LIVING THE FIELD
DIRECTED INTENTION
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Can our thoughts shape the future?

_Thought is a tangible energy that can have a physical impact on events, and on living and non-living things. This section explores how to use positive intention in daily life as a positive, infectious energy, and how to shield yourself from negative intention._

Our connectedness implies that our intentions are an energy force that can shape our world. Evidence from Princeton and other research centers around the world indicates that human consciousness is a non-local energy force that can influence living and non-living systems, and create order.

Many studies show that the quantum frequencies that make up thought are an energy that is not sensitive to time or space—once we have an intention, it can affect our future or our past. Physicist Helmut Schmidt showed that people can affect the results of random electronic devices days after they’ve been used.\(^1\) The evidence suggests that present or future intentions act on initial probabilities and influence what events actually come into being.

If that is the case, can our thoughts travel into and shape the future? Some scientific evidence suggests that they can. New evidence shows that we can actually ‘store’ our intentions and put them to use whenever we need them.

The extraordinary studies of Dr William A. Tiller, professor emeritus of physics at Stanford University, illustrate that we can ‘embed’ these conscious intentions in a simple electronic device with a standard electrical circuit generating less than 1 microwatt of power and that, once captured, these intentions can be used at some future time to affect a living system.

Tiller has successfully carried out studies in a variety of labs throughout the US in which black boxes, or Intentional Imprinted Electrical Devices (IIEDs), as he calls them, ‘charged’ with particular human intention, have successfully produced a number of desired effects. The system has changed the pH of solutions (by a full pH), sped up the larval development of fruit flies (by up to 15 per cent), changed water and air temperatures, and increased the activity of the liver enzyme alkaline phosphatase.\(^2\)

In Tiller’s study series, he enlisted four highly experienced meditators and sat them around a table bearing an ‘unimprinted’ IIED. The meditators went into a deep meditative state and, after mentally ‘cleansing’ the entire space around them, they mentally held a specific intention for the device for about 15 minutes. After mentally ‘sealing’ in their intention to prevent ‘leakages’ of their imprint signal, the IIED was physically sealed in aluminum foil and placed in a special cage, designed to block electromagnetic interference. The boxes were then shipped 2000 miles to a lab where the experiments were successfully carried out over the next two to three months.

Even more incredible, Tiller found that when a lab participates in studies of conscious intention, the Zero Point Field within the lab soon develops coherence, or a higher degree of order (measured by highly sensitive instruments). While conducting his experiments, it became apparent that a kind of ‘conditioning’ was going on around the site of the IIED tests. Tiller and his experimenters began to observe oscillations in air and water temperatures, water pH and water electrical conductivity. No such changes were seen in areas more than six feet away from the test sites. The sites themselves began to develop similarities in the physical environment, even when they were as much as 900 feet apart.\(^3\)

What appeared to be happening was that the intention ‘charged’ released some sort of organizing principle, which changed the natural thermodynamic processes. These changes, which violated conventional physics, tended to aid the process of change sought by the
intention. Indeed, this coherence tended to grow the more the IIED devices were used.

Here was specific, physical proof that intention is a power which alters the world, irrespective of time or space. Human intention, even when captured electronically, appears to have an infectious power that extends out and affects the world.

That human will can be collected in a black box, and stored and shipped for use at a later date to affect any process or object around it has enormous implications for every possible aspect of our lives. Could we, for instance, use our intention to affect the outcome of surgery, make a business grow quickly, prevent a child from dying or end a world conflict?

If we can use simple human intention to affect the chemistry of an array of substances, then we can speed up, slow down or improve many chemical processes. It may be possible for us to affect the development of breakthrough drugs by improving their targeted effectiveness and minimizing their side-effects. A doctor could improve the percentage of his patients who get better by thinking his waiting room into a healing place. A surgeon could improve his patients’ outcome by thinking positive thoughts during surgery. The power of human intention could potentially affect every technology on the planet.

Each of us is a potential Frankenstein, with the awesome power to affect the living world around us.

Lynne McTaggart

2 Mat Res Innovat, 2001; 5: 21–34
3 Sci Med, 1999; May/June: 28–33
The spirit of place

Is there such a thing as a spirit of place or ‘genius loci’—a mysterious quality or power exuding positive energy and aiding your intention?

Ancient peoples were sensitive to the earth’s signals, and claimed to read and pay attention to certain configurations. Indigenous populations claim to have built their sacred sites on ley lines or ‘vital currents’ running through the earth over vast distances, and early cultures like the Mayan actually prefigured many of these lines.

New evidence shows that these ley lines may indeed exist as a result of geomagnetic activity in the earth’s crust, or as accumulations of the electrical charge from groundwater seeping through porous chalk deposits, which is particularly prevalent in the UK. This type of charge accumulation can be redistributed and spill over into other sites on the ground, offering a ‘moving target’ for electrical discharges coming from the air, thus creating a moving line of energy.

In the case of sacred sites such as Stonehenge or the pyramids in Egypt, are they sacred because their use over the centuries has invested them with that quality, or is there a subtle quality imbedded in the site from the beginning, leading humans to naturally select it for that purpose? Does the energy of the inhabitants coalesce at a site like an energetic whirl, or is some sort of energetic resonance always present?

The latest scientific evidence suggests the former: that we create our own spirit of place, depending upon its use over time. In the ‘black box’ experiments of William Tiller, a group of meditators ‘charged’ a ‘black box’ (an Intentional Imprinted Electrical Device [IIED] with intention which was replayed later at a different lab (see Lesson One). The experimenters not only found that they could successfully produce their desired effects—changing the pH of a solution, changing water and air temperatures, increasing enzyme activity or speeding up the development of fruit flies. They also found that they were ‘conditioning the space’ in the particular labs where repeated tests with IIEDs were carried out.

As the studies went on (for more than three months at any lab), changes in air and water temperature, water pH and water electrical conductivity were noted; indeed, the amplitude of the electrical conductivity of water exceeded by 100 times the sensitivity of their detection systems. Changes occurred such that the level of free energy was raised, manifesting different material properties, like a charged environment.

Tiller tested this by placing a direct-current magnet under a pH vessel with one pole pointing upwards for several days, then turning it over so that the opposite pole faced upwards for several days. In ordinary reality, electric and magnetic dipoles do not exist. However, in these charged spaces, conventional physics was violated, and both electric and magnetic dipoles coexisted and functioned—similar to the reality supposedly present in exotic physics theories such as super symmetry states.

They also found profound changes in the ambient Zero Point Field. Somehow, the ordinarily random fluctuations of the ZPF were becoming more ordered. There also seemed to be a kind of local coherence developing in their results. Strong correlations were seen between data from multiple test sites, even when these sites were more than 900 feet apart.

