intention? Investigators at the Behavioral Neurology Program and Rotman Research Institute at the University of Toronto attempted to replicate the work of the Princeton PEAR lab using random event generators, but with one important twist: they'd enlisted several patients with frontal-lobe damage. The patients who had suffered right frontal-lobe damage, which likely affected their ability to focus and maintain attention, had no effect on the machines. The only person to have greater than normal effect was a volunteer with a damaged left frontal lobe but whose right frontal lobe was intact. The investigators speculated that the volunteer's particular handicap likely gave him a reduced sense of self, but a normal state of attention. Achieving a state of a reduced self-awareness—a difficult state for an ordinary person to achieve—might allow for greater effects of intention on the machines.<sup>1</sup>

Psychologist Stanley Krippner, one of the world's

## Surrendering the outcome

Most studies of meditation, mediumship and healing show that people successful at intention imagine themselves and the healee as one with the universe.

- ◆ Frame your intention, state it clearly and then let go of the outcome.
- ◆ If you are trying to heal someone or send an intention to someone else, once you have achieved peak attention, turn your attention to the subject. Imagine merging with him or her. Try to imagine your mind literally at one with his or her mind and body.
- ◆ Look at your subject (or a photograph of him or her).
- ◆ Focus all your attention toward your subject.
- ◆ Begin to pay internal attention to any senses or impressions coming to you. Remember: they won't arrive logically or as a whole, but be fleeting and impressionistic, much like the information you receive through remote viewing (see *Frontier Science*, p 2).
- ◆ "Listen" to your subject with your entire body. Be aware of all sensations you receive relating to the person you wish to send intention to.
- ◆ Be open to information coming from all five senses: some people receive extrasensory information visually, others 'hear' it, smell it or feel it.
- ◆ Allow yourself to gently enter a zone where the intention is taken over by some greater force.
- ◆ State your intention clearly and make it specific.
- ◆ Close your internal meditation with a request and then move your own ego aside. Remember: this 'power' does not originate with you—you are its conduit. Think of it as a request you are sending to the universe.

experts on altered states of consciousness, discovered that during these altered states, the body naturally ‘switches off’ certain neural connections, including an area near the back of the brain that constantly calculates a person’s spatial orientation, the sense of where one’s body ends and the external world begins. During a transpersonal or transcendent experience, this region becomes inactive: the boundary in the relationship between the self and the other blurs; you no longer know where you end and someone else begins.

This was also demonstrated in a study of Tibetan monks.<sup>2</sup> Moments of meditative experience showed up as more activity in the brain’s frontal lobes with less activity in the parietal lobes. Meditation and

other altered states affected the temporal lobes, which house the amygdala, a cluster of cells responsible for the sense of whether we like or dislike what we perceive. Our ‘sense of self’ is housed in the temporal lobe of the left hemisphere. To function normally, both temporal lobes must work in harmony. Stimulation of the temporal lobes or disorder in them may create familiarity or strangeness—common features of a transcendent experience. Intense focus with intention on some other being appears to ‘switch off’ the amygdala and so remove the neural sense of self.

Lynne McTaggart

1 J Sci Explor, 2003; 17 (4): 651-68

2 Percept Mot Skill, 2003; 97: 625-30

## The unifying effect of thoughts

*The latest evidence of direct-mental-influence-on-living-systems research demonstrates that when one person is trained to send intention to another, many of the recipient's physiological responses will mirror the sender's.*

Psychologists Marilyn Schlitz and Dean Radin of the Institute of Noetic Sciences wanted to find out what happens in the body of the receiver when a sender sends out an intention. They decided to seek out couples in which one partner was suffering from cancer.

One of their colleagues, Jerome Stone, a nurse and practicing Buddhist, wrote a training manual for the couples after having analyzed a number of healers and distilled their common practices.

Radin divided the couples into three groups. The first group (the 'trained group') was to undergo Stone's training, practice compassionate intention daily for three months and then carry out the test. The second group (called the 'wait group') was to carry out the test first and then have the training. The 18 healthy couples composing the third group (the control group) were to have no training at all, but were simply to undergo the test.

With all three groups, the member of the couple with the cancer (or one of the designated partners in the control group) was asked to sit in a black reclining chair placed in a one-ton, solid-steel, double-walled, electromagnetically shielded enclosure. Each inhabitant was fitted to an array of medical gadgetry to measure brainwaves, heartbeat, breathing rate, skin conductance and peripheral blood flow. A video camera stood discreetly in the corner.

Some 20 meters away, the other partner was seated in the dark, attached to the same medical equipment as his or her partner, staring at a small, blank television screen. Whenever the image of the partner in the shielded room abruptly flashed onto the TV screen, the other member of the couple was to send a compassionate intention to his or her partner for 10 seconds.

Radin then compiled all the physiological data from the three groups, and studied the results between partners and as group composite averages. Each physiological response offered fascinating information as to the effect of intention on the receiver.

For instance, in the case of measuring blood flow to the extremities, in every group, the

### Jerome Stone's compassionate-intention program

The first component of Jerome Stone's program involved teaching the sender how to focus and concentrate, as in meditation, to create a high degree of sustained *attention*. The scientific evidence indicates that meditation establishes more coherent brainwaves: at least 25 studies show that EEG synchronization occurs between the four regions of the brain during meditation. Other studies of meditation have shown that it creates more coherent biophoton emissions<sup>1</sup> and, in general, aids healing.

