

## **Preparation For Tendon Strengthening Chi Gung**

**Time:** 3 minutes

**Movement:** Move with... style...grace...beauty...

**Attitude:** Smile>>>be happy>>>have fun...

**Mind:** Set on believe...intention...sincerity...

**Style:** Let the movements become a part of you!!!

**Read about a scientific description of the Three Little Words...**

*{Believe...Intention...Sincerity}...why it works.*

### **THREE LITTLE WORDS BELIEF, INTENTION, AND SINCERITY**

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#### **ABSTRACT:**

Three little words, belief, intention, and sincerity, are used to elucidate the power of thought in establishing how one manifests life's experiences. The paper takes the position that belief systems define/bound our perception of reality. Three fundamentally different belief systems are discussed: materialist, dualistic, and wholistic. The paper focuses upon the wholistic belief system using a model of a seven level three dimensional universe that is a subset of a spaceless-timeless Absolute.

The paper first addresses the question: From the local 3D mind/matter universe can we understand the all encompassing Absolute?

- 1) Can we say it exists? The discussion focuses upon timelessness as represented in ancient writings and modern quantum physics.
- 2) Does it have meaning? The discussion focuses upon perception and the interpretation of our "virtual reality", that is, our subjective experience or qualia.

Next the paper addresses: How do we communicate with the Absolute? What is the interface/process? The discussion focuses upon patterns. Physical patterns in our physiology and their relation to manifestation, and then symbology and its meaning. The deeper meaning of the seven level universe, in which one of the levels is the Mind, is then discussed. Finally the paper addresses the question: How do we optimize the interface/manifestation process? The focus is upon intention and sincerity.

#### INTRODUCTION:

Little do we realize how both the nature of and the power behind these three little words -- belief, intention, and sincerity -- shape our reality. This paper explores the deeper meaning and the importance of understanding the hidden potential of the concepts that these words imbue. The recognition of the principles underlying these words can bring benefits to one's entire life.

#### BELIEF SYSTEMS:

Our beliefs mold our experience most of the time. Almost all of our mental activities are not conducted at a level of conscious awareness. We often do not know why our thoughts are occurring. We do not consider that they may be based upon an underlying belief system. Our individual belief system provides a stable base from which to live our lives. Often we are not even aware of the particular belief system that underlies our actions and opinions.

There exists a feedback relationship between personal experience and belief. One's initial belief system develops during the formative years of childhood and adolescence. Over a lifetime this belief system can 1) remain constant, 2) evolve due to one's personal curiosity and quest, 3) evolve due to some spiritual teaching and practice, or 4) change due to a traumatic event of sufficient intensity and power such as a near-death experience. A new belief system will mold an entirely new set of life experiences -- you in effect become a different person.

In the world today there exists three basic belief systems as illustrated in Figure 1. Society's focus upon science and technology have made belief systems #1 (materialistic) and #2 (dualistic) dominant belief systems in the western world. The acceptance in modern society of belief system #3 (wholistic) may, in turn, depend upon the ability of science to provide sufficient evidence to sanction its approval. This is because science has become the only widely "accepted" world arbitrator of beliefs.

Belief system #1 (materialistic):

In this worldview the basic stuff of the universe is matter-energy, everything is initially random. We learn about reality from studying the measurable world and assume that this is the only way we can learn the truth. Mind and consciousness emerge out of physical matter, i.e., the brain. Such an emergence occurs when the evolutionary process has progressed sufficiently far. Anything we learn from human experiences such as meditation, near-death experiences, etc. must ultimately be reconciled with the data and knowledge we get from our studies of the physical brain. Moral laws are learned as systems evolve, but are not inherent in the universe.

Belief system #2 (dualistic):

In this worldview there exists a dualism. It proposes two fundamentally different kinds of stuff in the universe: matter-energy stuff and mind-spirit stuff. Matter-energy stuff is studied with the present tools of science: mind-spirit stuff must be explored through inner, subjective techniques. The result is that we in essence have two complementary kinds of knowledge with some possible mysterious areas of overlap, such as in psychic phenomena. The world around you, everything in it, is the result of the conscious effort of a very powerful Being basically beyond our immediate experience. Moral laws exist as described in religions and, therefore, should be applied in the physical world. However, religion and science are separate. Hence, science can proceed as a search for knowledge, but should be guided by a discussion of its moral implications.

