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SOME BRIEF NOTES ON THE DEVELOPMENT OF RESEARCH INTO HUMAN
PARANORMAL CAPABILITIES IN GUANGDONG

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BY: The Guangdong Somatic Sciences Research Committee

In March of 1979, after the "Sichuan Daily" published the news that Tang Yu could recognize characters with his ears, research into somatic sciences was launched successively in Beijing, Shanghai, Chengdu and Kunming.

In the Spring of 1981, the Editor-in-Chief He Zongyan and editor Zhu Runlong of "Nature Magazine" came to Guangdong for a conference. Taking advantage of this excellent opportunity, the Guangzhou Academy of Chinese Medicine first invited Editor-in-chief He to make a report on the situation of research into paranormal abilities in all of China. Then the Provincial Department of Health Scientific Research Office also invited him to make a similar report at the provincial science hall. In May of the same year, with the support of "Nature Magazine", Guangdong sent Liu Ruchen, Deng Suhua, Chen Jingruan, and Li Kunhua to go to Chongqing to attend the second discussion conference on human paranormal abilities. Director of the Guangdong Academy of Chinese Medicine, Liu Ruchen, was also selected to be the Guangdong member of the all-China Somatic Sciences Research Commission (preparatory). After they returned to Guangdong, they made a report at the provincial peoples committee hall. After that, the Guangzhou Academy of Chinese Medicine, the South China Engineering College, the Guangzhou Academy of Medicine, and the Guangzhou Municipal Bureau of Public Health all established human paranormal capability research groups. Doctor Li Kunhua of the Yuexiu District Zhenggu Hospital and the Guangzhou Academy of Chinese Medicine Qigong Office all organized personnel to go to local elementary schools to make a survey of any abilities of children there to recognize characters with their ears. Comrade Deng Suhua went to the Zhongda attached elementary school to survey there. With the assistance of principal Zhang Yanlan, he surveyed the entire school, discovering over 100 people with paranormal abilities. He organized three demonstrations. The teachers and employees of the Guangzhou College Guangzhou Medical College attached School, the "Guangzhou Sanitation" Press and the Sun Yatsen University observed the demonstrations. The South China Engineering College established a research team with assistant director Shi Dan as its advisor and Peng Hua as the team leader. Through surveys of local elementary schools, they came up with eight elementary schools whose abilities were relatively strong. They were put through two years of training, and not only could all of them recognize characters through non visual means, some were even able to move objects, move the hands on watches and cause flowers to open. Chen Jingruan, Guo Zuorao and Tan Xiqi of the Guangzhou Municipal Sanitation Bureau organized a Guangzhou Municipal Cooperation Group the Xinqiao Elementary School on Haizhu Road to train the seven member team of persons with fairly strong capabilities. They could recognize characters

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through non visual means, see through solid objects, make flowers open up by will, move the hands of watches, and could move objects over short distances. The performed demonstrations before a number of units and instructors who came to Guangzhou, having a fairly great effect on them. At that time, the "Yangcheng Evening News" reported on the situation developing in Guangzhou City.

There are always setbacks in any sort of development. In September of 1981, the "Wenhuibao" published the speech by Comrade Yu Guangyuan, thus beginning the controversy stage in the development of research into human paranormal abilities. At this time, there were a number of people who labeled research into human paranormal capabilities as being "contrary to Marxism", "idealism", "feudal superstition", and "all kinds of people doing research". They felt that human paranormal capabilities was "magic" and "trickery". Because the human paranormal capability teams of several units in Guangzhou City had difficulties meeting expenses or had other difficulties, they were dissolved. However, because of the objective existence of the truth of human paranormal capabilities, a number of scientific research workers persisted with their research. The Chinese research committee (preparatory) for somatic science held their second plenum meeting in Shanghai from 09 to 12 September of 1981 during the heated controversy. From Guangdong, Comrade Liu Ruchen sent Comrade Li Zequan to attend. After he returned, he immediately made a report on the conference to all those engaged or interested in this research in Guangzhou. He steadfastly maintained that human paranormal capabilities existed objectively. He also maintained that research should be launched into the mechanisms of these capabilities. He requested that the State Science Commission arrange for both sides of the controversy conduct scientific demonstrations and continue to publish their articles in "Nature Magazine" and "Human Paranormal Capabilities Bulletin" to report the results of their scientific research.

From 16 to 20 October of 1982, the Chinese Somatic Science Research Committee held its third plenum (enlarged) in Beijing. Comrade Liu Ruchen again sent Comrade Li Zequan as a representative for Guangdong. After he returned to Guangdong, he passed on the directives of the Leading Comrades of the Party Central Committee and the notification from the Central Committee Propaganda Department as well as the spirit of the conference. He also told of how happy the people at the meeting were over the talk by Comrade Qian Xuelin.

In the Spring of 1983 an all China human paranormal abilities conference was held in Kunming in Yunnan. In September of 1983, the fourth plenum of the Chinese Somatic Sciences Research Committee was held in Huhehaote in Neimengu. Guangdong was represented by Comrades Liu Ruchen and Li Zequan. After they returned to Guangdong, they reported on the conference and told about the exciting test where Comrade Zhang Yusheng moved objects with his mind.