Stone also believed that his senders needed to learn how to generate compassion or empathy for their partners, and used a technique based largely on the Tonglen Buddhist idea of 'giving and receiving'. This practice would train the partner in how to develop a true understanding of the suffering of another, to take on the suffering without being burdened by it, and to transform it through the process of sending healing.

Developing true empathy would also help to dissolve the boundaries and sense of self between the sender and receiver. Positive, loving thoughts also had positive physiological effects. Rollin McCraty's research at the Institute of HeartMath in Boulder Creek, California, showed that a steady (or, as they called it, 'coherent') variation in heartbeat was more likely with 'positive'—loving or altruistic—thoughts and that this 'coherence' was quickly picked up by the brain, which soon pulsed in synchrony and was evidenced by improved cognitive performance.<sup>2</sup>

After Stone instructed the partners in simple techniques of meditation, he also taught them how to be compassionate when carrying out intention.

The final aspect of Stone's training involved instilling belief and confidence in both senders and receivers. Stone had discovered evidence in both the healing and parapsychological literature that believing in the process assists in the success of psychic processes such as extrasensory perception (ESP), which, like intention, involve transferring 'information' across distances.<sup>3</sup>

1 J Altern Complement Med, 2006; 12 (1): 31-8

2 Int J Psychophysiol, 2002; 45 (1-2): 72-3

3 Dossey L. *Healing Words*. San Francisco: HarperCollins, 1993

## Thinking makes it so

Radin's study has a number of implications. The first is that the thoughts you send out to your partner are felt in every pore of his body, so it's important to choose your thoughts with care.

- ◆ Catch yourself whenever you find yourself thinking negative thoughts about your partner
- ◆ Be honest with yourself about your thoughts. If you are bothered by particular issues, discuss them. If you don't, you're likely to be 'shooting' your partner with poisonous thought forms
- ◆ When you want to send out positive intentions, remember to do so with compassion. Exchange something meaningful, or give a hug first
- ◆ Notify your partner of your intentions
- ◆ Believe in your intentions with all your heart
- ◆ Send intentions involving areas that most motivate you. Radin's study chose couples that included a cancer sufferer so that the other partner would have an enormous investment in seeing the sufferer get well.

sender's skin conductance increased two seconds after seeing the partner's image, and the receiver recorded a similar arousal a half-second after the image had flashed. Furthermore, the response persisted for seven seconds after the stimulus.

The receiver clearly appeared to be responding to intention—indeed, almost instantaneously. In fact, the receiver's response occurred at least one second faster than would have been possible for the sender to have consciously formulated an intention. Radin was not sure whether this meant that the receiver had had a premonition of the intention. Or it might simply have reflected the turgid nature of the skin-conductance response; the receiver was likely responding in his or her extremities to information sent by the sender's central nervous system, which would have reacted to the initial stimulation of the image on the monitor far more quickly than the electrical impulses sent to the fingertips.

Nevertheless, in Radin's view, the couples' two skin-conductance responses were tracking each other, albeit slightly out of phase.

A similar situation was seen with the heart rate. The sender's heart rate increased five seconds after the stimulus prompt to send the intention—which was consistent with the physical response that occurs in the body during the process of making some sort of mental effort. But an identical increase took place in the receiver, which would not happen ordinarily if he or she were simply resting in a recliner.

Blood flow followed a similar pattern. Whenever we experience something that stimulates us, the vascular network in our extremities constricts slightly to maximize blood flow to the central core of the body. In Radin's study, this phenomenon occurred in

the sender and was soon imitated in the body of the receiver.

As for respiration, on average, whenever the stimulus image appeared, the sender immediately inhaled sharply and expelled the air 15 seconds later. This respiratory response resembles that of someone about to steady themselves for the task at hand.

In this case, Radin witnessed a different response in the receiver. During the first five seconds, the receiver's respiration faltered, almost as though he or she had stopped breathing, and then resumed with a large exhalation in the final five seconds of the intention. It was as though the receiver had been listening with care, holding his/her breath and straining to hear something, before sighing with relief as soon as the stimulation had passed.

But it was the brainwave results that proved to be the most interesting. Whenever the receiver's image flashed on the screen, the senders recorded a little up-turn in brainwaves, like a 'flinch response', and then a huge spike for about a third of a second before dropping sharply; it then took about one second to rise back up to baseline.

In the sender, this tiny initial upturn represents a 'P300 wave'—a well-known phenomenon that records the time the brain takes to process the switching on of a light. The drop represents the time it takes for internal attention to modulate the stimulus into a response.

In this instance, the receivers had no P300 wave, but their brainwaves nevertheless mimicked the virtually vertical plunge of the brainwave that shortly followed in the sender—even though, unlike the sender, the receiver had had no stimulus. The brain of the receiver was reacting just as it does when

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asleep and dreaming. The receivers had registered an emotional reaction even though there was no tangible stimulus.

Radin's results were all the more remarkable because the receivers had not been told how long the stimulus period would be, and neither senders nor receivers knew in advance how long the sender would have to wait before the partner's image flashed on the screen. A computer program randomly selected the study's time frame, which ranged from five to 40 seconds. This meant that any expectation on the part of either member of the couples could not explain the results.<sup>1</sup>

Radin then compared the responses from all

three groups. All had shown an effect. In every instance, each physiological response of the receivers had tracked those of the senders. However, the most prolonged patterns were noted among the cancer patients whose partners had been trained in compassionate intention. The receivers in the training group not only responded to the stimulus, but also kept responding over eight of the 10 seconds of the intention.