Belief system #3 (wholistic):

In this worldview the physical world and the apparent separateness between matter-energy stuff and mind-spirit stuff both arise from and are an integral part of an all encompassing and intelligent unity. We are part of a wholistic cosmos in which consciousness is not the end product of material evolution: rather, consciousness was here first! There are cosmic laws that are at the root of, and encompass, the physical laws of modern science. These laws are really the underlying foundations of all major religions. They represent the universal moral laws of the intelligent unity of which each human is a part. For the physical world to function at its optimum, following the moral laws therefore becomes a necessity. Nothing is random, nothing is accidental. We have called this ultimate reality the Absolute. It is contacted, not through the five physical senses, but through a tuning of one's mind-body -- a heart/feeling based activity that yields a deep intuition or "knowing" (Gough & Shacklett, 1995/97).

A MODEL:

This paper will focus upon Belief System #3 (wholistic), this means that we are assuming an all encompassing and intelligent unity in which everything is connected. In the terms of physics, this means that the phenomenon of non-locality permeates the universe. In addition, the universal intelligence implies cosmic purpose and hence, one's soul's purpose. Figure 2 is a schematic of the model that we are proposing to represent Belief System #3. The Absolute is the source of the physicality of space-time. In the Absolute space and time have no meaning -- there exists only the Now. It is the Tao, the home of spirit, the field of ideals and unmanifest forms.

The left hand side of Figure 2 represents the emergence of forms into the physicality of space-time. The right hand side represents the return over time of everything that is in the physical back to the Absolute. Physicality of space-time is divided into seven levels and constitutes a subset of the Absolute. The fact that only the "dense body" in the space-time of physicality is shaded and the remainder is not indicates that we are normally not aware of most of space-time. The concept that there are multiple three dimensional spaces and times that are co-existent and interpenetrating was discussed in detail in a paper by Dr. Robert Shacklett and me (Gough & Shacklett, 1999/00/01). A recent paper on string theory published in Scientific American suggests a similar possibility (Arkani-Hamed, et.al, 2000)

The rationale for seven levels was also given in our paper. The names chosen for the different levels differs between various authors. We have used the designation proposed by Dr. Elmer Green for the different energy (E1 - E7) levels (Green & Green, 1989). Everything in the dense physical exists at all the levels. However, not every organized intelligence exists in a physical form. Many intelligences or so called "spirit entities" exist only at higher (less dense) levels above E1. Thus, one may contact the spirits of humans, animals, vegetable, and even minerals. This is true for those that exist at level E1 and those that exist only at levels above E1. The native American and other traditions have paid particular attention to the animal and nature spirit helpers. Most religions recognize the human spirit contacts.

The degree of choice or "free will" differ among the so called "kingdoms" of mineral, vegetable, animal, and human as illustrated in Figure 2. Our ability as humans to understand and be a part of this creation process depends upon this human capability of choice. Choice is what makes belief, intention and sincerity play such a key role. The spiritual person is one who with intention and sincerity has chosen to understand the Absolute -- to know God, Allah, the Great Spirit, etc. The dotted area at the top of the bar for humans represents a successful quest. At this level the nature of one's choices change. One represents the "unity", one becomes more spiritual or God-like with the purification of one's heart. In the Sufi tradition this is a process known as "surrender," i.e., the achievement of complete mastery over the selfish urging of one's egotistic nature (Ansari, 2000). One effectively surrenders to the dynamic qualities of the cosmic flow from the Absolute. Entities that exist solely at these upper levels, because their choices are more in line with the "shared consciousness" and hence more God-like, have been called "angels" and "archangels" in the religious literature. Angel is the Greek word for messenger -- i.e., the carrier of information from the Absolute to the physical, and back from the physical to the Absolute.