Interestingly, Tiller also discovered this special ‘super-symmetry’ physics in one other place in nature: at sites along the meridian system of the human body. Unlike conventional electromagnetic fields, these points also contain a higher electromagnetic energy system.

Tiller’s results appear to mirror those of the former Princeton Engineering Anomaly Research (PEAR) scientist Dr Roger Nelson concerning the nature of sacred sites. Nelson tested several sites—
such as Wounded Knee in the US, and the Queen’s Chamber in the Egyptian pyramid—using a random-event generator (REG), an electronic device that can register any changes in the randomness in the ambient Field.

In some of these sacred sites, large effects were registered on the REGs, as if the location itself continued to hold a high degree of resonating consciousness, a sort of vortex of coherent memory.

Even more incredible in the case of Tiller, this ordered environment was somehow aiding the outcome of the experiments. Tiller’s results were better after three months—after ‘conditioning’ of the lab space had occurred. Control labs, which had received IIEDs that did not contain stored intention, failed to demonstrate any changed outcomes or improvements over time.

Tiller’s results offer a scientific quantification of a phenomenon that is well-known to inventors—the so-called ‘garage-inventor effect’. In this situation, an inventor finds that he is able to produce spectacular results in his own garage, where his experiment has been repeated over and over. However, once he wishes to bring forth his discovery to the world and attempts to carry his experiments out in another laboratory, he simply cannot replicate his earlier results.

Tiller’s findings also suggest several profound elements not only about the power of intention, but also about the place where we choose to carry out our intentions. In effect, our intentions are, in a sense, infectious and reach out into our world to create an ordered environment. This order then helps us to achieve better results, the more we use it. Choosing one particular space in which to carry out these intentions will enhance their effects over time. It may be that, for best results, we should choose a special room in our house and ‘condition’ that space over time by making it the one place that we use for healing or any directed intention.

Lynne McTaggart
If the intention of one person is an energy with a physical effect in the world, does the signal get stronger when multiplied over an entire group? Is it true that a group of us can literally be on the same wavelength or establish some sort of heightened group coherence, particularly in a situation of heightened awareness?

The answer would appear to be yes, according to a few interesting studies that grew out of work first developed by the Princeton Engineering Anomaly Research programme in Princeton, New Jersey, using a random-event generator (REG), the 21st century equivalent of an electronic toss of the coin.

The random movement of these machines (to either heads or tails) is controlled by the white noise you hear when you turn the dial of your radio in between stations—that tiny roaring surf of free electrons. This provides a mechanism by which to send out a randomly alternating frequency of positive and negative pulses. The results are displayed on a computer screen, then transmitted online to a data-management system.

With machines using such a process, you’re dealing in the realm of probability and fluidity—a machine governed by atomic particles that, in turn, are governed by the probabilistic universe of quantum mechanics. Their output consists of perfectly random activity which, in physics, is viewed as a state of ‘disorder’.

If some information transfer or ordering mechanism were going on—what physicists like to term ‘negative entropy’, or ‘negentropy’ for short—it would represent a move away from randomness, or disarray, to order.

If it could be shown that the participants in a study had altered some element of the machine’s output, they would have changed the probabilities of events occurring—that is, shifted the odds of something happening or altered the tendency of a system to behave in a certain way. It is like persuading a person standing at a crossroads, momentarily undecided as to whether to head down one road rather than another. They would, in other words, have created order.

When a participant pressed a button, he would set off a trial of 200 binary ‘hits’ of 1 or 0, each lasting about one-fifth of a second, during which time he would hold a mental intention to say, produce more than 100 ‘1s’. The PEAR team usually asked each operator to carry out a run of 50 trials at one go, a process involving 1000 button presses, but taking perhaps half an hour. The researchers examined scores for each operator in blocks of 50 or 100 runs (25,000 or 50,000 trials, or 5 million or 10 million binary ‘hits’) —the best-sized chunk of data, they determined, for reliably pinpointing trends.

These kinds of tests use a tried-and-tested statistical device called ‘cumulative averages’, which entails continually adding up your results for each trial, averaging it and plotting it on a graph. This would show the mean or average and standard deviations—margins where results deviate from the mean, but not significantly so.

In trials of 200 random binary hits, the machine should throw an average of 100 heads and 100 tails over time—giving a bell curve with 100 as its mean or highest point. If you were to plot each result every time your machine ran a trial, you would have individual points on your bell curve—at, say, 101, 103, 95, 104—each representing a score. But, as any single effect is very tiny, it is difficult to see an overall trend.

But if you continue to add up and average your results, any effects you have, no matter how slight, will lead to a steadily increasing departure from expectation. Cumulative averaging high-
lights any deviation from the norm in bold relief.

REGs were used at PEAR to determine if the intention of individual operators could affect them. They were then used to assess the ability of an intently focused group consciousness to order or influence these machines. As the REG machine is so exquisitely sensitive, it was thought that it might just pick up on whether there were good vibrations—at, say, a prayer meeting or orchestral concert—so that the consciousness of the group might somehow be able to function as a magical whole.

Experimenteer William Rowe decided to test this hypothesis by examining the coherence of the group attending a series of intensive three-day Spielraum workshops in Virginia. Spielraum sessions constitute a method of combining play and creative work with the goal to quickly bring forth the artistic and creative spirituality within each workshop participant. These sessions have become known for producing a feeling of group energy so palpable that the participants themselves claim to feel it.

During the studies, Rowe planted REGs in the Spielraum groups and kept the machines running continually. He also asked an observer as well as all the other ‘sensitive’ members of the group to record those times of what he considered ‘focused group intention’, the times they felt the group had reached a kind of coherence.

After 11 experiments, eight were found to show a significant correlation between the REG’s output—when it danced well away from its random activity to order—and those times when the sense of the group achieved a moment of intense likemindedness. The machine’s output even paralleled a day when the group held a non-engaging business meeting, and when it turned into an intense celebration.

Rowe’s conclusion was that the REGs provide direct evidence that episodes of focused group energy occur that are both sensed by the individual participants and physically measurable.

**Lynne McTaggart**

Perhaps the most impressive body of evidence for the positive effects of group intention has been put together by adepts of Maharishi Mahesh Yogi, who brought Transcendental Meditation (TM) to the West.