In quantum terms, the couples had become as one.

**Lynne McTaggart**

<sup>1</sup> Presentation at the Parapsychological Association 49th Annual Convention in Stockholm, August 2006

## Capturing your thoughts on film

*One fascinating example of directed intention is the ability of energies—yours or energy in open space—to be captured forever on film.*

**W**illiam Tiller, Stanford University professor emeritus of materials science, became particularly intrigued by the power of thought when he was approached by a Yugoslav named Stanislav Ojack, who claimed to have a strange effect on photographic film.

Ojack showed Tiller a batch of pictures he'd taken with his Kodak, using ordinary film. Although the camera had been mounted on a tripod and the pictures had been taken by a two-foot-long shutter-release gadget, in every example, the photos had portions in sharp focus. In other instances, objects were blurred and even transparent, so that you could see objects behind them that should have been obscured from view. The camera and the film had been examined by Kodak specialists, but had been found to be in sound working order.

The same effects occurred with other people's cameras, so long as Ojack carried the camera next to his body for several days before he began shooting. He claimed that whenever he took a picture while experiencing certain feelings in his upper back and back of the neck—around the fourth thoracic and seventh cervical vertebrae—some weird anomalous image would appear in the photograph, usually by making people in the foreground transparent. The most noticeable images occurred during a spiritual or meaningful event such as at a sacred shrine or a particularly involving lecture on metaphysics.

Ojack was of the Baha'i faith and carried out daily prayer. In his earlier examples, the photos had seemed to change whenever he'd sent an intention to 'reveal God's universe'.

Tiller had been intrigued enough to set up an experiment. He used Stan's Kodak camera and an equivalent Minolta, filled them both with identical Kodak film, mounted them on a tripod specially built to hold them both and employed the same shutter release with the same color film in both instances. The single difference was allowing Stan proximity to the Kodak.

Although Stan was never allowed to touch the film, Tiller asked him to 'sensitize' his Kodak camera by keeping it close to his body for several days. The Minolta, which was to be the control,

would be kept apart from Stan at all times. He then asked Stan to hold an intention to 'reveal God's universe' while Tiller snapped photos of several locales. Afterward, he asked the Kodak organization to develop both sets of film, and then compared the two.

The film that came back was quite extraordinary. The 'sensitized' photos had the same strange images as the ones Stan had initially brought to him. In many of the photos taken with the 'sensitized' camera, the images of people in the picture appeared partially transparent or translucent. In one, for instance, a picture of a group on a stage, a man standing in front of a blackboard was so completely transparent that the blackboard was entirely visible 'through' him. Light appeared to emanate from a woman and to connect with the others on the stage.

The photos of the same people taken with the unsensitized camera appeared as you would expect, with the blackboard obscured by their bodies, as would occur by normal vision. Even more extraordinary, the sensitized camera was able to take clear and distinguishable photos of the inside of the Stanford church with its lens cap still on.<sup>1</sup>

Tiller had puzzled about the physics of how this might be possible. He was beginning to think that some kinds of radiation exist in nature that can travel through materials that are opaque to visible light. He began referring to them as 'subtle' energy.

Whatever unknown quality was inherent in Stan's energy field, his emanations could somehow be detected and imprinted by the film in the sensitized camera. It seemed to Tiller that, in some way, Stan's intention was so powerful that it could be captured on film.

The more Tiller investigated Stan, the more he'd begun to believe that something in human thought had the power to alter the very molecular bonds of matter he thought he so well understood. Tiller suspected that Ojack was 'tuning' in to the Zero Point Field or, more precisely, what he called the 'vacuum'—exactly the territory he believed these subtle energies might occupy.

### Photographing fairy lights

One woman named Pat Fok of London, a travelling photographer, discovered that, after

meeting a healer named Cui Xin Zhi in southern China and learning from him a form of Qigong movements, which she practiced religiously for two hours twice a day, she was having a psychokinetic effect around her house. “After about a month, astonishing events happened: metal objects around the house would spontaneously be displaced, the screen of my mobile phone would turn blank, my automatic watch would function erratically, a tape recorder would turn itself on, transmitting garbled messages of unknown origin, and lights would switch on and off by themselves.”

When she contacted her Qigong master, he congratulated her and said that her Qigong practice was having an effect. When the master came to visit her, she was astonished by some of the photographs she took of him, which showed “unexplainable phenomena”. In one series of photos of Cui kneeling in front of a Buddha, he’d become almost entirely transparent in the last of four photos.

Although Pat’s Qigong master had never encountered this phenomenon before, he believed that through her practice of Qigong, she was accessing innate, hitherto unrealized abilities. By practicing Qigong, he told her, she energized the flow of *qi* in her body. As focused intention is the secret to accessing the power, something in the intention to take a photograph imprinted the mind’s will on the photo.

That same year, when Cui came to visit Pat’s family in Southern Italy, she photographed him showing her how to ‘collect energy’ from the sea and moonlight. When she developed the film, “extraordinary sparks of light” appeared in the pictures taken that evening. She also discovered

that the flash of her camera had stopped working.

Pat believed that her teacher had what appeared to be a powerful magnetic field, which affected electronic equipment. “I learned to carry lots of batteries when I was around Cui, and expected my tape-recorders and CD players to also malfunction.”