On 11 March of 1984, the fifth anniversary of somatic science research

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in China, the researchers in somatic sciences in Guangzhou and those interested assembled at the Guangzhou College of Chinese Medicine where they convened a symposium. At the symposium it was advocated that Guangdong establish a Somatic Sciences Research Committee and it selected Li Zequan, Guo Zuorao, Xie Fan, Lai Sanghong, Fang Naili and He Zhuoyuan to form the preparatory team. After a number of meetings to draw up the plans, a charter was drafted, outstanding personnel were selected, contacts were made with the appropriate government agencies, and the first compilation of research papers of somatic science research in Guangdong was printed. Also, after a thorough investigation, it was discovered that Comrade Professor Liang Ronglin of Jinan University's Physics Department had conducted research on somatic science for many years. Because of this, he was nominated to be committee chairman. With the support of the Provincial Natural Sciences Dialectics Research Committee and the Province Qigong Sciences Research Association, on 20 October of 1984 the "Guangdong Somatic Science Research Committee" was formally established at Guangzhou Medical College.

After the Provincial Research Committee was established, it carried out numerous operations. For example, in early 1985 it went to Huidong County to investigate the ability of incantations to make a knife cut and fire burn. The Guangzhou Medical College went to Panfu Road elementary schools for six different surveys. The association organized testing activities. Non visual sight occurred at a rate of 30 percent. Professor Liang of Jinan University and teacher Zhang Zuqi organized close to ten tests. In October of 1985 they participated in organizing the first all-Guangdong Qigong and Somatic Science Research Paper Exchange Conference. In October of 1985 they sent Li Zequan, Lai Sanghong and He Zhuoyuan to the ancient testing of paranormal abilities discussion conference held in Wuhan. After the conference they invited Wang Weisheng and her daughter to come to Guangdong for testing of seeing through objects and non visual sight activities. They invited old teacher Huang Minggao from Guangxi to come to the committee to take part in a study conference on the "Book of Changes".

In November of 1985, Comrade Liu Ruchen resigned because of his advancing age and recommended that Professor Liang Ronglin be made the Guangdong delegate to the All-China Somatic Sciences Research Conference (preparatory).

The Guangzhou College of Chinese Medicine Qigong Research Lab and the Guangzhou University Qigong Research Lab took part in the Beijing Aerospace Medicine Institute's Somatic Science Research Group.

At the present time, our committee is in contact with the dean of the Institute of Applied Sciences at Princeton University, Robert G. Jabn, and is making preparations to engage in a protocol for international exchange.

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THE MECHANISMS OF HUMAN PARANORMAL ABILITIES AND QIGONG

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BY: Liang Ronglin of the Guangdong Somatic Sciences Research Committee

ABSTRACT: This article uses the principle of "the theory of incompleteness" proposed by the author to explore Qigong and human paranormal abilities.

FORWARD

The phenomenon of Qigong and human paranormal abilities has been around since ancient times in China and in other countries. It is only that no one has yet been able to explain these phenomena. The author of this article has researched the mechanics of these phenomena and has reached the end of one stage. He reports his findings to the readers and hopes that this article will encourage more and better research and articles.

I. THE SPECIAL CHARACTERISTICS OF QIGONG AND HUMAN PARANORMAL ABILITIES.

Qigong, human paranormal abilities and other paranormal phenomena have common special characteristics: These are that these phenomena seldom occur and they have poor repeatability. Although there are somewhat greater opportunities for the occurrence of the Qigong phenomenon than for the human paranormal ability phenomenon, and the repeatability is also somewhat better, but for the vast majority of people, the phenomenon can still be considered as very rare, and the repeatability is still considered as poor.

It is just these special characteristics that lead many people to either ignore these phenomena or to believe "they are just not real". Actually, many people still have not seen the miracles of Qigong and even more have not seen the unbelievable demonstrations of the so-called "human paranormal abilities". Further, people have been taught in metaphysics for a long time, and doubt that one divides into two, denying the dialectical principle that "if there is a normal, there must be a paranormal". Some people even believe that "since the normal abilities of the human body have not yet been completely defined, it is ridiculous to talk about paranormal abilities." There are many confused view points.

On another hand, it is just because these phenomena are so rare and have poor repeatability that many people relate them to ghosts and demons. There are quite a few superstitious ideas such as "demonic possession".

The two types of views on Qigong and human paranormal abilities above are both metaphysical, they are counter to dialectics. However, how should we view Qigong and human paranormal abilities from the dialectical point of view? In other words, how should we prove: Qigong and human paranormal ability phenomena are the antitheses to the law of uniformity?

Below is our proof of this topic. The method of proof is to start from the "science" of the West which is so popular today because in today's China, most people know what science is and many people have studied the rudimentary contents of science.

II. THE PRINCIPLE OF "THE THEORY OF INCOMPLETENESS" AND SOME EXAMPLES

China has a population of more than one billion. A great many of these are science and technology workers. Anyone who has enjoyed training in science and technology should know the statements that "science is strict" and "you can't trick anyone with science". Therefore, in their science and technological operations, the theoretical portions have to be strict and the practice must be conscientious.