A person's belief system although developed during childhood can evolve and change. No belief system is either right or wrong. Rather broad belief systems such as #1, #2, and #3 provide a grounding of stability during various times of one's life. However, under Belief System #3 there is an acceptance of a force for change that arises from the Absolute -- beyond space and time -- that would represent one's soul's purpose for what you are here in the dense physical to learn. This force from the Absolute creates a process for change of beliefs. Quick shifts in beliefs could arise from accidents and personal crisis. Some would attribute this to the universe "hitting you on the head" to change a belief and refocus attention. Alternatively there could be a slower process of change in beliefs driven by one's intentions for a purposeful quest to understand the unknown -- the creation process in harmony with the Absolute. This is often accomplished through an immersion into nature, the arts, or science.

One may question first the existence of an Absolute aspect of reality, where time and space (as we know it) does not exist. And second, even if an Absolute did exist, does it have a connection and therefore a meaning for us.

#### EXISTENCE OF THE ABSOLUTE:

There is ample historical support in both religious and philosophical writings for the existence of the Absolute. Dr. Dean Brown suggests the following as examples for the last three millennia: Lao Tsu, Zoroaster, Moses, Herakleitos, Pythagoras, Plato, Seneca, Prajnaparamita, Iamblicus, Swedenborg, Black Elk, Jung (Brown, 2000). Now modern science through the prediction of quantum physics and the physics experimental verifications of quantum non-locality add support -- everything appears interconnected (Tittel, 1998; Aspect, et.al., 1982). This is discussed in more detail in our earlier papers (Shacklett & Gough, 1991; Gough & Shacklett, 1993, 1997; Gough 1997/98).

The Absolute has no time, and hence past, present, and future are one. Modern physics has a similar characteristic. In the fundamental equations of physics, i.e., electromagnetic, relativity and quantum, the backward and forward direction in time are not distinguishable -- there is a symmetry of time. It is only when we consider the physicality of three dimensional space from the engineering perspective of thermodynamics that time has an arrow. It is the manifest world that gives time a meaning; in the Absolute time has no meaning, it is always the Now.

Evidence that our minds can move across time come from the research on precognitive remote perception (Jahn & Dunne, 1987) and precognitive animal studies (Sheldrake & Smart, 2000). We have discussed the above in previous papers where more details exist (Gough & Shacklett, 1996, 1999/00/01). But what evidence exists that our bodies are always tuned to the Absolute? Recent research on the brain indicate that our bodies know in advance -- before we experience an event -- what will be coming. We appear to be always connected to that aspect of reality beyond space and time. We are inherently precognitive.

To date there have been at least eleven double-blind experiments in three laboratories with over 280 participants. They have used three different mainstream analyses and confirm that your body knows in advance when an emotional stimulus will occur. Figure 3 illustrates how these experiments were conducted. A standard set of pictures that evoke either an emotional response (i.e., bad auto accident, violent sex act, attacking animal, etc.) or a calm response (i.e., beautiful nature scene, pretty flower, friendly animal, etc.) are used.

The subject sits in front of a computer while the skin conductance on their finger is monitored. They view a blank computer screen and then press a button. In five seconds a randomly chosen picture appears from the set of emotional and calm options. They view the picture for three seconds and then the screen goes blank. The process is then repeated. The data shows that the person must have an unconscious precognitive awareness that an emotional picture will be the next random photo to appear on the computer screen. These research results imply that everything is interconnected -- you, the computer, and the randomly chosen pictures. Both

pseudorandom and hardware-based truly random number generators have been used to generate the stimulus sequences, with similar results (Radin, 1997, Biernan & Radin, 1997, Radin, 2000).

Figure 4 presents the results for one of the subjects (Radin, 2000). The results imply that the time symmetries commonly described by physicists may occur not only in the abstract realms of exotic physical theory, but also in the more intimate realms of the human psychic. It is our belief that this interconnection is occurring in what we have called the Absolute, not in three dimensional physical space-time. Hence, you and everything else in the physical universe appears to be interconnected via the Absolute.

## MEANING:

How we perceive reality is how we develop meaning. Meaning arises by interpreting the sense data, primarily visual perception, plus all the other senses. To develop a deeper appreciation of our relation to the Absolute, we need to explore how we perceive the data coming through our sensory channels. First we must understand our beliefs about physical reality. Most of us believe that the world is full of light and rich colors, sounds and inspiring music, sweet and bitter tastes, fragrant and noxious smells, beauty and ugliness. In addition, we believe that our mental picture of the world is an accurate reflection of that reality.