Pat also photographed Cui in the act of doing a healing and passing his leg over an injured leg of a friend of theirs. The photos showed electrical energy passing between them.

“These photos suggest that there is some truth to the idea that healing works with electromagnetic energy. The healer acts as a channel for a much higher, limitless source of this energy and transfers it via his hands to the patient,” says Pat. After the healing, the patient’s knee pain was gone.

Another time, when Pat was visiting Lebanon, she witnessed some ancient ruins from downtown Beirut, discovered during a civil war lasting 17 years between the Christians and Muslims. As the moon was full, she pulled out her camera to photograph the scene over the ruins. The developed photographs showed light in thread-like filaments of red and gold, pouring out of the moon.

The images brought to mind a visit to the Indian spiritual master Mother Meera a decade ago, when she told Pat that our purpose is to reveal our light, which is “in us like a bud”. In Pat’s view, the image was an example of “nature speaking back to me”, answering me in a “unique, personal” way. She believes that her meeting with spiritual masters, and visits to holy sites and other energetically charged places removed the usual filters so that this hidden energy appears in the photographs.

## Capturing your energy on film

- ◆ Carry out your ‘powering-up’ exercises, and get into a state of concentrated focus
- ◆ Try taking a photo while you are sending strong intentions
- ◆ Send an intention to reveal ‘The Field’
- ◆ If you record any anomalous images, keep the prints. Note down in a journal anything that occurred around the time you took the photos. Check the geomagnetic activity at the time on the National Oceanic & Atmospheric Administration’s website ([www.noaa.gov](http://www.noaa.gov); see also *Living The Field Lesson Two*)
- ◆ Take photos when you are in the same state and under roughly the same conditions. See if you have a similar effect on the photographic prints
- ◆ Make sure you set your digital camera to take the highest-quality photos and the largest-sized photos it can take. For instance, if your camera usually shoots 0.3 megapixels, but you can shoot as fine as 5 megapixels, set it for the higher setting. If you find anything anomalous, you will want to be able to enlarge the photo to examine it and still maintain good picture quality
- ◆ If you find orbs or any anomalous images, record in your diary the conditions under which they appeared. Was it a particularly intense solitary moment of yours, or was it intensely focused group energy?
- ◆ If it recurs, what are the common conditions at the time?

## Orbs produced on cue

The Association for the Scientific Study of Anomalous Phenomena (ASSAP), a British 'ghostbuster' organization, offers a step-by-step guide to producing 'non-authentic' orbs:

- ◆ Stage your photo so that you can take it in front of a dark background
- ◆ Protect all surfaces so that they won't be damaged by the scattergun effect of spraying
- ◆ For the best orbs, use water, which causes refraction effects that are particularly stunning. Otherwise, opt for powdery substances like cinnamon or flour
- ◆ Use a digital camera
- ◆ Focus on an object near your dark wall and take flash photographs as you drop or spray small particles close to the camera lens
- ◆ On processing the film, you should find orbs.

While carrying out the above experiment, take care to avoid letting any moisture or particles get inside your camera. Also, be aware that the further away the subject of your photos, the brighter and larger your orbs will appear, as the duration of the flash is increased according to the distance it has to travel.

Besides Ojack, a number of individuals claim to be able to capture 'orbs' on film. Many students of Ramtha's School of Enlightenment in Yelm, Washington, claim to regularly photograph orbs when in the presence of Ramtha, the discarnate entity channeled by J.Z. Knight.

These anomalous images captured in photos appear as balls, flashes or trails of light. In many, if not most, instances, orbs have a perfectly logical explanation as a photographic artifact: they are caused by flash reflection, or dust or droplets of moisture in front of the lens of the camera. Because the speck or drop is lying just out of focal range, the light reflected from the dust or droplet causes what is known as a 'circle of confusion' on the chip inside the digital camera that records the pictures. As the speck or drop is too close to be in focus, the object spreads out across the chip and shows up as a big blob of light on the film.

Usually, these artifacts appear to be white or grey, although some are rainbow hued, usually because of refraction or a problem with the camera lens.

Throwing flour around or spraying droplets close to the lens of a digital camera while focusing

on an object in the distance and snapping flash pictures will generally produce a good orb (see box, above).

Many such orbs appear transparent because what is being photographed is not the droplets or particles themselves, only the light source. Usually, says the Association for the Scientific Study of Anomalous Phenomena (ASSAP), faint orbs are the most transparent.

Nevertheless, a growing body of people, such as the students of Ramtha's school, maintain that a minority of orbs are evidence of paranormal or spirit energies—some sort of unacknowledged life force.<sup>2</sup> Many others believe that orbs are disembodied spirits somewhat analogous to fairies and appear as protectors, particularly of children.

I had my own experience of the power of a person's energy field when I tried to photograph images at Ramtha's ranch in Yelm. My camera immediately stopped working and has never worked since.

Lynne McTaggart

1 Sci Med, 1999; 6 (3): 28-33

2 Sercombe AK. *Spirit Orb Phenomena: Fact or Fiction?* BookSurge Publishing, 2005

### Making a psychic connection

*New evidence suggests that directed intention works better once you have established a bond with the object of your intentions and have a shared belief system.*

**H**ow important is a strong interpersonal connection and a shared belief system in success when you are sending intention?