These adepts have carried out over 500 experiments in group intention—called the Maharishi Effect—to test their influence over military escalation in war zones, crime levels in crime-ridden areas and even the London stockmarket. For each experiment, each adept practices TM until he reaches what the Maharishi describes as ‘transcendental consciousness’, a state of restful alertness that is distinct from normal waking, dreaming or deep sleep. In this heightened state, says the Maharishi, we are creative and dynamic, and can be more effective in our own lives and—here is the nub—in the lives of others, too.

This conscious intention can have a positive impact on collective consciousness. The Maharishi defines conflict in society as stress in the collective consciousness of a nation and the world. These stresses are ultimately caused by ‘violations of the laws of nature’, actions that are not in accord with the laws that govern progress, development and happiness in human life, says the Maharishi (see box, page 12).

Each experiment has been carefully constructed to meet exacting scientific standards, says the Maharishi, and the results have all taken into consideration any other factors that might have otherwise influenced the figures.

Perhaps the most extraordinary effects have been achieved with the 22 studies that have tested the positive impact of the Maharishi Effect on crime levels. One concentrated on 11 American cities with populations greater than 25,000 people. Each city was matched with a control city of a similar size and with similar crime levels. Between 1972 and 1973, crime levels fell by 16 per cent in the cities receiving intention compared with the controls. 1

A similar experiment was repeated in the Netherlands over a 10-year period in which the adepts endeavored to influence levels of crime and traffic accidents. On every occasion that they intended a drop in crime and traffic levels, the levels duly fell, as confirmed by the Dutch Central Office for Statistics. 2

Since 1979, a group of TM participants, ranging from a few hundred to 8000 people, has met twice a day at the Maharishi International University (MIU) in Fairfield, Iowa, to create coherence within the US as well as the rest of the world. Their efforts were monitored until 1985, and a significant reduction in the number of violent deaths—homicides, suicides and traffic fatalities—was reported. Crime levels fell in New Delhi by 11 per cent in 1980 when 3000 TM-Sidhi experts met in that city, 3 whereas crime in the city of Washington, DC, dropped by 76 per cent between 1981 and 1983, a fall that was attributed by some to the intentions of TM groups. 4

These experiments in crime and traffic accident levels have been repeated many times around the world in different cities, and each has had an effect—albeit, on occasions, a small one.

But even advocates of the Maharishi Effect might have their credulity tested when it comes to the experiments on seemingly inanimate constructs, such as the stock exchange or unemployment indices.

One group of adepts sought to influence the ‘misery index’—the sum of inflation and unemployment rates—in the USA and Canada between 1979 and 1988. Indeed, the index in the US fell by 40 per cent and, in Canada, by nearly 30 per cent.

A similar result was achieved during the same period when another group was attempting to influence the American ‘misery index’, and the monetary growth and crude-materials price indices. In this case, the misery index fell by 36 per cent.
and the crude-materials price index fell by 13 per cent. Although the growth rate of the monetary base was affected, it was only by a small margin.

Economic indicators can, and do, fluctuate dramatically over long periods of time, and critics could argue that it was the inevitable cycle of the economy, rather than the effects of a TM-group’s intention, that was being witnessed.5

Nevertheless, leaving to one side the effects on economic measurements, there is little doubt that the TM groups have had a positive impact on crime. Many skeptics have pointed to other factors that must have influenced the figures, such as a drop in the number of adult males during that given period of the research, or perhaps the fact that a local community was suddenly seeing the benefits of an educational programme that may have been instigated years before.

But the Maharishi groups say that, where they have been aware of any possible confounding influences, they have allowed for them when arriving at the final statistics. Each of the studies into crime has controlled for population, college population, population density, geographical region, percentage of young people, ratio of police to population, neighborhood watch projects and so on. This perhaps gives us the ‘how’, but the more interesting question of ‘why’ remains unanswered. An understanding of collective consciousness as described by the Maharishi may help (see box below), but the reasons for its possibility were well put by astronomer Sir James Jeans. He once said:

“When we view ourselves in space and time, our consciousnesses are obviously the separate individuals of a particle picture, but when we pass beyond space and time, they may perhaps form ingredients of a single continuous stream of life. As it is with light and electricity, so may it be with life; the phenomena may be individuals carrying on separate existences in space and time while, in the deeper reality beyond space and time, we may all be members of one body.”

**Bryan Hubbard**

2 Ibid, 1989; 4: 2566–82
3 Ibid, 1989; 4: 2583–8
4 J Mind Behav, 1988; 9: 457–85

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### The power of consciousness

Consciousness can affect consciousness—more exactly, directed and coherent consciousness can ‘organize’ incoherent consciousness that violates the laws of nature, or so the Maharishi maintains.

Each of us has a consciousness that gives us our identity, a sense of who we are. Similarly, argues the Maharishi, a family has a collective consciousness, as does a local community, city, nation and the world. It may be easier to understand this concept at a simpler level: a family or neighborhood can be of a ‘type’, and even a city has a ‘feeling’ about it. However, at this level, it is harder to see the single, unifying consciousness that determines it.

Even at the macro level, the collective consciousness is ultimately made up of individual consciousness. Our own consciousness influences the whole just as the whole influences us—in a kind of symbiotic exchange.

But how many people are needed for an intention to have a positive impact? According to the Maharishi, it takes the square root of 1 per cent of a population—or 1600 people to have a positive impact on the USA. To influence the world on this reckoning, 7000 people would be needed.
The prayer of the singing mantra

Researchers have discovered the extraordinary effect that a group can have on intention experiments—the greater the number of participants, the greater the concentration or magnification of the effect, it seems.

As with group intention, so with group chanting: the more people chanting in the same room at the same time, the greater the effect. (Nevertheless, it appears to help individual chanters take a deeper, inward journey whereas group intention is, by definition, an outwards movement). Indeed, some forms of group chanting involve chanting the name of one of the participants, so it’s not surprising that an individual may feel affected—or even healed—by the group.

If the idea of group chanting is a secret, it’s one that has been shared with every religion in the world—and for thousands of years. Worshippers have always gathered together to sing hymns, chant or pray, so perhaps someone, somewhere, knew about the magnifying effect of the group.

Setting up your own ‘church of chant’ could not be easier. All you need is a large, airy and light room, and enough chairs to go round. People can stand, or everyone can agree to sit on the floor, but provide chairs for those whose back problems make sitting on the floor for long periods uncomfortable or even painful.

What is important is for the group to form a circle, with the person to be healed lying down in the middle. Everyone should have their eyes closed so that the concentration is on the sounds being generated.

If you all decide to chant the person’s name, try to do so in his or her fundamental tone, if this is known. (For more information about the fundamental tone, see Lesson Eight). Alternatively, the person could instead choose a tone that he or she likes intuitively.