However, in theoretical thought, can we be completely strict in our theoretical train of thought? The answer to this question is: "This theoretical idea not only is not strict, furthermore, it might be considered by some to be a tremendous mistake!" This is the so-called "principle of the theory of incompleteness" proposed to use to study paranormal phenomena. This principle can be proven by the readers. The proof is as easy as pie. Furthermore, the person proving it need not have any fancy degree. However, let us first make a demonstration. For example:

(I). FAILURE OF NEWTONS'S LAW OF UNIVERSAL GRAVITATION

World famous scientist Newton came up with a law called the law of "universal gravitation" which states that the mutual attraction between two "mass points" of two bodies m_1 and m_2 is directly proportional to the mass of these two "mass points" and inversely proportional to the square of the distance between these two "mass points", or:

$$f = k \frac{m_1 m_2}{r^2}$$

However, this law is invalidated by the "mass points" he hypothesizes. Because everyone knows that the "point" of the "mass points" comes from the point concept of geometry which is a hypothetical object, or in other words, no one has yet been able to pick up a "geometric point" and show it to anyone. To insist that "geometric points actually exist" is a type of sophistry because "geometric points" cannot be picked up and shown to someone, other people have the right to believe that "geometric points" do not exist!", and they cannot be said to be

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wrong, and no matter how much they fight over it, the question cannot be decided. The only way the sophist could succeed would be to kill off everyone but himself, and that type of demonstration would be stupid.

Let us return to the question of Newton's law of gravity. We take Newton's law of gravity as a very serious theory and call it a "complete theory". However, as we have stated above, this type of "complete theory" is opposed by one type of reasoning which makes it fail completely. This type of reasoning is the "geometric points do not exist" we described above. Since the "mass points" do not exist, therefore this leads to the m_1 and m_2 in the law of universal gravitation to be meaningless. Furthermore, the distance (r) in the formula becomes completely meaningless, and the entire universal law of gravity thus becomes nonsense. Therefore, this reasoning that "geometric points do not exist!" is called "the theory of incompleteness". The term "incompleteness" comes from its meaning which is the opposite of "complete" or "incomplete" (not strict). Therefore, if there are "complete theories" there naturally must be the opposite "theory of incompleteness". These two must both exist or neither exist. This is the principle of the "theory of incompleteness" which he have proposed. It is a principle which is universally applicable.

Because of the extremes of thought, people either stress the "complete theory" part and ignore the "theory of incompleteness" part or stress the "theory of incompleteness" part and ignore the "complete theory part". Obviously, Newton raised the "complete theory" part of the law of universal gravitation to occupy the absolute superior position and pushed the "theory of incompleteness" part (which is that "geometric points do not exist") to an inferior position. This is what made Newton famous. He was good at taking advantage of this tendency of extreme thought. Actually, it was like this. Man long ago accepted many "complete theories". These theories became link after link in an "extremely hard chain of ideas" which restricted our thoughts.

Let us now raise two more examples.

(II). THE FAILURE OF ABSOLUTELY ACCURATE MEASUREMENTS

There are no absolutely accurate measurements in this world. Everyone knows this. However, at first there must have been people who believed that "there are absolutely accurate measurements in this world", other wise why would we have refuted this statement? If we call this theory a "complete theory" (that is "that there are absolutely precise values in this world"), then there must be a "theory of incompleteness" in opposition to it. This "theory of incompleteness" is "absolute only has meaning in comparison to relative". Therefore, "absolute" is also relative. Actually, any measurement must have some error, this is a reflection of the "theory of incompleteness".

Let us raise another example.

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(III). FAILURE OF THE IDEA THAT "EVERY MEASURED VALUE IS OBJECTIVE"

Everyone knows that when measuring length that every measured value may be taken as existing objectively, that it is an objective value. However, when taking this theory as a "complete theory", there must be a "theory of incompleteness" in opposition to it which states that for every measured value, the smallest unit is an estimate, and "estimates" must be ideas or conceptions, otherwise they would not be called "estimates", and this is the opposition of the "theory of incompleteness" to the "theory of completeness".

In summary, there are endless examples in science to raise of the principles of the "theory of incompleteness", and we need not raise any more examples. It would be better to raise an example of reducing the principle to its basics and look at the result.

If a principle is reduced to its basics, then the "theory of incompleteness" in opposition to that principle would immediately appear causing the failure of that "theory of completeness. "When the principle of the 'theory of incompleteness' fails, then it is not that "theory of incompleteness" which stands in opposition to the "theory of completeness", and since there is no "theory of incompleteness" but only the "theory of completeness", then we are dreaming. Facts demonstrate that this is the case.

Actually, this universally applicable principle of "the theory of incompleteness" is in reality the manifestation of the law of the unity of opposites in theoretical thought. This theoretical thought is not really limited to the ideas of scientists and technical personnel, but also includes the thought of all people. If a person has thoughts, then they must conform to this principle. Also, thoughts, ideas or concepts consist of knowledge of the world. Therefore, it is better to say that this principle allows us to have knowledge of the world than to say that this principle exists in all knowledge.

However, how are we to explain that the world we know seems only to contain the "theory of completeness" and not the "theory of incompleteness" and that metaphysical ideas are often used to explain things? Please look at the proof in the next section.

III. THE EXTREMES OF THOUGHT, STABILITY AND INSTABILITY

In order to explain why we often take the "theory of completeness" for everything in the world and ignore the "theory of incompleteness", it is necessary to discuss the tendency to extremes of human thought and the reasons for this.

The reason human thought easily runs to extremes is because as people, we tend to see ourselves as "individual" "people". This

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is a "reality" that exists because of the unity of opposites in the conceptual idea of real and unreal. Therefore, as a person, ones thoughts very early ran to extremes, and later thoughts habitually ran to extremes and had a tendency to extremes.