Neurophysiologist Jacobo Grinberg-Zylberbaum, of the National Autonomous University of Mexico in Mexico City, studied this question by using a classical protocol applied to all 'direct mental interactions with living systems'—in other words, the ability of human thought to influence the living world around it.

In his study, two people wired up to a variety of physiological monitoring equipment, such as EEG machines, were isolated from each other in different rooms. One would be stimulated with something—a picture, a light or a mild electric shock. The researchers would then examine the two EEGs to determine if the receiver's brainwaves mirrored those of the sender when he or she was being stimulated.

Grinberg-Zylberbaum employed light flashes to magnify the sender's effects and maximize the response in the receiver. Flashes of light trigger predictable, high-amplitude electrical brainwaves in viewers. In this case,

the particular neuronal patterns in the brain of the sender evoked by the light turned out to be mirrored in the brain of the receiver, who was sitting in an electrically shielded room 14.5 meters away.

However, Grinberg-Zylberbaum discovered that one important condition determined success: the synchrony only occurred among pairs of participants who had previously met and established a connection by spending 20 minutes with each other in meditative silence.<sup>1</sup>

Grinberg-Zylberbaum believed that a 'transferred potential', as he termed this form of entrainment, occurred only among those who had undergone some meditative regimen, and then only after some sort of psychic connection between sender and receiver had been established.

Nevertheless, in a similar study carried out in Germany, many of the pairs had never met each other and had not had a chance to establish a bond.<sup>2</sup> The German researchers concluded that 'connectedness' and mental preparation may play a role, but were not crucial.

A final extraordinary study examined the effect of powerful emotional involvement on remote influence. Researchers at the University of Edinburgh studied and compared the EEGs of bonded couples, matched pairs of strangers, and several individuals who in actuality had no partner, but thought they were being paired off

### Strengthening your sense of empathy

- ◆ Practice switching roles with some of your loved ones, and imagine what it is like to be your partner or spouse, your parent, your child. Get inside their shoes and imagine what it would be like to see the world through their eyes, with their hopes and fears, and dreams. Think how you would respond.
- ◆ Jerome Stone, who designed a program to train partners to send compassionate intention, quotes Sogyal Rinpoche, author of *The Tibetan Book of Living and Dying* (San Francisco: Harper, 1994), who suggests that we open our hearts every day to the suffering around us—of the beggars whom we pass by, of the poverty, tragedy and grief we see on our television sets.  
Sogyal Rinpoche urges us not to waste the love and grief it arouses; "The moment you feel compassion welling up in you, don't brush it aside; don't shrug it off and immediately try to return to 'normal'; don't be afraid of the feeling, or feel embarrassed by it, or allow yourself to be distracted from it or let it run aground in apathy. Be vulnerable—use that quick, bright up-rush of compassion: focus on it, go deep into your heart and meditate on it; develop it, enhance and deepen it. By doing this, you will realize how blind you have been to suffering."
- ◆ If you are sending healing to someone, during your intention, first try to put yourself in his situation. Imagine what it is like to be him faced with his current crises. Try to feel and have empathy for your receiver's suffering. Ask yourself how you would feel if you were suffering in this manner, and how you would most want to be healed.
- ◆ If he or she is present, hold his or her hand.

## To know him is to heal him

Psychologist and mind–body researcher Jeanne Achterberg of the Institute for Transpersonal Psychology, also in California, examined the effect of having a bond with the healee on the success of healing. She designed an ingenious study at a hospital in Hawaii involving highly experienced distant healers, who selected as their ‘patient’ a person with whom they had a special connection. Each healer was isolated from his patient, who was then placed in an MRI scanner. Randomly and at two-minute intervals, the healers sent healing intentions to their patients, using their own traditional healing practices.

Achterberg discovered significant brain activation in the same portions of the brains—mainly in the frontal lobes—of all the patients during times when healing energy was being ‘sent’. When the same regime was tried out on people the healers did not know, there were no effects on the patients’ brain activity.<sup>1</sup>

Some sort of emotional bond or empathetic connection may be crucial to the success of both prayer and healing intention.

1 J Altern Complement Med, 2005; 11 (6): 965–71

and having their brainwaves compared.

Everyone who had been paired off, whether he knew his partner or not, displayed increased numbers of brainwaves in synchrony. The only participants who did not demonstrate this effect were those who had no partner.<sup>3</sup>

Noted parapsychologist Dean Radin carried out a variation of this experiment, connecting pairs who had close bonds—couples, friends, parents and their children. In a significant number of instances, the EEGs of the senders and receivers appeared to synchronize.<sup>4</sup>

In the view of Marilyn Schlitz, vice president for research and education at the Institute of Noetic Sciences in California, motivation is a key component of success. The more urgent the situation, such as would occur with a partner suffering from cancer, the more motivated his or her partner would be in attempting to send intention to help the patient get well.

As for shared belief, psychologist Gary Schwartz and his fellow researchers at the University of Arizona carried out a study of distant *Johrei* healing on cardiac patients so that no one but the statistician knew who was receiving the healing.<sup>5</sup>

When Schwartz and his colleagues tabulated

the results, a fascinating picture emerged. The best outcomes were among those who had received *Johrei* and believed they had received it. The worse outcomes were those who had not received *Johrei* and were also convinced they had not received it.

Schwartz’s studies uncovered something fundamental about healing: both the energy and intention of the healing itself, and the patient’s belief that he or she had received healing promoted the actual healing. Belief in the efficacy of the particular healing treatment was undoubtedly another factor. Schlitz has stressed the importance of a shared belief system in the success of remote influence, and Schwartz’s results bear this out.