The tempo of the chanting can be slow or fast, although slow may be an easier pace for a group to follow; even then, it may be a good idea to elect a ‘conductor’, who can indicate when to start, when to change syllable and when to stop, at least for the first run-through. Once everyone is sure of the tempo and the changes, it’s safe to close the eyes.

Each syllable should be sounded for up to two seconds, and there should be a pause between syllables. For instance, your group could be healing someone called Barbara, which would go something like this: BAAAAA (breath) BAAAAA (breath) RAAAAA (stop). This can be repeated for up to two minutes.

Broken down into long syllables, it ceases to be an identifiable name and becomes a vibration instead, which some mystics believe your name is anyway.

Chanting someone’s name can be very powerful; it is, after all, our most fundamental identifier, and there is a school of thought that believes that names have a mystical power. Musicologist James D’Angelo wonders if a group of people chanting the word ‘tree’ could cause a tree to grow healthier roots and stronger branches.

This may not be quite as bizarre as first it sounds. Examples of the magical power of names are littered through various religions and ancient cultures; the Aborigines of Australia still believe the world is ‘sung into being’ whereas, in the Christian Bible, Adam named all the animals. (For more examples of the power of names and words, see Lesson Seven).

Singing mantras

We’ve seen that we can sing vowels, consonants and even people’s names. But probably the most effective form of chanting is with mantras, considered by every religion to be holy sounds that will bring us closer to the Creator or creative force, or expand our conscious-
ness. They can also have a more pragmatic effect, such as ridding us of negative thoughts and feelings of ill will, or encouraging greater calm.

Most mantras can be chanted on one tone, and should last from between five and 10 minutes at a medium-to-high volume. The sound should fall away as you near the end, until your vocal chords are merely shaping the sounds without actually making the sound. This inner silence can continue for up to 20 minutes after the chanting itself has finished.

Perhaps the most famous mantra is the OM sound. To the Hindu faith, it represents the echo of the divine word, or the universe beyond form. But it also has resonance with other cultures; in Latin, omnes means ‘everything’, and the Mayans of Mexico and South America thought of the OM sound as the bridge between Heaven and Earth. The Hindus also believe that the OM sound represents the beginning and ending of the world, which coincides with the first syllable of the Greek word omega, which means ‘the last’ (as in Alpha and Omega).

When chanting the OM sound, the movement of the sound should go from the head, where it begins, down into the belly. This is more easily achieved if you begin with the AHHH sound, so that OM sounds like AUM. The AHHH sound should be made with a mouth that is wide open.

You can take it even one stage before the AHHH sound by beginning with the ERR sound. This is achieved by moving the lips, and it should be sounded for just a few seconds before launching into the AHHH sound.

As you can see, there are several interpretations of the OM sound and, to a large extent, it depends on personal choice. You could, for example, be more phonetic, and just stick to the OHHH sound before moving to the MMMMMM chant, so creating a sound closer to OM itself.

A prayer-like mantra is OM SHANTI, which (very roughly) translates into: ‘May you live in the peace of the universal sound’. It still incorporates the OM sound, but then adds to it the SHAHHN and TEE sounds. The tempo of this chant is, again, down to personal choice, but it’s usually best to begin slower, even if you are naturally inclined towards a relatively fast tempo. To begin with, try to work on the basis of one beat per second; giving two beats to the OM sound, one beat for SHAHHN and three beats for TEE. If breathing is difficult, stop between each syllable, and then extend the TEE sound beyond two beats.

Another wonderful mantra is SOHAM, or SO-HAHMMMM, which means: ‘I am That’, a profound expression from the Vedas. Its purpose is to unite you to universal consciousness.

The two sounds are supposed to represent polarities: SO is the male Yang energy, and HAM is the female Yin. It also joins inspiration, or cold, and expiration, or warmth. Unlike most mantras, it can be sounded inwardly, or you can chant the SO silently, and the HAM audibly, or you can chant both syllables out loud.

The SO sound should be produced on the inbreath by drawing in air through the mouth which, with the help of the tongue, can make a snake-like hissing sound as it enters. As the air reaches the throat, create the OH sound almost as a whisper. Then, on the outbreath, the whispering should change to a HAH sound. Finally, close your lips to create the final MMM sound, which will be almost inaudible.

According to the Buddhist tradition, the OM MANI PADME HUM mantra is one of the most sacred. The OM sound has the same meaning as in the Hindu faith, while MANI refers to the divine that lives in all our hearts, and PADME is the lotus. At the end is us, the individual, a finite spark from the eternal consciousness, represented by the HUM sound. Chant OM for two beats, then MA, NI, PAD and ME for one beat each, and finish with HUM, sustained for three beats.
The Islamic faith offers the ALLAH HU mantra, both sacred sounds for ‘God’. Usually, the ALLAH sound, split into two syllables, with one beat given to the AHL sound and two for the LAH, is repeated a number of times before the HUU sound is introduced. The HUU sound should be held for nine beats. The Sufis, the esoteric arm of Islam, often sing the HUU sound over a series of notes rather than a single note.

The Christians also have their mantras, such as AMEN. But a beautiful one for any chanter is ALLELUIA, which means ‘praise the Lord’ or, more literally from Hebrew, ‘praise ye Yahweh’. As with the ALLAH mantra, there is a strong emphasis on the ‘L’ sound, requiring the dexterous use of the tongue on the upper palate. The AHL sound requires two beats, the LAY one, and the LOO sound three beats, as does the YAH, which can finish with a cadence before you take a well-deserved breath.

Finally, no collection of mantras would be complete without one from the Native American culture, famed for its chanting. These chants work well in a group, and can be accompanied by a simple drum or rattle. One such mantra to try is WOA YEA, which is pronounced ‘woe ya’. You can extemporize and ‘go with the flow’, possibly repeating each of the syllables 10 times or more, and across a few notes.

It reminds me of the last lines written by the ballet dancer Nijinsky in his diary. He wrote that his little child was singing some nonsense such as ‘da-da-da’. “I don’t know what he is saying,” wrote Nijinsky, “except that life is good.” And so it is with the mantras of the Native Americans.

Bryan Hubbard

Further reading
D’Angelo J. Healing With the Voice. London: Thorsons, 2000
The brighter side of life

All that we’ve learned how to determine what thoughts make us weak or strong, we can begin learning some of the basic ways to send out an intention. This article is the first of a series of intention exercises—developed from a mixture of those used in scientific experiments and those used in traditional cultures—to effect changes in various aspects of your life for your children, yourself, your home, your career, your community and even the planet. Begin keeping an intention workbook for the exercises over the coming lessons.