But this is not how science describes reality. Science says the world is full of electromagnetic radiation, air pressure waves, and chemicals in our air and water. The nonbiological world of science is pitch dark, silent, tasteless, and odorless. Our bodies detect only a minuscule part of the full spectrum of electromagnetic radiation. As our brain resonates with this physical reality, our mind interprets this limited aspect of the spectrum into the "light and color" that represent such an important part of our reality. A snake can pick up other parts of the EM spectrum, i.e., infrared heat waves, and this is part of its reality and how it survives. It is our brains that translate the air pressure waves into what we call sound -- but it's only a very small part of the air pressure waves that we recognize. The high frequency sounds that a dog can hear are part of its reality but not ours. Likewise, the brain translates the tastes and smells into meaningful sensations.

We impose structure on our physical world. Our conscious world is a grand illusion! We make our own reality and it is a nonlinear representation of the energy/matter "out there". Our brains constitute an active filter and a discriminant amplifier of what science says is out there (Johnston, 1999). For example, we possess a mechanism for color constancy that compensates for variations in incident radiation. We perceive the leaf as always green regardless of the lighting. The same compensation exists for size and shape, and even for sound as many optical illusions have demonstrated (Shepard, 1990).

However, most brain researchers still hold to a cherished belief that our visual brains are logically organized, analytical machines that provide a neural blueprint for interpreting images. New research by Dr. Dale Purves, Chairman of the Department of Neurobiology at Duke University, and his colleagues are challenging this view. Their five years of meticulous experiments with the enigma of optical illusions have lead to a new theory of the brain on how our minds perceive the visual world (Purves, et.al., 2000).

Dr. Purves presents a "wholly empirical" theory of vision for the operation of the gelatinous neural machinery that your brain uses to process visual information. Their research work concludes that your visual sensations are encoded in already established visual circuitry which is simply waiting to be triggered. This is the only way animals, including humans, can sort out the meaning of the ambiguous visual stimuli inherent in Nature. The species must gradually develop brain circuitry that enables them to respond, not according to properties of the light falling on the retina as such, but according to the sources in the physical world that have generated that type of stimulus in the past.

If you think more deeply about light, you realize that without several million years of species experience and a few decades of personal experience, visual stimuli would be totally meaningless. The experiments reveal that what we see represents not the qualities of objects in the world or the qualities of the light that reaches the eye, but quite literally what that stimulus has typically turned out to be in the past. The visual system uses its millions of years of inherited experience to trigger a neural activity pattern. Physical reality doesn't matter to the visual system.

Purves and his collaborators have used visual illusion to argue that the basic strategy of visual perception is to generate perceptions empirically based on experience of what visual stimuli have typically turned out to be. They have even demonstrated that changing the empirical meaning of a scene not only changes the brightness people perceive in the scene, but also the colors. Thus, the Duke neurobiologists have shown dramatically that color perception is also based on experience. They argued that the colors we see are generated empirically according to what the spectra reaching the eye have typically signified. Their experiments demonstrated that color perceptions arise, not because they represent physical reality, but because millions of years of accumulated vision reflexes dictate what the stimuli would usually have signified in such a scene. Hence, Purves believes that vision is basically a reflex no different than the knee-jerk response produced when the doctor taps your knee with a rubber hammer.

Potentially even more important than just explaining vision is the possibility that the scientist's empirical theory could be extended to explain how the brain works more generally. In a recent interview Dr. Purves suggests the deeper meaning of the research.

"We're committed to the view that the empirical contribution, far from being an add-on, is really the whole shebang. You can pretty much explain the full scope of what we actually see in this wholly empirical way, but, not, as far as we can tell, in any other. -- It's a remarkable fact that the cerebral cortex, which is the seat of all higher brain functions including vision, has pretty much the same structure throughout. All areas of the cortex look almost identical and all have much the same cortical circuitry. Thus, an implication of what we are finding in vision is that the empirical associations based on the success or failure of experience may provide a basis for understanding the function of other parts of the brain." (Meredith, 2000)

## VIRTUAL REALITY:

Now lets explore how the system design is created that causes us to experience a necessary yet

amplified and distorted picture of the world. The creation of this perceptual reality which we will call a "virtual reality" starts with the basic design encoded in the inherited genes that have evolved over millions of years. Then as the fetus evolves into a baby, a child, a teenager, and finally an adult there are 1) physical inputs including the environment we experience, the food, air and chemicals we ingest and breath, 2) the social inputs including the family, friends, television, computer games, etc. and 3) non-local inputs including the loving thoughts of a mother, the thoughts and intentions of others regarding us, and our dreams.