It is only by ideas going to extremes that there is stability in the thinking of problems. For example, a person is stable about the view of being an "individual" person and of doing what a person should be doing.

Through the application of the "principle of the 'theory of incompleteness'" to this stability of thought we can immediately learn that there is a "theory of incompleteness" which stands in opposition to the "theory of completeness", that is in opposition to this "stability of thought", which is that thought is not stable.

Now let us look at something important, which is when "the theory of completeness" is viewed as "existing objectively", then the "theory of incompleteness" is something conceptual. For example, the "geometric points" and the "estimated" final units described in the previous section. We should take note that "thought is not stable" is also a conceptual idea, because as explained before, it is "theory of incompleteness". That is to say, any manifestation of "the theory of incompleteness" is conceptual, and that it rarely occurs and it has poor repeatability.

This explains that when "the theory of completeness" is taken as "objective reality" and as "normal", then "the theory of incompleteness" is taken to be "conceptual ideas" and as "abnormal" phenomena which occur rarely and have poor repeatability.

IV. THE MECHANISMS OF THE QIGONG AND HUMAN PARANORMAL ABILITIES

Now let us apply "The principle of 'the theory of incompleteness'" in explaining Qigong and human paranormal abilities.

(I). EXPLAINING "RECOGNIZING CHARACTERS WITH THE EARS"

"Recognizing characters with the ears" is also called "recognizing characters with the mind" because it cannot only be done with the ears, but also with the nose, armpits, etc. Furthermore, after the characters are written, if the paper is folded up or torn into shreds, the characters can still be recognized in this manner. Obviously, this type of character recognition cannot be taken to be a "visual" ability.

Using the principle of "the theory of incompleteness," it is very easy to come up with an explanation of this "recognizing characters with the ears", because the mechanism of visual character recognition is a type of theoretical concept, and if it is taken to be a "complete theory", then there must be a "theory of incompleteness" standing in opposition to it causing this "complete theory" to fail. Actually this is just the case. There are a number of people who have attempted to criticize the

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phenomenon of "recognizing characters with the ears" by using many principles of Western medicine and physiology concerning how people recognize characters, feeling that this can prove that characters cannot be recognized without using the eyes. However, they are a long way from being able to convince everyone because to properly explain the function of character recognition it is not only necessary to explain about "people", but is also necessary to explain the world, and for a complete explanation it is necessary to use the concept of unity of opposites to explain it. Obviously, they are a long way away from a proper explanation.

When the "theory of incompleteness" appears in opposition to the "theory of completeness", the "theory of completeness" fails. Then, if a certain character recognition capability theory taken to be "a complete theory" fails, then other character recognition abilities appear. However, as we have said before, this is tied in with the mind, and since it is a conceptual idea, this sort of mental character recognition phenomenon should seldom occur and have poor repeatability. This is exactly as it is.

(II). EXPLAINING "LONG DISTANCE VISION"

"Long distance vision" can actually also be called mental long distance vision. With normal abilities, it is impossible to see over long distances such as several thousand kilometers or over ten thousand kilometers. This is not only because the distance is too great to make out the objects, but there also buildings, trees and mountains in the way. However, with the "mental long distance vision" capability this type of unimaginable phenomenon actually exists and has attracted the attention of people in China and other countries.

(III). "MENTALLY REMOVING OBJECTS FROM A SOLID CONTAINER"

Using the mind to remove solid objects from a sealed container is what this ability refers to. However, why should such a phenomenon which is in violation of common knowledge occur? Objects "passing through spacial barriers" without damaging the sealed container or damaging its seal is impossible with normal abilities. However, this type of "mental removal" can be explained using the principle of "theory of incompleteness".

When such theories such as "Newton's law of motion" and "impenetrability of matter" are taken to be "theories of completeness", then there must be "theories of incompleteness" in opposition to them and causing them to fail, and objects can move in accordance with the principles of the "theories of incompleteness".

The reason people find this explanation difficult to accept is mostly due to the restrictions of the original "theories of completeness" such as "do you mean to say there are problems with Newton's laws of motion"? "Is

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there any doubt about the impenetrability of matter", and so on. There is another viewpoint that "If you don't recognize Newton's laws of motion then go ahead, but that object should stay in the container and not move. Since it was not moving in the first place, it should not move." We ask the reader to try to find the fault in this statement.

As for the "mentally removing objects from a sealed container" phenomenon, most of the subjects tested said that the object removed was like a "ball of fire" or "surrounded by fire".

Just like the other abilities described above, "mentally removing objects from a sealed container" is mental, and the phenomenon is rare and has poor repeatability.

(IV). "MENTAL RESTORATION OF BROKEN OBJECTS"

This is an example of which no foreign reports have been seen but of which there have been quite a few demonstrations in China.

An object is broken by someone, and after it is broken, the pieces are given to the person being tested. The person being tested uses his mental will to restore the object to its original state before being broken. This cannot be explained using any kind of "science". This type of phenomenon can only be explained using the principle of "the theory of incompleteness".

When the principle that "when something is broken it can never be restored perfectly to its original condition" is taken as a "complete theory", then there must be an opposing "theory of incompleteness" which makes it fail. Naturally, this is mental, and the phenomenon occurs rarely and has poor repeatability.