When we think of our thoughts, desires, wishes and intentions, we think of them as something locked inside our heads. A strong intention, to our minds, is a purposeful aim to accomplish a desired result.

However, our understanding of quantum physics makes us realize that intention is an energy with a corporeal form that is every bit as real as the chair you may be sitting in at the moment. We also know from earlier lessons that reality is not fixed, but fluid, or mutable, and hence open to influence, and that living things are central to the entire process as master influencers.

Human thoughts and intentions are an actual physical ‘something’—a tangible energy—with the astonishing power to affect our world. The latest scientific research proves that every thought we have is a tangible energy that changes the molecular structure of the object of our intentions. Our thoughts—our hopes, desires, wishes—have an independent energy that transforms the nature of our world.

This inexhaustible and simple resource can be called upon to focus our lives, heal our illnesses, clean up our communities and improve the planet. As Frank B. Robinson, founder of the New Thought religious movement called ‘Psychiana’, put it, “A thought is a THING.”

This suggests that directed thought can have a physical impact on everything in your world that may be practically used—from increasing the chances of your baby being healthy to making your garden grow. We know already from scientific research that intention can be used to affect computerized systems, influence living systems, calm down or help to focus nervous or distracted people, heal remotely, affect the growth of plants, transform our body and even change the physiology of our brain.

An intention with power doesn’t have to be a singleminded aim that you ‘effort’ to accomplish. A powerful and effective intention can be a simple thought that you continue to think of as often as you can and from which you will not be deflected. Consequently, using intention effectively is a matter of disciplining your mind to learn how to direct energy and how to harness your thoughts.

Every moment of every day, your thoughts—all the endless chattering inside your head—is manifesting itself as your reality. If your internal voice is a monologue that constantly criticizes your every move as a failure (“Look how you muffed that one, Ace.”), you will fail. If you think you can’t do math, you won’t be able to do it. A negative thought about yourself (“I’m untalented and lazy.”) or your children (“He’s such a slob.”) may manifest as a physical energy that makes such a statement self-fulfilling. If you keep thinking that your children can’t do math because you couldn’t, they too will prove to be poor at sums.

So, the first important exercise is to stop thinking negatively. Here are some exercises to help you do this:

* Clear your mind of the negative thoughts that fill your head every day. No intention is going to work if your real desire doesn’t match your
internal monologue. Your inner thoughts are your real intentions—the ones your subconscious really believes. Write down how many of the following thoughts are regularly played out in your mind:

- Why does everything have to happen to me?
- It’s going to be a hard slog.
- I just don’t have enough money.
- Nobody loves me.
- Things are getting worse and worse.
- I’m confused and lost.
- I’m frightened and alone.
- It’s hopeless—there’s no way out.
- I’m going to fail.
- The answer isn’t out there.
- Write down any others of this variety that regularly claim your thoughts. Remember, these thoughts are your reality. In the beginning, you must replace the negative with the positive. Every time you catch yourself thinking or saying something like that, simply replace it with a new blueprint, the sort of thoughts such as:

- I am going to have a positive day—all good things will flow to me and everything that’s supposed to happen will happen.
- I have all that I need.

**Intentionality goes mainstream**

Psychiatrist Dr James S. Gordon, the chair of the White House Commission on Complementary and Alternative Medicine Policy, recently commented, “We're just beginning to think about how to apply some of the ways of looking at things that come out of the new physics, such as understanding the influence of the observer on the observed.”

These ideas have even begun to filter into mainstream medical practice, with many medical schools experimenting with the power of intentionality. Teaching hospitals such as Mount Sinai School of Medicine in New York and Harvard Medical School now advocate that hypnotists teach self-hypnosis techniques to surgical patients to help speed recovery. Increasingly, doctors are referring their patients to one of the country’s 1000 or more certified hypnotherapists.¹

Furthermore, in September 2003, Massachusetts Institute of Technology (MIT) hosted a weekend conference, attended by many renowned scientists, to examine the latest findings on the power of meditation, including the ability of trained Buddhist monks to affect their environment through thought alone. Indeed, Eric Lander, a leader of the Human Genome Project, announced before the group that the time may soon come when the US Surgeon General will advise Americans seeking to improve their health to put aside one hour several times a week for “compassionate” meditation.

This remark was sparked by the presence of Surgeon General David Satcher last June as the keynote speaker at a special forum—the Congressional Prevention Coalition—inspired, and partly organized, by the Institute of Science, Technology and Public Policy, on the use of meditation for improving heart disease.

Recently, the US National Institutes of Health funded research into the effectiveness of Transcendental Meditation in reducing cardiovascular disease in high-risk populations.

¹ Carey B. Hypnotic reach: Doctors find recovery is aided by helping patients into healing trances. *Los Angeles Times*, 5 January 2004: F.1
I am cherished and loved.
Things are getting better and better.
I know where I am headed.
I’m going to succeed.
I will trust that the universal mind will send me the answer.

- In your journal, list your typical thoughts and write underneath each one your new positive alternatives—where you want to end up.
- Refuse ever to destructively criticize yourself. You are human. Let yourself off the hook when you slip up and use mistakes as a learning experience.
- Simply refuse to entertain a negative thought. Every time you catch yourself thinking a negative thought, banish it and replace it with the positive one you have noted down.
- Go through your day without a single negative thought (it’s more difficult than you think). Any negative thought—about the weather, another driver, the woman across from you in the train, your spouse, your children, your coworkers—is banished immediately! All critical thinking about your work, your looks, your love life, your salary, your home or your pets goes out.

- Now, decide what thoughts you want to put in their place about yourself. These new thoughts can also be where you want to end up. Set yourself one clear, challenging, achievable goal. From the science, it seems evident that specific intentions work best. So be highly specific in your goals (to pay off your credit-card bill, to learn yoga or Spanish, to earn £5000 more each year). Write them down, make an intention poster and list it so you can look at it every day. Work on the new image and these goals as your internal chatter.

**Lynne McTaggart**
Peak intensity

In this first of a series on sending intention, we examine the importance of reaching a peak of awareness.

The received wisdom among the scientific community is that, during psychic events, the brain slows down. Much of the electroencephalographic (EEG)-based research on meditation shows that meditation leads to an increase in alpha rhythms (slow, high-amplitude brainwaves of frequencies of 8–13 cycles per second). In our ordinary waking consciousness, our brain operates on beta waves (around 13–40 Hz).

A rich body of meditation literature had shown that an alpha and theta state predominates during meditation. Similarly, the literature on meditation and researches into parapsychology have stressed the importance of the alpha state.