The virtual reality that we experience as "our reality" is a powerful illusion but it is neither arbitrary nor random. A key purpose of the illusion is to enhance our physical survival. What we experience as a rotten smell or a bitter taste provides a warning regarding what is safe to eat. The pleasures of touch guide us in sex for the perpetuation of the species. In a similar manner so also do our interpretations of various sight and sound experiences that enable us to function effectively in the physical.

But there exists another underlying purpose. We subjectively experience a need for change, a built-in curiosity, and a desire to know. These aspects of our virtual reality are there to enhance a return to the Source -- to the Absolute. This whole process depends upon the perceptions and feelings that arise out of our "virtual reality". These subjective experiences can't be conveyed completely to another person -- they are very individual. Yet, they impose meaning on an otherwise incomprehensible world. This is not a new concept, "the ancient Buddhist books say that every person is driven, deep down inside, to discover what is truly meaningful, and we are incapable of being happy until we find it" (Roach, 2000, p.205).

#### SUBJECTIVE EXPERIENCE -- QUALIA:

Our virtual reality consists of subjective experiences which are known as "qualia". These experiences have qualities distinctive to an individual. They create your personal moods. For example, your mother's picture would have special meaning to you, but little to a stranger. A cherished song would bring back memories to you, but nothing to another person. A fragrance or smell may carry special meaning -- my son once told me that the smell of moth balls reminded him of me. We used to live in an old farm house in Maryland and in the winter I would get my wool sweaters out of storage to keep warm. My son would sit on my lap and could smell the moth balls. Other experiences like viewing a beautiful sunset can evoke similar feelings but different memories. Those who have had an inner light perception and a feeling of universal love find it extremely difficult to express in words the depth and personal meaning of this experience. Qualia are ineffable!

Subjective experiences become the qualia that define "you". Qualia represent the issue of "sense of self" and have been called the "hard problem" of consciousness. They don't fit into traditional scientific explanations of consciousness. Beliefs usually don't have strong related qualia. Only when associated with a strong subjective experience, like a near death experience, are beliefs impacted by qualia.

## PATTERNS AND THE ABSOLUTE:

What is the mechanism by which the Absolute interacts with our physical body? This is a topic that we discussed in some detail in previous articles and it will only be briefly addressed in this paper. For more scientific background see our paper on "The Cellular Communication Process and Alternative Modes of Healing" (Gough, 1997/98). The present paper will focus on the questions: 1) How can these subjective experiences or qualia produce changes in our physical body? and 2) What is the interface between the Absolute and the physical.

### 1) Physicality:

The physical body represents a cooperative system of 100 trillion cells with about 200 different types. It can be viewed as a composite of different shapes and forms. Brain type cells called neurons are unique. They represent events elsewhere. Neurons represent the "motion picture" of the world we are experiencing, both outer and inner, since they map the terrain of the body (Johnston, 1999). Neurons are not just in the brain. Although most reside in the brain, such cells also exist in the heart, the stomach, the gut, and probably elsewhere in the body. They are ever changing patterns as they respond to environmental input.

Neurons have been "designed" to do the transmission, filtering and amplification of the sensory inputs. The resulting brain patterns or neural maps are constructed according to the organism's design. A design that took millions of years to evolve under the influences of environmental, physical, and non-local input and is now reflected in our genes. The specific function of neurons has evolved to filter and distort the sensory input to enhance the species' survival. Therefore, *neural maps are not facsimiles of the object to which they refer*. This is why eye-witness accounts are so often conflicting and inaccurate.

### 2) Symbol Systems:

The axiom of this paper is that the Absolute is the creative source for our world of physicality, which is a world of form and patterns. The Absolute creates via symbols. These symbols are fundamental patterns which over the centuries have been called "sacred symbols" or qualities of God. Examples are certain geometrical shapes, letters, and numbers. In earlier papers we have suggested that the creation of the complex forms observed in Nature can be modeled as a fractal process, which is inherently capable of generating great complexity in form from much simpler shapes (Gough & Shacklett, 1993).