(V). "MENTALLY USING A CALCULATOR"

Take an electronic calculator and allow the subject to learn how to use it, and then take away the calculator, or even remove the batteries from the calculator. Let the person conducting the test or anyone present come up with a problem and allow the subject use his mind to operate the calculator and come up with the answer.

There may be some people who deny that this is actually happening, believing that it is a trick and saying that the problem to be calculated can be done in the mind of the subject. However, we have seen where the subjects did not have this ability and not even know how to solve the problems. Also, in the process, the numbers of the answers came out one at a time, and at times the numbers in the answers would be in reversed order.

This phenomenon can only be explained using our principle of "the theory of incompleteness". If we take the ability to use a calculator to

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solve problems as a "complete theory" that there must be an opposing "theory of incompleteness" for coming up with the answer without directly operating the calculator. It was a lot of fun coming up with this "theory of incompleteness", but due to space limitations we will talk no more about it here.

To summarize what we have already said, the "principle of 'the theory of incompleteness'" does a very good job of explaining this type of human paranormal abilities. On the other hand, if we do not use this principle, it is impossible to explain this phenomena. This is especially true of concentrating on using the "theory of completeness" as the only method of explaining the world; it either fails to provide an answer or a conclusion which is in direct violation to logic comes up. This is just the reason why people cannot explain this paranormal phenomena using science.

V. THE QUESTION OF THE MECHANISM OF QIGONG

The principle of "the theory of incompleteness" not only is the theory of human paranormal abilities, but is also the theoretical basis of Qigong. The principle of "the theory of incompleteness" undoubtedly points out that human abilities can be divided into the two opposing extremes of "normal human abilities" (based on "the theory of completeness") and "human paranormal abilities (based on "the theory of incompleteness").

However, using the principles described above to form a new "theory of completeness", we can then immediately come up with the "theory of incompleteness" standing in opposition to this "theory of completeness" which explains that abilities which are in opposition to "normal abilities" and "paranormal abilities" exist. These abilities can be called "intermediate abilities" or "Qigong". We can see that "Qigong" is a necessary result of the principle of "the theory of incompleteness". In other words, Qigong was arranged by the principle of unity of opposition or Qigong was a necessary result of this dialectical world of ours.

Viewing "Qigong" as something between normal abilities and paranormal abilities, it is possible to predict the direction in which a practitioner of Qigong will progress. That is to say that when the practitioner of Qigong moves toward the direction of "normal abilities", this actual means that his art is not very deep and it often becomes ordinary exercise. However, when the practitioner moves in the direction of the "paranormal", this practitioner will necessarily have paranormal abilities occur. It is actually like this in reality. It is possible to use "Qigong" methods to train persons with paranormal abilities". The reason for this is just that "Qigong" is located between normal and paranormal abilities.

The world is different for people with different abilities. In the "Qigong" or "intermediate abilities" described above, there is the world which corresponds to "intermediate abilities". This world is "Qi"

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("internal Qi" and "external Qi"). Therefore, "Qi" is not a "normal ability" or a "paranormal ability". However, when the practitioner veers from the middle course, this "Qi" can become a "normal ability" physical force such as light or heat. However, the "Qi" can also tend towards the "paranormal ability" direction and become what those with paranormal abilities sense as such things as "ball of fire" or "mist". Therefore, the "Qi" of "Qigong" is often mystifying because people often force it into metaphysical forms and methods.

By the application of the principle of "theory of incompleteness" we can also obtain several major phenomena of "Qigong" and its "Qi". However, due to the limitations of the scope of this article, we will not discuss these here but will address them in detail in another article.

VI. THE BASIC NATURE OF THE PRINCIPLE OF THE "THEORY OF INCOMPLETENESS.

The basic nature of the "theory of incompleteness" is one type of expression of the law of unity of opposites. It is one avenue for the use of the law of the unity of opposites to explain paranormal abilities.

Whenever the "theory of completeness" and the "theory of incompleteness" exist in the minds of men, they exist together through their mutual opposition to each other. It is only when ideas go to the extreme that a one-sided "theory" appears. At such a time, the opposite side of this "theory" is hidden.

The manifestation of the principles of the "theory of incompleteness" is very obvious in science. We can very easily find opposite and irreconcilable antitheses to the theories, definitions and concepts of science illustrating the basic metaphysical nature of science.

CONCLUSION

The "theory of incompleteness" is an expression of the law of the unity of opposites. Furthermore, the law of the unity of opposites is at the center of the Western Hege'er (phonetic) philosophy. It is also the philosophical theory the wise ancient Chinese philosophers came up with to summarize their knowledge of the world. The Chinese have always paid a great deal of attention to this important law and freed it from philosophy and directly applied it to reality. The theory of Yin and Yang, Chinese Medicine, Qigong and human paranormal abilities are treasures of China.

This article only uses modern terminology to discuss the application of the law the unity of opposites. If it allow our readers to understand that "Qigong and human paranormal abilities are both manifestations of the law of the unity of opposites", then the purpose for which this article was written has been achieved.

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"HYPER TIME AND SPACE FLIGHT" OF OBJECTS THROUGH
HUMAN PARANORMAL ABILITY

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ABSTRACT

The human paranormal ability phenomenon of objects making "hyper time and space flight" has drawn more and more attention. This article outlines the basic knowledge concerning this area and recent experiments by the author.

The "hyper time and space flight" of objects is not the same as ordinary flight. However it can have similar beginnings and endings as ordinary flights, which is that the object can "fly" from one point to another.