However, there have been notable exceptions. During his sessions with Michael Persinger, master remote-viewer Ingo Swann, who’d been wired up to an EEG machine, showed bursts of fast beta activity, which were found to be in the gamma range (35–40 Hz), intermixed with alpha rhythms in the temporal lobes during rest. Persinger’s algebraic equations showed that those bursts of high frequency (consisting of 7-Hz spikes) occurred primarily over the right occipital region of the brain, and corresponded to moments when Swann was receiving information. Swann, it seemed, had calmed himself down so that he could enter a superconscious state.

Other studies of deep meditation have shown that, during the deepest states, experienced meditators have bursts of high-frequency beta or gamma waves, often associated with moments of ‘ecstasy’ or intense concentration. During these moments, the heart rate can also accelerate. In fact, in a study where investigators took the EEGs of six Protestants while praying, it was discovered that, rather than their brainwaves slowing, they actually sped up.

Research by Daniel Goldman, author of Emotional Intelligence and other books about the science of meditation, also shows that the brain’s neocortex in meditators ‘speeds up’ while being cut off from the limbic system, and that portions of the brain are selectively ‘switched off’ so that the brain can concentrate on a particular area with heightened perception, without the overlay of emotion or meaning.

Other researchers have discovered that different forms of meditation can produce strikingly different patterns on EEG. Yogis strive for anuraga, or a sense of constant fresh perception, whereas Zen Buddhists strive to eliminate all response to the outer world, and studies comparing the two have found that meditation can lead to a heightened perceptual awareness or inner absorption, depending upon whether the type of meditation practiced is ‘object-based’ or ‘object-less’.

Yet other studies show that meditation can actually shut down the response of the limbic emotional center and enhance perception of the neocortex.

Sara Lazar’s functional magnetic resonance imaging (fMRI) work on experienced practitioners of mindfulness meditation (see Science of the Field) shows that signals are significantly increased in the neural structures of the brain involved with attention.

And new evidence of hers using ordinary MRI shows that, in practitioners of meditation, those portions of the brain associated with attention and sensory processing are thicker in people who meditate compared with controls and that, like Davidson’s results, these changes are ‘dose-dependent’: the increases in cortical thickness are proportional to the amount of time the participant has spent meditating in his or her lifetime.
Other brain research shows that certain repetitive practices requiring a high degree of attention, such as playing a musical instrument or even juggling, cause similar increases in cortical volume. Although the thickness of the neocortex usually deteriorates with age, regular meditation appears to reduce or reverse the process. Also, over time, it causes the brain to increase the cognitive and emotional processing for only those specific activities that the meditator regularly engages in. Those who pay strict attention to their breathing or to sensory stimuli, for example, will have ‘taught’ their brain to be hyperaware.

So, if the brain is simply a giant receiver picking up and beaming out various frequencies from its environment, then it is possible to create, in effect, a larger radio.

Lazar’s meditators were working on mindfulness, a state of peak attention. They had turned their attention receptors to peak awareness, and it is likely, as with Ingo Swann, that they had trained their brain to pick up more than one channel.

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2 Percept Mot Skills, 2002; 94 (3 Pt 1): 927–49
3 Psychol Rep, 1978; 43 (1): 135–43
5 Am Sci, 1975; 63 (3): 314–24
6 NeuroReport, 2000; 11: 1581–5

Peak intensity for intention

◆ Practice daily meditation for at least 30 minutes
◆ Focus on something—your breathing, a mantra, a sound or tone or mindfulness, the practice of non-judgmental awareness of present-moment sensory stimuli
◆ Observe your own state of awareness
◆ Make gentle note of times when your awareness moves from simple relaxation to a state of calm, but focused, peak intensity—a sense of hyperawareness of everything happening outside of you
◆ Practice until you are able to reach a peak intensity with regularity.
Moving aside

In a number of studies of healers, the one common thread within a huge variety of techniques is a willingness to surrender to a greater healing force beyond themselves. They put out their intention and then step back—a technique we can all use in our everyday lives.

California clinical and forensic psychologist Allan Cooperstein has examined the common thread among 20 healers for his doctoral thesis.1

Overall, what distinguished them from any other type of ordinary healers was their conscious attempt to get out of the way. The essential thing for them was to merge with the sea of consciousness, experienced by some as an energy sea, by others as a vision of spiritual being and by yet others as extra-human abilities suddenly manifesting in themselves.

The important first step was to use some technique to prepare themselves for accessing this other state. For this, they modified their attention, their sense of self and separateness, and also their entire means of processing information.

Most of these healers found that they had to work hard initially to concentrate their attention to a single focus. They used meditative techniques or prayer to center themselves, or sought some way of making their intention real. Some used verbal affirmations as a kind of autosuggestion, mental imagery or even beliefs without pictures—all as a sort of warm-up exercise to loosen the tight grip of the everyday on physical reality.

Usually, they began with a strong intention to enter the other state and increase all of their cognitive processes—and then, at a certain point, it just happened. In most instances, they had to concentrate on some internal or external focus and censor out the everyday distraction. In one instance as a technique for focusing attention, the healer decided to saturate his entire consciousness with the goal that he was trying to produce. Sometimes, they had to make use of symbolic or mythical ideas to augment their own sense of reality.

Initially, it required a peak of attention and an increase in control (see Living the Field Lesson Thirty). But this intense concentration seemed to dissolve their own boundaries. At some point, inner chatter would cease and, sometimes, the only thing left was pure image.

Eventually, increased effort and control gave way to an effortless entry into a heightened awareness of inner processes and, ultimately, a sense of being engulfed by aspects of the person they were focusing on. One healer actually felt his body changing, with shifts in the patterns and distributions of energy. Although healers don’t usually actually take on the pain, there could be a sensing mechanism for it. They might imagine a situation producing the desired change.

Blurring the boundaries
Cooperstein discovered that, in every instance, his healers began to think in a different way. Their perception was markedly altered, their preferences changed, their motor skills diminished. They might pick up the image of a circle but, in the healing state, the circle would take on an altogether different and more significant meaning.

Time also took on an expanded presence, so they were unaware of time passing.

These healers began to feel a sense of energy as wave-like oscillations, reverberations, currents or even thermal changes—either increased warmth or coldness—almost like an atmospheric layer around the body. If certain problems of excess, such as a spine with too much calcium, felt intensely hot, other problems, such as spinal cord injuries, could feel freezing cold, as though none of the body’s own energy had managed
to reach this damaged outer boundary.

What had been ordinary intention grew impersonal to the point where whatever personal will they’d been exercising before began to slip until they just let go. As one healer put it:

“My conscious control is completely sidestepped, like I’m standing, watching. Then something else takes over and for me that’s a very spiritual time. I don’t think that I ever lose complete awareness that I’m sitting there.”