Lynne McTaggart

1 Physics Essays, 1994; 7 (4): 422–8

2 Neurosci Lett, 2003; 336: 60–4

3 Kittenis M et al. Distant psychophysiological interaction effects between related and unrelated participants. *Proceedings of the Parapsychological Association Convention*, 2004: 67–76

4 J Altern Complement Med, 2004; 10: 315–24

5 J Altern Complement Med, 2005; 11 (3): 455–7

## The linger effect of intention

*How important is it to set aside a particular place to carry out intentions? New scientific evidence suggests that intentions create a 'linger' effect which 'conditions' the space to aid future intentions.*

**W**illiam Tiller, Stanford professor emeritus of materials science, put intention to the supreme test through his series of 'black-box experiments', which attempted to 'charge' this simple, low-tech machine with a human intention and used it to affect a chemical process (see *Living The Field Lesson One*).

His experiment rested on the unthinkable assumption that thoughts could be imprisoned in a bit of electronic memory and, later, 'released' to affect the physical world. This fanciful idea would lead to a bizarre experimental result, offering convincing evidence that there is such a thing as the right place for carrying out intentions.

Tiller tried out black boxes on a great number of subjects, choosing experimental targets that would show a genuine, measurable change—changing the pH of water, increasing the activity of a liver enzyme called alkaline phosphatase (ALP) or speeding up the developmental processes of the fruit fly. All three experiments were extraordinarily successful.<sup>1</sup>

After three months, the results of Tiller's studies began to improve; the more he repeated the experiment, the stronger and quicker the effects.

Tiller took readings of the air temperature and discovered that the temperature appeared to be going up and down according to a regular rhythm or oscillation, dipping and climbing at regular intervals. When he plotted it, he saw that the temperature change was oscillating at a precise rhythm: every 45 minutes or so, it varied by some 4 °C. When Tiller then measured the water pH in the lab, he observed the same phenomenon as with the temperature: there were periodic oscillations of at least one-quarter of a unit on the pH scale, and regular dips and peaks in the water's ability to conduct electricity. Somehow, his lab was beginning to manifest different material properties, almost as if it were a specially charged environment.

The effects also continually increased. No matter which experiment he carried out, the longer the imprinted devices were in the room, the larger the rhythmic fluctuations of temperature

and pH. These variations remained unaffected by the opening of doors or windows, the operation of air-conditioners or heaters, and even the presence or movement of humans or objects around their immediate vicinity. When he compared graphs of air and water temperature readings, they were again moving in perfect harmony. Every corner of the room that was measured registered the same result. Each aspect of the physical space appeared to be in some sort of rhythmic, energetic harmony.

By this time, Tiller and his colleagues had set up four labs, each separated from the others by between 35 and 280 meters (114 and 919 feet). Once enough experiments had been carried out, every other site also began to evidence these rhythmic fluctuations.

Tiller placed an ordinary bar magnet under a jar of water for three days, with the north pole of the magnet pointing upwards, and measured the water's pH. He then turned the magnet over so that the south pole faced upwards under the jar for the same period. Under normal circumstances, when ordinary water is exposed to this kind of weak magnet, which has a field strength of less than 500 gauss, the pH remains the same, no matter which side of the magnet is exposed to the water.

The world as we know it is magnetically symmetrical. Quantum physicists speak in terms of gauge theory and symmetry to explain the relationships between forces and particles, which include electrical and magnetic charges. We are believed to exist in a state of electromagnetic  $U_1$ -gauge symmetry—a rather complicated scenario in which magnetic force is proportional to the gradient of the square of the magnetic field. This boils down to a simple truism: no matter where in a given field you measure the electromagnetic property, you will obtain the same reading. The electromagnetic laws of nature are the same wherever you look.

If you raise the electromagnetic pull in one area, you will find you have changed the electromagnetic pull by the same degree everywhere else. In *The Cosmic Code*, Heinz Pagels likens the universe to an infinite piece of paper, painted grey. If you change the color to a different shade of grey—or 'change the gauge'—you still don't change the gauge symmetry, because the rest of the paper will be changed to the exact same shade of grey, making it impossible to even

distinguish where exactly you are on the paper.<sup>1</sup> A state of symmetrical magnetism is referred to as a magnetic ‘dipole’.

But the pH of the water in Tiller’s lab was significantly different in one polarity compared with the other, with huge differences of 1–1.5 pH units. Exposing the water to the south pole sent the pH soaring upward, while turning the magnet over to the north pole would cause the pH to decrease. At two of his experimental sites, the pH of the water, when exposed to south-pole magnetism, continued to change with the passage of time, peaking after about six days. When the water was exposed to the north pole of the magnet, however, the rhythmic changes in pH that he had been recording dwindled away.

Orthodox science maintains that monopoles only exist in electricity (as either a positive or negative charge), and not in magnetism, which creates only dipoles from spinning or orbiting electrical charges. Governments around the world have spent billions of dollars looking for magnetic monopoles everywhere on earth, without success.

Nevertheless, Tiller had somehow managed to access a magnetic monopole in his crude lab. This phenomenon appeared to be a systemwide effect. In any lab of his exposed to the intention-imprinted black boxes, instruments recorded a magnetic-monopole type of behavior.