When objects make "hyper time and space flight", it is characterized by this flight necessarily having direct relationship with human thought (or consciousness). Actually, human thought is of the nature of hyper time and space, and when objects make "hyper time and space flights", they are of the nature of hyper time and space. For example, when objects make "hyper time and space flight", solid objects can be placed between the point the object occupies prior to hyper time and space flight and the point the object occupies following the hyper time and space flight. Therefore, the "flight" of "hyper time and space flight" can "penetrate" spacial obstacles without damaging the obstacles.

As for hyper time, this type of "flight", because of its hyper time nature, objects in "flight" have no so-called actual flight time. In "hyper time and space flight", real flight time has no meaning. Therefore, it is the same as "breaking through spacial barriers", objects effectively "break through the time barrier."

Does this type of "hyper time and space flight" actually exist? If this "flight" is proven to exist, than stories that had been called fantasies in the past will not be far from the truth. Research into "unidentified flying objects" (UFOs) has provided a type of indirect data. From the large numbers of reported materials we can see a number of reports of abnormal circumstances surrounding UFO flights. For example, no matter how factual they are, reports such as the almost simultaneous occurrence of UFOs over China's Xizang and California in the United States can easily remind us of the "hyper time and space flight" mentioned above.

Is such "hyper time and space flight" preposterous. The author and

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his coworkers have seen hundreds of this type of demonstrations of objects making "hyper time and space flight" and have personally conducted this type of experiment. Furthermore, we have been forced to conduct research into how to establish a theory on this phenomenon and to consider its applications. However, this is far from being enough to persuade other people that this is real. Actually, most people who have not seen this type of "flight" phenomenon must believe that this type of report is absolutely preposterous. This is the only way to conform with the dialectical manifestations of this world. Those who agree are in an extremely small minority, and most people only have specific and abstract knowledge of normal flight. If they said they were to say that this type of flight which violated common knowledge was certain to exist, they would be preposterous, because they only have an abstract acceptance and have never actually observed it. On the other hand, it can also be believed that merely having seen the specific phenomenon and not having a conscious abstract knowledge is similarly insufficient, and is a type of incomplete knowledge. One can deny under certain conditions that "seeing is believing" and feel that it is possibly one's own illusion or a trick. Therefore, in order to prove whether or not "hyper time and space flight" is a hoax, in addition to specific aspects it is also necessary to have abstract proofs and the later are difficult. For this type of proof it would be better and easier to prove that "ordinary flight" is a hoax. The reason this type of reduction to absurdity can obtain strict proof is because the world does not have any evidence to the contrary. If we obtain proof that "ordinary flight" is also absurd, then the absurd "hyper time and space flight" may also exist. Therefore, the center of our research should be shifted toward whether or not "normal flight" is absurd.

Just as we thought, even though "ordinary flight" (just like "hyper time and space flight") has been specifically determined to exist, but in abstract thought this type of flight is actually absurd. Therefore, we cannot use abstract thought to directly prove that this type of flight is real. Furthermore, the "geometric points", "orbits" and "moments" in the description of "ordinary flight" do not actually exist in the world of flight. Here, we are not especially making fun of a number of theoretic scholars asking them to pick up a "geometric point" or "orbit" and let us see it, but we want to remind those who do not agree with us not to stubbornly believe that your own ideas must necessarily be the reality of this world. "Geometric points", "orbits", "moments" and "speeds" are merely a certain convenient convention of thought or a type of convenient idea (imagination) and nothing more. If we do not bring forward such conventions, it would be impossible to describe ordinary flight in theoretical ideas. That is to say that "ordinary flight" has its own absurdity. Since this is the case, then the theoretical ideas of "hyper time and space flight" may use another set of "geometric points", "orbits" "moments" and "times".

Research into the "hyper time and space flight" of objects not only is research of the physical studies of flight, but is also a philosophical

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topic. Because only those people who acknowledge the world is of a dialectical nature can understand why in addition to the "normal flight" of objects of the world there also exists an opposing "hyper space and time flight".

After we have clarified the necessity of the existence of "hyper time and space flight", the next thing is research into human thought (or consciousness), which is the question of why "hyper time and space flight" is always closely related to human thought or consciousness.

In observing the "hyper time and space flight" of objects we always have someone use his will or thoughts to carry it out. Therefore, the "drive" of "hyper time and space flight" seems to come from thought. Naturally this is absolutely absurd as far as ordinary knowledge is concerned. Because as far as ordinary knowledge is concerned, thought (or consciousness) is only a "mirror" with which man reflects the objective world. Even if thought had a dynamic role, this type of dynamic role could not move objects, even an extremely small grain of dust. Therefore, for thought or consciousness to move objects is very absurd. Now, "hyper space and time flight" being able to "penetrate solid walls" is even more absurd than thought being able to move objects. When we acknowledge the reality of "hyper time and space flight", we must find out what the thoughts (or consciousness) concerned are or must find out "just what is thought" and "why does this phenomenon occur?" This is something we should look into because up until now, no one has been able to satisfactorily explain it.

