

INTENTION

by Steven L. Fahrion, Ph.D.

Intention: A plan of action; design.

Honorable Intentions: Genuineness of purpose in regard to marriage.

But:

“Let me get my arms about you,” says the bear. “I have not the smallest intention of squeezing you.”

—Sydney Smith

English writer, clergyman, 1771-1845

“No one would remember the Good Samaritan if he’d only had good intentions—he had money, too.”

—Margaret Thatcher

English prime minister, b. 1925

“He means well” is useless unless he does well.

—Plautus

Roman playwright, 254-154 BC

“The world is ruled by deeds, not by good intentions, and one efficient sinner is worth ten futile saints and martyrs.

—George Bernard Shaw

Anglo-Irish playwright and critic, 1856-1950

—Microsoft Bookshelf, 1992

This issue of the journal examines a variety of theoretical ideas with practical consequences for science and practice in the realm of healing. At the outset, William Gough of the Foundation for Mind-Being Research in Los Altos,

California conducts us on a tour of emerging evidence for the nature of the cellular communication process and indications of its non-local character. His paper, *The Cellular Communication Process and Alternative Modes of Healing*, unfolds various aspects of the role of intention in healing.

Intention is the crown jewel of healing, the essential determinant of that which is to happen, the gateway to opening the box wherein *magic* resides. Yet the term intention seems inextricably linked in dictionary, thesaurus and quotations (and in human history and literature in general) to questions of honor, duplicity and cynicism! How can we resolve these two faces of intention into one? An answer seems to lie in the fact that an essential aspect of the *healing* intent is *coherence* of intention, a steadiness and consistency of the established field between “healer” and “healee,” as well as basic respect for the nature and source of energies called to “flow through” the healer. Duplicity and cynicism would simply be disruptive of field effects thought necessary for positive effect. The healer, Gough reminds us, establishes a coherent field by asking the patient’s permission to proceed, and by establishing a process of oneness encompassing the client, the healer, and the source of healing energy. We will return to these considerations shortly.

Many today lead their lives as if in a universe characterized only by local reality, by cause-effect, linear processes. Others recognize that quantum-level theory and observation support the idea that non-local *field* connections may exist and play a role in our everyday lives. Gough provides a stimulating tour of a wide variety of evidences for non-local effects in cellular communication and points to how these life events may help to establish fundamental conditions that support effective complimentary and alternative healing.

William Tiller, Walter Dibble, and Michael Kohane, in *Towards Objectifying Intention Via Electronic Devices*, expand our conceptual understanding of how to scientifically investigate that ephemeral variable, *intention*. These scientists have developed a protocol that potentially can be whirled through many, many permutations of parameters to release scientific access to a virtual explosion of knowledge concerning impact of intention on the universe at large. Two very different experiments derived from the basic theory developed by this group serve as examples of these possibilities.

In *Phantom Limb Pain: Subtle Energy Perspectives*, Eric Leskowitz presents a theoretical perspective to aid understanding of the elusive and difficult-to-treat phenomenon of phantom limb pain. Again, we see how thinking *through* clinical phenomena is opened up by pursuing these considerations in the light of the new physics that is penetrating biology, moving us beyond an old concept of the body as mere bag of swirling chemicals.

Finally, in *Scores of Psychic Claimants on The Mari Card Test*, Stanley Krippner reports on a demonstrated relationship between personal characteristics as measured by the Myers-Briggs Type Indicator and artistic selections of the Mari cards in a small group of psychic claimants. The Mari Card Test selections by a respondent provide a clinically useful image of interacting conscious and unconscious dynamics within the individual when the test is administered. New theory requires new tools to crystallize it, to give it birth. In this paper we see an emergence of supportive findings from the use of creative tools that focus on the inner workings of those who claim a close awareness of their own intuitive life.

The cover art of this issue, *Dolphins*, by Paul Bennett stimulates thoughts and feelings of warm intention and caring for our fellow creatures, just as dolphins generally appear to feel toward us, and encourages us to ask, what is our intention toward our fellow creatures of this world, and toward the universe seen in the star-studded heavens? Our conscious *intent* floats between heaven and earth, newly emerged from the amniotic ocean and still carrying the bag of fluid that we were/are within our skin. We surround and protect that from which we have come while extending ourselves toward the future beings we are in process of becoming. This feedback process sculpts us just as we sculpt our world. As scientists and practitioners, our theory represents a yearning thought, electric and motivating, and yet a warm and caring tool that helps us to discover ourselves, cared *for* by our own spiritual surround, an answer to Einstein's question, "Is the universe friendly?"

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