We have also presented support for the argument that every form and pattern in this physical world is interconnected because of its linkage to the non-local nature of the Absolute. In physical space-time all shapes (patterns) represent "symbols" linked to the Absolute. In fact, the Absolute is both creating and maintaining this world of pattern and form as depicted in Figure 2.

Because of the inherent nature of neuron cells, the brain as well as the heart and gut represent effective symbol generators. When symbols (words and ideas) are linked in our minds they become images and thoughts. These mental images and thoughts change the neural maps. These new brain symbols or maps link to the Absolute that in turn changes the body's chemistry -- we have "tuned" to a different quality of the Absolute. Change the state of the mind and you change

the state of the body. The opposite is also true. If you alter the body's chemistry via drugs, medicine, etc., you affect the neural maps which alter the tuning to the Absolute and in turn affects one's thoughts and behavior. The psychiatric use of drugs has become a major industry in our society. However, when we give any drug that is aimed at the brain-mind, we cannot avoid hitting the whole body and all its many physiological control systems (Hobson, 1994). In addition, you also change the mind and its belief structure.

#### PATTERNS AND WAVES:

We have focused on two and three dimensional forms, patterns, and symbols. However all forms, patterns, and symbols have a wave spectrum associated to them. This latter point, the correspondence between physical shape and wave spectrum and vice versa, is an exciting new field of mathematical research known as drum theory.

Science agrees that everything in the universe is vibrating. Objects that vibrate, be they drumheads or atoms, have characteristic vibration frequencies -- they each are putting out a different tune. In principle, there appears to be no fundamental problem standing in the way of determining the characteristic vibrations of a "drumhead" no matter what its shape. However, it has been shown that two drumheads of different shape can have the same vibration frequencies. Therefore, in our view, waves are primary (Gordon & Webb, 1996; Peterson, 1998).

#### DEEPER MEANING:

If we accept the concept that every form, pattern, or symbol is linked to the Absolute, then everything has a hidden potential, a kind of fluidity about what it could be. Our model, as illustrated in Figure 2, hypothesizes that there are seven interpenetrating levels each with linkage to our physical bodies through the non-local Absolute. One of the levels corresponds to what we have called "mind".

Whether you agree with the model or not, we think the evidence points to the mind as ineffable, not at all like our physical bodies, not at all something made of flesh and blood and bone. As an analogy, think of the mind as a very sensitive piece of putty: Whenever it gets exposed to anything, that thing makes an imprint on the putty.

Our imprints on the mind for positive or negative experiences are planted in three different ways: They happen whenever we do something, i.e., through our actions; or say something, i.e., through the words we use; or when we think something, i.e., through our thoughts, and even when we dream, i.e. receive non-local input. However, it is our thoughts and attitudes that create the deepest imprints. Intention represents the most important factor in deciding how strongly the imprint is made.

People normally think that their attitudes only color their perception, and that their feelings about something have no real effect on what happens. The deeper meaning of what we have been presenting implies much more. In a non-local interconnected universe of pattern, your attitudes

(brain/mind patterns) would actually determine the reality around you, which means that how you feel actually determines the outcome of events in your life. This is the underlying reason that belief, intention, and sincerity are so important to how your life unfolds. Synchronicities, i.e., meaningful coincidences, are not random accidental events, but represent feedback from the Absolute (Peat, 1987).

An objective of this paper is to present evidence showing that each and every person creates and lives in their own "virtual reality". If this was not so, then everything would seem exactly the same to everybody. Yet, the way things seem can't come from nothing at all, it must be coming from inside us. In fact, the way things seem to you is caused by the imprints that have entered your mind in the past including things you did or said or thought. These imprints or patterns from the past continue to interact with the hidden potential of the Absolute. They thus determine your virtual reality and how you now see *everything*, even down to your own present thoughts as you read this paper (Roach, 2000, p.139).