When scholars who are accustomed to physical methods are faced with this type of phenomenon, they very naturally mention that the phenomenon of moving objects by thought may be because the brain emits a certain type of particle group or field, and often call this "thought particles" or "thought field". They feel that these particles or field causes the object to move and that the reason that the "thought movement" breaks through spacial barriers is that these particles or field first disassemble the object and then it is passed through the spaces between the atoms of the obstacles and then the disassembled object is once more reassembled into its original structure to constitute "hyper time and space flight" which "breaks through spacial barriers". These particles or field are naturally not normal particles or fields. They have the special characteristics of transmitting thoughts. The disassembly and reassembly are totally the conscious effect of these particles or field. Otherwise, science becomes a children's fantasy tale.

Truthfully, we would be very happy if the explanation above for "thought particles" or "thought field" for "moving objects by thought" proves to be true, because this type of explanation is simple. Furthermore, it could retain physics and would not require a revolution in physics. If one proposes the new particles "thought particles", then its field "thought field" and its mesons exist. However, this type of easy way out does not work because for an object to be affected by thought

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("thought particles" or "thought field"), the object must have its own consciousness. We know that in order for higher classes can control lower classes, and for lower classes can obey the orders of higher classes, the higher and lower classes must have consciousness or thoughts. Therefore, if one believes that ordinary objects also have conscious thought, then the special thought "thought particles" or "consciousness" fields actually become meaningless. In other words, this type of explanation actually believes that the "world is composed of thought". Therefore, it would be impossible to maintain the science of physics which has nothing at all to do with thought and it would be in direct opposition to the original purpose.

The reason we do not like to use "thought particles" or "thought fields" is because these concepts come from the concepts of the particles and fields of physics and that they are objects of thought or conceptually abstract. Actually, should we discover that "hyper time and space flight" are related to thought, and that the physics concepts of "particles and fields" are actually related to thought, we will feel that it is unnecessary and a waste of time to use "particles and fields" to tour the world. In other words, when we try to find the reasons for "hyper time and space flight", we must determine exactly what thought is. However, we must not use the limited manifestations (physical) of thought to explain what thought is. Present day physics is only a type of convention, a limited convention. It cannot completely explain thought. For example: "A bowl cannot tell the bowl maker what it would like to be used to contain." (This quote was taken from "Ande Book of Martyrs"). Then, why must we take this winding route in our research?

Therefore, when we do research into "hyper time and space flight", we are wasting our time and effort if we attempt to use modern science. Actually, we explored many different directions, for example, modern electromagnetic theory, quantum mechanics, the theory of relativity and the theory of gravity all of which were of no use in explaining "hyper time and space flight". Furthermore, through this research, we were deeply convinced that the world described by modern science, especially physics, is far from what the real world actually is.

However, there will of necessity be a great deal of difficulties in ridding oneself of the restrictions of the contents of the book shelves to try to find out exactly what "hyper time and space flight" actually is. Most of the difficulties will be those interpersonal difficulties. This is because on the one hand, people with this type of ability do not think in the same way or have the same thought habits as normal people. On the other hand, "the rarer something is the more valuable it is". Certain people use this as a marketable commodity or simply perpetrate fraud. The second difficulty will be like we mentioned above, the reason we cannot use today's most advanced electronic instruments to explain "hyper time and space flight" is because electronic instruments were designed to measure "ordinary" flight according to a certain conventions (physics, etc) of thought. Naturally, all of the difficulties mentioned above are

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caused by the rejection by our world of "ordinary flight" of that world of "hyper time and space flight".

Because of this rejection, and because those who have the ability of "hyper time and space flight" are weak, this ability is very easily lost or weakened. For example, say there was a certain person with this ability who relied on what we consider fantasy thoughts to maintain this "hyper time and space flight. However, if we force her to study our curriculum, especially such subjects that train abstract thoughts such as mathematics, we would discover that her abilities would quickly become weaker. Also, there is the adverse affect on this ability of the excess search for ideals by young people during their transitional period. This is because the vast majority of the time they live among us people of ordinary abilities. This is the so-called two worlds mutual rejection effect. The result is that one can have one or the other, but not both.

Because of this, in order to maintain this type or research, we must continually have replacements of new personnel or do research on how to restore the original powers to these people.

There are also a very small number of persons who have this type of ability into middle age or old age. However, because they are in an abnormal ideological state, they can only provide researchers with limited data. They often seem to be odd when compared to ordinary people and cause our researchers to lose hope because of the difficulties in working with them.

Even though "hyper time and space flight" may be the guiding light to the revealing of the secrets of nature of human life, the author is not very optimistic about the outlook for this research. However if it is once accepted that this type of flight exists, it will be of great significance. It will indicate that man's knowledge of the world is still in a state of ignorance.

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THE INOBJECTIVITY OF THE THEORY OF ELECTROMAGNETICS

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ABSTRACT

This article discusses the inobjectivity of the theory of electromagnetics, pointing out the type of mental acceptance of this theory and where it came from. It provides materials useful for the direct demonstration of the mechanism of Qigong and human paranormal abilities.

I. WHY BRING UP THE INOBJECTIVITY OF THE THEORY OF ELECTROMAGNETICS

Man discovered the phenomenon of electromagnetism a long time ago, but the theoretical explanation of these phenomena was not begun until the 18th Century from research by Coulomb and others. However, all research must be related to the world of that researcher. There has never been a scientific theory that transcended the world view. Otherwise, there would be no way to propose the theory.

Man's knowledge of the world is boundless. Seventeenth century man's world outlook was not necessarily twentieth century man's world outlook. One person's world outlook might not be the same as another person's world outlook. To say that they were necessarily absolutely the same would be ridiculous.