At this point, they also felt a sense of total surrender—to a higher being, or to the process. All of the healers had a belief that they themselves were being lifted up to be a part of a larger whole.

With this change of consciousness and expanded awareness, they had what felt like an open line to the subconscious, offering flashes of information, symbols and images that appeared to originate from beyond themselves.

Words would appear, seemingly from nowhere, giving them the diagnosis; they realized that something beyond their conscious thought was doing all the work. Even if they were still conscious, clearly they were operating on two levels.

The healers lost awareness of the boundaries of their own bodies. They felt taller, lighter. As they began to identify with the patient and also The Field, their bodily sense of self also began to drift away.

The most important aspect of all was the surrender, the willingness to give up their sense of cognitive control of the process—to allow themselves to become pure energy and to merge with The Field.

Lynne McTaggart


Merging with The Field

- **Meditate.** Use your breath and meditation exercises to reach a relaxed state
- **Power up.** Keep highly focused on the present, on every detail, and take note of when you reach a moment of quiet hyperawareness
- **Focus.** Keep focused on your intention in your mind, and be highly specific
- **Ask for the outcome.** Ask the higher powers to allow this to occur
- **Surrender.** Observe when you feel your self slipping away into the warm bath of The Field.
On the same wavelength

In Lesson Thirty, we discussed how to ‘power up’ to peak intensity. The next step is to become entrained with the object of your intention.

Entrainment refers to two oscillating systems, such as two pendulums, moving in synchrony. Physicists believe that entrainment results from tiny exchanges of energy between two systems until the two are in phase.

During acts of intention, the recipient’s brainwaves, as measured by electroencephalography (EEG), become entrained with the sender’s. Studies show that, during healing, the healee’s EEG patterns synchronize with the healer’s.1 Some seven studies done since 1963 demonstrate that, under various circumstances, the brain’s electrical signaling between people becomes correlated.2

All the studies were similar. Two people wired up for EEG (and sometimes other devices) were placed in different rooms, and one stimulated by something—an image, a light. Their EEGs were then assessed to see if the ‘receiver’s’ brainwaves mirrored those of the ‘sender’ when being stimulated.

Scientists at the University of Freiburg in Germany gave the sender visual stimulation in the form of an alternating black-and-white checkerboard—called a ‘pattern reversal’, known to evoke high-amplitude brainwave potentials. The EEG of the distant, shielded receiver began to show the same brainwave patterns. The two were becoming entrained.3

Neurophysiologist Jacobo Grinberg-Zylberbaum, of the National Autonomous University of Mexico in Mexico City, used the same protocol, but sent light flashes to the sender. Again, the sender’s brain patterns were mirrored in the brain of the receiver, sitting in an electrically shielded room. Grinberg-Zylberbaum also made an important discovery: synchrony only occurred among pairs of participants who’d had a chance to establish some sort of connection by spending 20 minutes with each other in meditative silence.4

Recently, investigators from Bastyr University and the University of Washington gathered 30 pairs of people with strong emotional and psychological connections, and a good deal of practice in meditation. The pairs were placed in rooms 10 meters away from each other, and hooked up to EEGs from the occipital (visual) lobe of the brain. The study used the alternating checkerboard, used by the Freiburg group, as the image that the sender was to attempt to send to his partner.

Of the 60 people tested, five, or 8 percent, showed significantly more brain activation during the times their partner was ‘sending’ his visual images.2

The Washington researchers then wired these five participants up to a functional MRI (magnetic resonance imaging) monitor and repeated the experiment. During the times the thought was ‘transmitted’, the recipients experienced an increase in blood oxygenation in a portion of the brain’s visual cortex. This increase didn’t occur when the sending partner was not being visually stimulated.5

In every one of these studies, somehow, the brains of the pairs had become entwined; the recipients were ‘seeing’ or feeling what their partners actually saw or felt, in real time.

Grinberg-Zylberbaum and others remain staunch proponents of the view that this ‘transferred potential’, as he terms it, is only seen after some sort of psychic connection has been established, and only among those who’d created coherence in their own brainwaves through mental preparation, usually some form of meditation.

Research by Rollin McCraty of the Institute of HeartMath shows that touch, or even focus, on the heart is a powerful means of causing brainwave entrainment between people. When two people touch while focusing loving thoughts on their
LIVING THE FIELD

Entrainment and compassion

Before you set your intention, create an empathetic connection:

◆ Try this out on someone with whom you already have a strong bond—a partner, child, sibling, a dear friend
◆ With someone you don’t know, exchange an object or a photograph
◆ Get to know the person: go for a walk together or meet
◆ Spend a half-hour meditating together first
◆ Ask the person to be open to receiving your intention while you are sending it.

During your own meditation:

◆ Concentrate on the breath and be mindful of the present (see Living the Field Lesson Thirty)

◆ Focus your attention on the 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 to yourself, such as “May I be well and free from suffering”

◆ On the out breath, imagine white light radiating from your heart while thinking: “I appreciate the kindnesses and love of all living creatures. May all others be well.” Buddhists recommend first thinking 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, then send your message of compassion to all people and living things on earth

◆ Now, direct your loving thoughts to the object of your intention

◆ Hold his or her hand.

hearts, the ‘coherent’ heart rhythms of one can entrain the brain of the other.6

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3 Neurosci Lett, 2003; 336: 60–4
4 Physics Essays, 1994; 7: 422–8
5 Richards T et al. Preliminary evidence of correlated functional MRI signals


The mental dry run

In our earlier lessons, we learned how to create a space, power up and move aside. This lesson is about making your request highly specific.

Start with smaller goals—something realizable within a reasonable timeframe. If you are 40 pounds overweight and your goal is to be a size 8 by next week, that is not a realistic timeframe.

Think of intentions in terms of grand and smaller schemes. Take on the grand schemes in stages, so that you send out your intentions in steps leading towards achieving the grand scheme. But always keep the big picture in mind. While you are still practicing, start small and build up as you gain experience. Learn to overcome a natural tendency to dismiss the process.

God is in the details
Make sure that your intentions are highly specific and directed. If you are trying to heal the fourth finger of your child’s left hand, specify that finger and, if possible, the problem with it.

State your entire intention, and include what it is you’d like to change as well as to whom, when and where. Use the following as a checklist (as news reporters do) to ensure that you’ve covered every specific detail: who, what, when, where, why and how. Be highly specific, as specific intentions seem to work best—the more detailed, the better. It may help if you draw a picture of it, or create a collage from photos or magazine cutouts. Place this somewhere that you can look at often.