Imprints are like seeds -- we are in effect gardening at the Mental level. In the seven level world of three dimensional space-time, shown in Figure 2, time is an important factor. Hence, the cause and effect interaction with the potential of the Absolute involves time -- in effect, you have to leave time for the plants to grow. Geshe Michael Roach, a student of Tibetan Buddhism, a fully ordained monk, and a successful businessman was instrumental in my thinking in this section. He describes the "gardening" process as follows:

"Our premise is that problems are created by seeds or imprints you have planted in you mind in the past. Once these imprints have reached a certain level of power, once they are going off or about to go off and grow into a plant, it's essentially too late to do much about them. Conversely, it's naive to think that you can plant a seed in the morning and expect much of a result by the evening". (Roach, 2000, pp.167-168)

The good news is that a very, very important quality of our minds is that they are *trainable*. With a little practice, your mind can learn almost anything; it's just a question of "putting your mind to it." It takes time, intention, and sincerity, and a belief in what is possible.

#### INTENTION:

Intention is a particular type of thought that carries with it a determination to act in a certain way. It is the type of thought that is required for conscious change because it represents the process of developing a strong coupling to the Absolute. Therefore, intention can produce non-local effects. These effects can be very specific such as affecting individual cells. Or the effects can be very broad and result in world wide effects. Detailed discussion with references appears in our earlier papers (Gough, 1997/98; Gough & Shacklett, 1995/97).

Intention is capable of creating or superimposing new patterns in physical space-time. Intention when focused upon a symbol or an object can empower or amplify the qualities already embedded in its associated patterns. This process of focused intention associated with symbols or objects represents an integral part of religious and shamanistic practices. The power behind these

practices arises because all manifest patterns are coupled to the Absolute, since all patterns are created by the Absolute and return to the Absolute. This means every object, form, shape, including cellular patterns. Every symbol or pattern is analogous to a telephone number -- intention is the process of dialing up the number.

Change can be created in the physical world from the Absolute -- God's will. But how is change created from within the manifest world? How can humans become co-creators in the physical? It is with intention but it requires something more!

## SINCERITY:

Sincerity is the power behind intention. Sincerity accelerates change -- but it also requires perseverance, the time factor. Sincerity requires thinking, saying and doing the truth *as you know it*, i.e., based upon your beliefs. If a person's overall pattern is consistent with their belief structure, then it is their truth.

Sincerity requires you to be strictly accurate in your words -- to be honest. "*Lying* really entails giving someone else an impression of some object or event which does not strictly correspond to the impression that you yourself have of this same thing. So complete honesty in what you say is nothing less than assuring that the *impression* which your words leave on someone else matches the very impression you have in your mind" (Roach, 2000).

A person can't really fake sincerity. Your body knows when your belief structure is violated. Your field "pattern" changes which results in physiological effects. The polygraph or "lie detector" is based upon measurement of these physiological changes. The machines measure skin conductance or resistance, pulse, breathing, heart rate, and possibly even brain wave patterns.

Research by Cleve Backster on plants found that they can discriminate whether the intention behind a thought like "I'm going to get a match and burn a leaf" is real or not. The same process occurs in the cells of our body when we are insincere. Backster's research clearly indicates the importance of spontaneity and sincere intention (Stone, 1989, pp.37&58). Therefore, especially on highly emotional issues, the detection by instrumentation of the faking of sincerity is difficult to avoid in such circumstances. These highly emotional issues create a larger energy imbalance or "dis-ease" in your pattern.

What is the essence of sincerity? Sincerity represents the innocence of our divine nature -- our direct connection to the Absolute. Such a connection is non-judgmental. It requires honesty. The removing of our masks -- our psychic clothing -- and the removing of the shields around our hearts. It requires simplicity, essentially going beyond our beliefs -- being open. One must develop a focused intention to know, with a release of all other desires.

Sincerity is essential for the spiritual quest, i.e., the journey back to the Source -- to the Absolute. The journey is one of individual choice to know the Creator and to know one's purpose; and is illustrated in Figure 2. Our hope in this paper is to increase your awareness of this process in the use of free will. However, do not underestimate the difficulty of being truly sincere in the

spiritual quest. Self-deception and denial, attachment to the security and shelter of our egos, and fear of moving into the unknown all serve as blocks to true sincerity (Bakhu, 2000).

