

The Luminous Field: Metta Jhana, Consciousness, and Contact with Nonhuman Intelligence

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There is a quality of silence that lies beneath ordinary thought — not the silence of an empty room, but the silence of a vast field, humming with potential. The ancient meditators of the Buddhist and pre-Buddhist traditions understood this field intuitively. They mapped it with extraordinary precision, naming its layers, charting its depths, and describing the states of consciousness that could be accessed within it. What they called the jhanas — refined, absorbed states of meditative concentration — represent not merely a technology of relaxation, but a systematic opening of the mind to dimensions of experience that lie beyond the ordinary waking state.

In our current moment, as serious researchers, experiencers, and investigators across multiple disciplines converge on the reality of nonhuman intelligence (NHI), a remarkable question arises: might the contemplative traditions offer a practical methodology for cross-species or cross-dimensional contact? This essay proposes that metta jhana — the cultivation of loving-kindness within deep meditative absorption — provides precisely such a methodology. It argues that the calming of the mind through jhana practice opens the receiver within human consciousness, that metta generates the vibrational resonance necessary for contact, and that this practice actively cultivates psi abilities including telepathy, remote viewing, and direct communion with nonhuman intelligences.

The Architecture of Jhana: Preparing the Instrument

To understand why jhana meditation is uniquely suited as a preparatory practice for contact with NHI, one must understand what the jhanas actually do to the mind.

The Pali canon describes four primary form jhanas and four formless jhanas, each representing a progressively deeper withdrawal from sensory distraction and discursive thought. Entry into the first jhana is marked by the falling away of the five hindrances — sensual desire, ill-will, sloth and torpor, restlessness, and doubt. What remains is a mind characterized by applied thought, sustained attention, and a quality the texts describe as *piti* (rapture) and *sukha* (pleasure). As practice deepens into the second jhana, even discursive thought dissolves, leaving only the joy of unified awareness. The third jhana replaces rapture with equanimity, and the fourth brings a perfect stillness — a consciousness that is, as the texts say, "purified, luminous, unblemished."

From a neuroscientific perspective, jhana practice appears to significantly reduce the activity of the default mode network — the region of the brain associated with self-referential rumination,

narrative thinking, and the constant internal monologue that characterizes ordinary waking consciousness. EEG studies of advanced meditators have demonstrated profound shifts in gamma and theta wave coherence during deep meditative states, suggesting that the brain, when sufficiently quieted, begins to operate with an unusual degree of internal synchrony and perhaps becomes more sensitive to subtle informational signals.

This is precisely the preparation that contact researchers and experiencers consistently describe as necessary. The mind as a receiver must reduce its own noise. The signal-to-noise ratio of psi perception — whether remote viewing, telepathy, or NHI contact — is notoriously low in cluttered, anxious minds. Jhana practice, systematically applied, quiets the internal static. It does not empty the mind of awareness; on the contrary, it intensifies awareness while stripping away the interference patterns of ego-generated thought. The result is an instrument of consciousness that is simultaneously more sensitive and more stable — the ideal configuration for receiving information from the field.

Metta as Frequency: The Loving-Kindness Carrier Wave

Into this prepared ground, the practice of metta — loving-kindness meditation — introduces something extraordinary: a directed, intentional emotional frequency that radiates outward from the practitioner into the broader field of consciousness.

The traditional metta practice begins with the self, then extends outward in concentric circles — to loved ones, to neutral parties, to difficult people, and finally to all sentient beings without exception. The phrases — *"May you be happy. May you be safe. May you be healthy. May you live with ease"* — function less as affirmations and more as tuning mechanisms, gradually aligning the practitioner's entire field of attention with the frequency of unconditional goodwill.

When metta is practiced within jhana — when the loving-kindness is carried on the carrier wave of deep meditative absorption — something qualitatively different occurs. The emotional quality of metta becomes not merely a feeling but a radiating field condition. Experienced practitioners describe this as a tangible phenomenon: warmth expanding beyond the body, a sense of boundlessness, and an awareness that the distinction between "self sending" and "field receiving" has become permeable.

This permeability is crucial for NHI contact. Contact researchers and experiencers consistently report that NHI — whether understood as extraterrestrial intelligences, interdimensional beings, or non-corporeal entities — appear to respond preferentially to states of elevated, open-hearted consciousness. Fear, hostility, or aggressive curiosity appear to inhibit contact, while states of calm, loving openness appear to invite it. This is not merely anecdotal. The Monroe Institute's Gateway Process, the PEAR laboratory's consciousness research, and decades of remote viewing protocols all suggest that the emotional-intentional state of the perceiver profoundly influences the quality and nature of the information received.