It dawned on Tiller that he was witnessing the most astonishing result of all: human intention captured in his little black boxes was ‘conditioning’ the spaces where the experiments were being carried out.

After the imprinted boxes had been turned on for a while, the effect became relatively ‘permanent’; the target—whether water pH, ALP

or fruit flies—would continue to be affected even when the device was no longer in the lab. Tiller decided to see what would happen when he removed all the elements of the experiment. He dismantled the Faraday cage and the water vessels, and removed them from his lab, then recorded the air temperature of the places where the cages had been. Even though the experimental vessel was no longer there, his thermometers continued to record periodic oscillations in temperature of 2–3 °C. Although this influence slowly disappeared over time, Tiller’s labs appeared to have undergone some kind of long-term thermodynamic transformation. The energy from intention appeared to have ‘charged’ the environment and created a domino effect of order.

Tiller suspected that he had been witnessing a quantum effect. The constant replaying of ordered thoughts seemed to be changing the physical reality of the room, making the quantum virtual particles of empty space more ‘ordered’. And then, as in the domino effect, the ‘order’ of the space appeared to assist the outcome of the experiments. Carrying out the intentions in one particular space appeared to enhance their effects over time.

In these charged spaces, he and his colleagues had managed to create an  $SU_2$ -gauge space—where electrical and magnetic monopoles coexist—similar to the reality supposedly present in the supersymmetry states of exotic physics. In these conditioned spaces, the very law as to the proportion of magnetic forces had been altered. A basic property of physics was completely changed. The only way to arrive at such a polarity effect was to produce some element of  $SU_2$ -gauge symmetry.

This change in the gauge symmetry of the space meant that profound changes had occurred in the

## Conditioning your intention space

- ◆ Choose a place to carry out your intentions that feels comfortable. Clear away any extraneous items and make it personal or appealing, with cushions or comfortable furniture, so that whenever you spend time there, you will find it an enjoyable refuge, a place where you can sit quietly and meditate. Use candles, soft lights and incense, if you prefer.
- ◆ Some people find it helpful to create an ‘altar’ of sorts as a focal point, with objects or photographs that you find inspirational or particularly meaningful. Even if you are not at home, you may find that you will naturally ‘enter’ your intention space by visualizing it whenever you want to send an intention.
- ◆ The objective is to ‘condition’ the space so, whenever possible, use the same place—even the same spot in the room—to send your intentions.
- ◆ Unless you live in the mountains and can open your windows to clean mountain air, you may also wish to install an ionizer in your space to increase the number of negative ions in your environment (see *Living The Field Lesson Fourteen*), which enhances psychic ‘reception’.

Placing plants and some source of water, like an indoor desk fountain, will help to improve ion levels in intention spaces. If possible, keep your space free of electrical gadgets and computers.

ambient Zero Point Field. In  $U_1$ -gauge symmetry, the random fluctuations of The Field have no effect on the physical universe. However, in  $SU_2$ -gauge symmetry states, The Field has become more ordered and can produce changes in the tiniest elements of matter—which all add up to a profound alteration in the very fabric of physical reality.

Tiller's studies need to be replicated by other, independent laboratories. But if his body of work stands up over time, it will demonstrate the extent to which the energy of human thought can alter

its environment. The ordering process of intention appears to carry on, perpetuating, possibly even intensifying, its charge.

These findings suggest that setting aside a particular room for carrying out intention might be an important consideration. Perhaps we each need our own 'temple' to which we return, if only in our mind's eye, every time we send a directed thought.

Lynne McTaggart

<sup>1</sup> Material Res Innov, 2001; 5: 21-34

## Everyday manifestations

*Now that you have practiced 'powering up', what can you use intention for in your own everyday life? To find out, why not try a series of informal, personal experiments?*

The following 'experiments' are intended to be read in two ways: as a springboard into ways to incorporate intention into your life, and also as a piece of anecdotal research. When-ever you carry out an intention experiment, I would like you to report it on our Intention Experiment website at [www.theintentionexperiment.com](http://www.theintentionexperiment.com). You will have the opportunity to post your results on our website and share them with other readers.

To carry out these experiments, all you will need in the way of equipment is a notebook and a calendar. When you are first starting, note the date and times of your intentions. Each intention experiment should be carried out after 'powering up' in your intention space, using everything you've been learning about Directed Intention. Needless to say, if you suffer from a serious illness and are trying to think yourself better, you should augment your own healing intentions with the help of a trained professional healer, whether conventional or alternative.

Make a daily note of any change in the object of your intention, and be specific. If you are trying to heal a condition in yourself or someone else, take a daily 'temperature' of change. What does the person feel like, in general? What symptoms have improved? Have any got worse? Have any new ones tumbled up? (If any situations seriously worsen, immediately consult a professional practitioner; you may also wish to examine any subconscious

intentions.)

If you are trying to change your relationship with someone who is ordinarily very antagonistic to one that is more positive, make a daily note of his or her interactions with you, to determine if anything has changed.