## CONCLUSION:

This paper is based upon the assumption that Belief System #3, a belief that the Creator and the Creation are one, most accurately models the dynamics of the cosmos. We have assumed that waves (vibrations) are primary and precede shape. We have presented the argument that every form, shape, and pattern in three dimensional space-time, therefore everything, is interconnected non-locally. Non-locality is an inherent characteristic of space-time. Thus, we have a three dimensional world of form and physicality, that consists of manifest patterns that constitute space-time. This world of form arises from and is coupled to its creative Source that we have called the Absolute, the home of the "non-locality" phenomenon. The Absolute represents unmanifest patterns and is spaceless and timeless. Figure 2 is a representation of this model.

We explored the deeper meaning of the three words: belief, intent, and sincerity. Words that, if we understood their power, can change our world of experience. One's beliefs form a structure -- one's personal characteristics. This belief structure sets the constraints upon which aspects of the universal wholeness are perceived and, hence, acted upon. It is change in beliefs that allow one to be open to wider possibilities. Intent is needed to create change in a belief structure, and thereby "tune into" new aspects of the universal wholeness. The subconscious intention to know the Absolute represents the hidden motivation that underlies our curiosity and search for personal meaning. Sincerity provides the power behind one's intentions and accelerates the manifestation of change. The result is often observable as a change in personality and sometimes literally as a change in the physical body. Ultimately, to truly know the Absolute, i.e., to become spiritual, requires a surrender of one's egotistic nature or selfish urgings.

Let me close with an analogy. I have always been interested in science. My college degrees were in electrical engineering. In high school I had a radio transmitter/receiver set that was from a Russian tank, a surplus item after World War II. Everything on the set was labeled in Russian. I therefore had to figure out the function of each of the control knobs.

In a similar manner we can think of our physical bodies as being a radio transmitter/receiver by which we can interact with the Absolute. Most of us are not too sure about the function of the various control options. Figure 5 is an illustration to suggest the process.

The Absolute consists of unmanifest potentials. This corresponds to many transmitter stations, each with a different frequency band. The system "design" choice for our bodies is our **Belief System**. Have we built an FM, AM, short wave, or combination transmitter/receiver unit. This determines the types of stations available for us to transmit to and receive from.

Given the radio's design, you can select the station of your choice among those available. **Attention** corresponds to the channel selector knob. Next you must turn the volume up to receive the message or to send a message. **Intention** corresponds to the gain control while **emotion** determines the volume setting. However, every radio transmitter/receiver requires a different

antenna for its different frequency bands, just like your different AM, FM, and TV antennas. **Sincerity** corresponds to the antennas necessary for your particular system. The antenna shown in the illustration plugs into the heart, for it is heart felt sincerity that is necessary. As everyone knows, if your antenna is not connected or broken, you either get very poor reception or no reception at all. Thus, the three little words: belief, intention, and sincerity can really determine what we manifest in life.

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#### FIGURE CAPTIONS:

Figure 1. Society's focus upon science and technology have made belief systems #1 (materialistic) and #2 (dualistic) dominant belief systems in the western world. The acceptance in modern society of belief system #3 (wholistic) may depend upon the ability of science to provide sufficient evidence to sanction its approval.

Figure 2. A schematic of the model for Belief System #3 (wholistic). The Absolute is the source of the physicality of space-time. In the Absolute space and time have no meaning. The left hand side represents the emergence of forms into the physicality of space-time. The right hand side represents the return over time of everything that is in the physical back to the Absolute. The physicality of space-time is divided into seven levels that constitute a subset of the Absolute. The "dense body" (the physical world of common experience) is shaded and the remainder is not shaded to indicate that we are normally unaware of most of space-time.

Figure 3. Illustration of the experimental setup and procedure used for measurements of an anomalous anticipatory effect in the autonomic nervous system. (Radin, 2000)

Figure 4. Sample of research results indicating that our bodies know in advance -- before we experience an event -- what will be coming. The data is a superimposed analysis of a subject who viewed 8 emotional and 21 calm pictures, randomly selected from a pool of 150 available pictures. The two curves show percent change in skin conductance level (SCL) averaged over all calm and emotional trials, with one sigma error bars. Note that the data shows greater autonomic arousal **before** emotional stimuli than **before** calm stimuli. (Radin, 2000)

Figure 5. An illustration of an analogy to suggest the process by which we interact with the Absolute.

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