Metta jhana, then, functions as a kind of tuning fork — a way of generating and sustaining the specific quality of consciousness that acts as an invitation signal. Where ordinary consciousness broadcasts noise, metta jhana broadcasts coherence and warmth. If NHI are navigating a field of consciousness in which human minds are mostly dense, fearful, and closed, a mind radiating jhana-quality metta would appear, from their perspective, as a beacon.

The Field of Consciousness and Psi Development

The framework that best supports the intersection of jhana practice and psi development is not materialist neuroscience but the emerging model of consciousness as fundamental — what researchers call the "field of consciousness," and what ancient traditions simply called the ground of being.

In this model, individual minds are not isolated generators of experience but local apertures in a nonlocal field. Information, intention, and awareness are not confined to the skull. They participate in a shared medium — something akin to what physicist David Bohm called the "implicate order," or what the Vedantic tradition calls *Brahman*, the underlying unity from which all manifest experience arises. The jhanas, from this perspective, are not just relaxation techniques. They are a systematic process of widening the aperture — of allowing the individual mind to become increasingly transparent to the larger field from which it arises.

Psi researchers such as Dean Radin, Rupert Sheldrake, and the teams behind the Global Consciousness Project have demonstrated, through carefully controlled experiments, that human intention and awareness interact with physical systems in ways that cannot be explained by conventional models. Remote viewers trained in structured methodologies have, under rigorous conditions, described targets they had no ordinary means of perceiving. These phenomena point toward a mind that is capable of receiving and transmitting information across what should be, by materialist standards, impermeable barriers.

Metta jhana accelerates the development of these capacities for a simple reason: it trains the practitioner in the precise mental qualities that psi research identifies as conducive to accurate perception. These qualities include relaxed attention without grasping, receptive openness without expectation, and sustained focus without tension. The jhana practitioner who spends hundreds of hours cultivating exactly this quality of mind is, in effect, undergoing intensive psi training without calling it that.

Furthermore, the loving-kindness dimension of metta appears to specifically enhance the interpersonal and inter-being dimensions of psi. Telepathy, in both its theoretical models and its experiential reports, seems to flow most readily along channels of emotional connection and goodwill. The metta practitioner, by systematically cultivating loving regard for all beings — and explicitly extending that regard to all sentient beings in all realms — is setting an intentional orientation toward connection with any form of consciousness that might be present in the field.

Protocols for Contact: Integrating Metta Jhana with NHI Intention

For practitioners seeking to use metta jhana as a framework for conscious NHI contact, several principles emerge from both the contemplative tradition and contact research.

The first is *preparation over expectation*. The jhanas cannot be rushed. A practitioner must develop genuine stability in at least the first two jhanas before the mind is sufficiently quiet to distinguish genuine signal from wishful imagination. This typically requires sustained daily practice over months or years, ideally with guidance from an experienced teacher.

The second is *intention without grasping*. Before entering meditation, a clear, relaxed intention for contact is set — not as a demand, but as an open invitation, extended with the same quality of unconditional goodwill as the metta phrases themselves. This might sound like: "*If any intelligence exists that is benevolent in nature and wishes to communicate, I am open to receive.*"

The third is *receptive witnessing*. Once deep jhana is established and metta is radiating outward through the field, the practitioner shifts into a mode of alert, passive receptivity — noticing impressions, images, felt senses, or wordless knowings without immediately analyzing or dismissing them. This is structurally identical to the trained receptive phase of remote viewing protocols.

The fourth is *post-session integration*. Immediately upon emerging from meditation, before the analytical mind reasserts full dominance, the practitioner records in detail whatever arose — even if it seems fragmentary, symbolic, or puzzling. Over time, patterns emerge that point toward something beyond ordinary mentation.

Conclusion: An Ancient Path to a New Frontier

There is a profound symmetry between what the jhana masters sought — liberation from the illusion of a separate self, full participation in the field of consciousness — and what the most serious NHI researchers are discovering: that contact appears to happen most reliably at the edges of ordinary consciousness, in states of deep openness, coherence, and love.

Metta jhana meditation is not a guarantee of contact. But it is, perhaps, the most sophisticated method humanity has developed for becoming the kind of mind that contact is possible with — a mind that is still, open, radiant with goodwill, and no longer entirely convinced of its own isolation. In cultivating these qualities, the practitioner not only develops psi capacities that science is increasingly validating, but also embodies, in their own nervous system and field of consciousness, a living answer to the question that lies beneath all contact research: *Are we alone?*

In deep metta jhana, the practitioner already knows the answer. The field is not empty. It never was.

"The mind that has become one-pointed, that has been purified and made bright, free from blemish, free from defilements, is pliant, workable, steady, and attained to imperturbability." —
Samaññaphala Sutta, Digha Nikaya