### Manifesting in your life

Select a goal that has never happened, but you would like to have happen. Choose something that seldom occurs or is particularly unlikely so that, if it does come to pass, it is more likely to be the result of your intention. Here are some possibilities:

- ◆ receiving flowers from your husband (if he has never bought them for you)
- ◆ having your wife sit down and watch a football match with you (if she usually refuses to do so)
- ◆ having the boorish neighbor who never gives you the time of day start a cheery conversation with you
- ◆ having your child help with the dishes
- ◆ having your child wake up on his/her own in the morning and get ready for school without prompting
- ◆ improving the weather (30 per cent more or less rain, say)
- ◆ having your child make his/her bed
- ◆ having your dog stop barking at night
- ◆ stopping your cat from scratching the sofa
- ◆ having your husband or wife come home from work one hour earlier than usual
- ◆ having your child watch television two hours less
- ◆ having someone who can't stand you at work say hello and start up a conversation

## Powering up: putting it all together

Here's the Powering Up program we've described in *Living The Field Lessons Thirty-eight to Forty-three*. We know for certain that these techniques have generated success under controlled experimental laboratory conditions, but there's no guarantee they will work in your life. By using them, you will, in effect, engage in an ongoing personal experiment.

- ◆ Enter your intention space
- ◆ Power up through meditation
- ◆ Move into peak focus through mindful awareness of the present
- ◆ Get onto the same wavelength by focusing on compassion and making a meaningful connection
- ◆ State your intention and make it specific
- ◆ Mentally rehearse every moment of it with all your senses
- ◆ Visualize, in vivid detail, your intention as a fact
- ◆ Time it right—check what the sun is doing, and choose days when you feel happy and well (see *Lesson Thirty-six*)
- ◆ Move aside—surrender to the power of the Universe and let go of the outcome.

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- ◆ achieving 10 per cent higher profits at work
- ◆ growing your plants or crops 10 per cent faster than usual.

As you begin to manifest, you can try more complicated thoughts. But remember, start with

just one single event that you want to change, where change can be easily quantified and can be probably attributed to your thoughts.

Lynne McTaggart

## Power in numbers

*Thus far, we've been working on intention as used by individuals. Now it's time to bring some of these ideas into your community.*

**A**ssemble a group of your friends who are interested in trying out some group-intention exercises. Create an intention space where you will meet each time. As with your individual experiments, each member of your group should have a notebook and a calendar.

When you are first starting, note the date and times of your intentions. Each intention experiment should be carried out after you have 'powered up' together in your intention space, using the program outlined in *Living The Field Lessons Thirty-two to Forty-four*.

Depending on the nature of your intention, make one member of the group responsible for researching figures involving your local accident, weather or crime statistics. For these types of statistics, it's a good idea to get hold of reports for the last five years in your area and surrounding communities so you can make comparisons.

When you meet, decide on a group-intention statement. When you are 'powering up', visualize yourselves as a single entity (say, within a giant bubble or any other unifying image). Once you are all in a collective meditative state, have one member of the group read out the statement.

Meet regularly to send the same intentions. Keep a careful reading of the statistics for one month before and several months after you have sent the intentions, and note any changes. Send the results to The Intention Experiment website: [www.theintentionexperiment.com](http://www.theintentionexperiment.com).

You can even use this program to send healing intentions as a group to one of your members.

During a course of mine at Esalen, one of our members, Ruth, fell and bruised her ribs. She was dazed and so shaken by the experience that she was worried about driving home that day. We all sent her healing intentions, and she immediately revived, and felt calm and confident about stepping into her car.

This type of approach has even been tried remotely by our Intention Experiment virtual community ([www.theintentionexperiment.com](http://www.theintentionexperiment.com)). Don Berry, a disabled vet, has an incurable disease that has totally fused his spine, from head to sacroiliac. He says he has no spaces between his spine and so has no movement. "I cannot bend, I cannot turn my head—I am as solid as a rock."

He asked if a group of people would send an intention at the same time, focusing on allowing his neck to turn just as a normal person's would.

Says Don, "It has been documented for years [over a decade] that I have absolutely no neck movement. Even a few centimeters would be proof; anything in the inches would be a 'miracle'. As it has been so well documented through medical records, there is no cure . . . any improvement would have to be attributed to intention or a sudden intervention of God as no one has EVER had any bone growth decrease."

Spontaneously, a bunch of readers decided to begin sending intentions to Don's neck twice a week (Thursday and Sundays). Don says he's started to feel better and has begun to keep a diary of his progress.

Needless to say, if one of your group members suffers from a serious illness and is trying to think him/herself better, these healing intentions should be augmented with the help of a trained

## Intention targets

Select a group target in your community. Here are a few possibilities of what that could be:

- ❖ improving the weather
- ❖ reducing violent crime by 5 per cent
- ❖ reducing pollution by 5 per cent
- ❖ reducing litter on a particular street in your neighborhood
- ❖ getting your mail delivered one hour earlier
- ❖ achieving some form of community activism (such as preventing a cell-phone mast from being built in your area)
- ❖ decreasing the incidence of local road accidents involving children by 30 per cent
- ❖ improving the collective grade point average of the local school by one grade
- ❖ decreasing the abuse of children in your community by 30 per cent
- ❖ reducing inappropriate hand-gun possession by 30 per cent
- ❖ increasing (or decreasing) local rainfall by 10 per cent
- ❖ decreasing the number of alcoholics in your area by 25 per cent.

## LIVING THE FIELD

professional healer, whether conventional or alternative.

Remember, we have extrapolated this program from the scientific evidence describing those circumstances that have created the most positive results in psychokinetic laboratory experiments. We know for certain that these techniques have

generated success under controlled laboratory conditions, but there's no guarantee they will work in your life. However, by making use of them, you will, in effect, be engaging in an ongoing group experiment.

Lynne McTaggart