Visualize, visualize, visualize
You also need to plan what you want to visualize well ahead of time. As with elite athletes, the best way to send an intention is to visualize the outcome you desire with all your five senses in real time.

Visualization, or guided imagery, involves using images and/or internal messages to obtain a desired goal. It can be used for any desired outcome—to change or improve your living situation, job, relationships, physical condition or health, state of mind (from negative to positive), outlook on life, or even a specific aspect of yourself, including your personality—or you can send your intentions to a loved one.

Self-guided imagery is a little like self-hypnosis. When carrying out visualization, many people believe that you must ‘see’ the exact image clearly in your mind’s eye. But, in fact, it isn’t necessary to have a sharp internal image or, indeed, any image at all. It’s enough to just think about an intention, without a mental picture, and simply create an impression, a feeling or a thought.

- To visualize your intention, first work it out carefully ahead of time as established fact.
- Now, create a picture in your mind’s eye of the desired result. Imagine it as already existing, with you in that situation.
- Try to imagine as much sensory detail as you can about the situation (the look, smell and feel of it).
- Think about it in a positive, optimistic, encouraging way, and use mental statements, or affirmations, that confirm that it has or is now happening (not that it will happen in the future). For instance, for someone with a heart problem, say to yourself: “My heart is healthy and well”.
- For healing, try to imagine yourself being filled with healing energy (perhaps as white light or as your personal deity), and observe it healing that portion of your body that is ill—say, ‘seeing’ a diseased organ turning into a healthy one. Imagine the ‘hero’ cells battling or eating up the ‘bad guys’. Visualize damaged cells or tissue changing into healthy cells, or picture healthy cells replacing diseased cells, or imagine your entire body with that specific part in perfect health.
LIVING THE FIELD

Visualize yourself often as being perfectly healthy, carrying out your daily activities. Find an image of the body part on the Internet or in a book as it looks when it is healthy, and imagine your own body part looking like that.

◆ If you are in pain, try to picture the nerve endings in the whole of your body and ‘see’ healing energy being taken in with every breath, flowing through your muscles and blood cells, through your arteries to the nerves, until they are soothed and healed.
◆ Send out the visualization often, both during meditation and throughout the day.
◆ Keep firmly fixed in your mind the desired outcome and don’t allow yourself to think of failure. Dismiss any it-won’t-happen-to-me type of thoughts.

Lynne McTaggart
The research conducted to date suggests that mind-over-matter intention (or psychokinesis) works best when the earth experiences increased geomagnetic activity.

Is it possible that increased geomagnetic fields (GMFs) affect the mind’s ability to alter the physical world? Psychologist Stanley Krippner has demonstrated this with his work with Brazilian sensitive Amyr Amiden. In a series of studies, Krippner compared Amiden’s famed psychokinetic ability with the local GMFs.

Krippner’s team concluded that Amiden’s psychic abilities preceded both a rise in his diastolic blood pressure (the pumping of the blood as it returns to the heart) and a rise in geomagnetic activity. (Blood pressure tends to rise during times when geomagnetic activity is turbulent.) They also found a significant correlation between his psychic feats and the daily geomagnetic index for the entire Southern Hemisphere.

In one instance, two religious medallions appeared to drop to the floor from the ceiling. These sorts of strange occurrences usually preceded a blip in the earth’s geomagnetic calm. The same did not occur after the event. It may be that humans anticipate geomagnetic noise, and that such anticipatory ‘windows’ offer them more psychokinetic power than usual.

When Krippner’s team compared days that Amiden performed the most feats with the daily Geomagnetic Indices Bulletin for March 1994, they found that the two most magnetically ‘disturbed’ days of the month were also the days when Amiden performed the most feats. The day that Amiden produced nothing much out of the ordinary was March 20—listed in the Indices as the quietest day, magnetically, of the month.

Psychologist William Braud has also studied the effect of geomagnetic fields on the ability to send intention to human blood cells and to other people. Like Krippner, he discovered a significant trend: that the success of intention was linked to a ‘noisy’ sun producing high geomagnetic activity.

Other research demonstrates that the success of intention depends on the time of day. The best results (an increase in effect size of 380 per cent) occur around 1 pm local time, the midpoint in the sun’s daily journey—known as ‘local sidereal time’. Other peak times occurred every 13.8 days, which correlate to roughly twice the sun’s rotation, the usual time of modulations in solar wind.

British scientist Peter Fenwick, who has extensively studied near-death experiences and altered states, discovered that we all possess an internal cycle in which the brain peaks from morning till noon, hits a low at 3 pm, rises again until 9 pm, then falls to its lowest state of activity around 2 am in the morning.

This brain activity is independent of specific neural activity and of how busy we are, but determines how well we mentally or physically perform throughout the day. Various math tests demonstrate that the time of day the test is taken is crucial in determining how well we do.

Another critical element is our bodily position. Studies show that the brain more actively generates thoughts when we are sitting than walking. But it is most active of all when we’re lying down.

Finally, the air quality and the type of ions in the air also plays a role (see Living The Field Lesson Fourteen). Several researchers investigating the effect of air quality on consciousness and health have discovered that low concentrations of either positive or negative ions will produce fewer alpha frequencies in the human brain. Higher levels of positive or negative ions produce rapid and profound brain wave changes, changing the alpha frequencies...
The right time and place

- Send intentions only during days of high levels of geomagnetic activity. To find the current geomagnetic levels, visit the following websites: [http://sec.noaa.gov/today2.html](http://sec.noaa.gov/today2.html), the US National Oceanic and Atmospheric Administration (NOAA)’s Space Environment Center (SEC) website, America’s official source of space weather activity; [http://sohowww.nascom.nasa.gov/](http://sohowww.nascom.nasa.gov/), the Solar and Heliospheric Observatory (SOHO) website, a joint project of the European Space Agency and the US’ NASA.
- Remember: geomagnetic activity is measured on a K index, with 0 being the most quiet and 9 the most turbulent. The a index is similar, but uses a larger scale—from 0 to 400. When you’re sending an intention, plan to do so on a day when the K index is 5 or more (an a index over 200).
- Send your intentions during local sidereal time (about 1 pm).
- Lie down on your back when you are sending your intention.
- Fill your intention space with negative ions by installing an ionizer—unless you live in the mountains and can open your windows to clean mountain air. Adding plants and a source of water, like an indoor desk fountain, will also improve ion levels in your intention space.
- Keep your intention space free of electrical gadgets and computers, which can give off electrical emissions of up to 11,000 volts, creating a positive charge on any ions within range.