However, it should be pointed out that today's more developed science's theory of electromagnetics is the old 18th century thing. In other words, this type of electromagnetic theory is almost not even part of our world view. This is a strange phenomenon we have come into contact with in science.

Furthermore, for not a few phenomena, especially those which touch upon the phenomenon of thought or on phenomena of life, to be explained using today's theory of electromagnetism is actually a monumental task which often has a negative result. Because of the reasons above, we are forced to reveal the mysteries within, and the inobjectivity of today's electromagnetic theory is the primary subject of this article.

II. THE RELATIONSHIP AMONG ACTUAL FORCE, ELECTROMAGNETIC FORCE AND GRAVITATIONAL FORCE

Research on the phenomenon of electromagnetism from the 18th to the 19th Century was based on one hypothesis, that was that the phenomenon of electromagnetism created a kind of force called electromagnetic force (including the so-called electrostatic force and magnetostatic force in

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the phenomenon of electrostatic magnetism), that this type of force is completely different from magnetism. Furthermore, the actual force that occurs in electromagnetic phenomenon is the result of the superimposition of electromagnetic force and gravity, that is

$$\vec{f} \text{ actual force} = \vec{f} \text{ electromagnetic force} + \vec{f} \text{ gravitational force}$$

It should be pointed out that in electromagnetic phenomena, only actual force can be detected, and that the gravitational force is estimated, and it seems that it should be determined by the distribution of the gravitational mass when the electromagnetic phenomenon occurs. Thus, the so-called electromagnetic force should be defined as the difference between these two forces, or

$$\vec{f} \text{ electromagnetic force} = \vec{f} \text{ actual force} - \vec{f} \text{ gravitational force}$$

We are very disappointed to see that gravitational force is a type of force which can not be actually measured empirically but is a force which can only be estimated. This causes us to have some great doubts about this so-called "electromagnetic force". Because this electromagnetic force actually cannot be measured, therefore the "field", "potential" and "charge" that it theoretically generates can not be measured. However today's electromagnetic theory believes that all the things involved in electromagnetic force are very real. This is very odd. That type of getting by under false pretenses actually makes one feel like it must be revealed.

This type of "method" in general is to use the measurement science term "not noted". How is the term "not noted" used in magnetic theory to legitimize electromagnetic force?

Concerning the relationship among the three forces described above, one need only concede that the actual force is much greater than the gravitational force, then

$$\vec{f} \text{ actual force} \gg \vec{f} \text{ gravitational force}$$

Then we can see that the electromagnetic force is close to that of the actual force,

$$\vec{f} \text{ electromagnetic force} \doteq \vec{f} \text{ actual force}$$

and the magnetic force would be elevated to a measurable force. However, this method has a problem in principle, as we will see in later analysis.

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III. CONCERNING OVERLOOKED PROBLEMS IN THE GRAVITATIONAL FORCE CATEGORY

It is normally believed that the gravitational force item is smaller than the actual force by several tens of orders of magnitudes, so it is completely possible to ignore the gravitational force item, and then

$$\vec{f} \text{ actual force} \doteq \vec{f} \text{ electromagnetic force}$$

In this manner, we can believe that the actual measured force (for example, the force Coulomb used his scale to measure) is the electromagnetic force (or the electrostatic force).

However, it must be noted that when we use the term "ignored" in the problems above, we actually are requiring that the gravitational force being approximately zero as one of the conditions of the calculations, then

$$f \text{ gravitational force} \doteq 0 \quad (1)$$

Then on the other hand, if the gravitational force is zero, then we can believe that the phenomenon being measured does not contain any gravitational mass, and we have the result

$$f \text{ gravitational force} = 0 \quad (2)$$

The two different definitions of gravitational forces as zero in the two problems above are that in formula (1) and (2) have "0" on the right side. This has caused a great deal of trouble.

If the zero on the right side of formula (1) can be felt to be reasonable from the viewpoint of measurement science, then the zero on the right side of formula (2) is not reasonable. Because formula (2) takes the object of research (for example frequently the so-called "charge") not to contain any mass, and then how could a "charge" which does not contain any mass demonstrate the effect of its force? Unless there was really a ghost with his hand in it.

Actually, today's electromagnetic theories all use the number (2 formula) equality symbol and not the formula (1) approximation symbol. This must be the recognition of the existence of the "spirit world".

Can formula (1) be used to as the basis to establish an electromagnetic theory? In order to remove any intrusion of the "spirit world", it is necessary to reduce formula (1) to its original form which was

$$\vec{f} \text{ actual force} = \vec{f} \text{ electromagnetic force} + \vec{f} \text{ universal gravitational force}$$

and not haphazardly use the approximation symbol to establish the theory.

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Naturally, we should allow other people to hypothesize that the universal magnetism to be much smaller than the actual force, but we should not allow the universal magnetism to be set at zero.

If we can use this relationship to establish a theory of electromagnetism, then we should believe that "electromagnetic force" is real!

However, the analysis that follows is very disappointing, because from this original convention of the force we were unable to extract today's so-called "intensity of electric field", "potential" or "charge". Please see the analysis of the following section.

IV. PROBLEMS IN DEFINING INTENSITY OF ELECTRIC FIELD \vec{E}

If we are to keep the intensity of electric field \vec{E} from becoming nothing more than object of our imagination, but try to use so-called objective objects for our definition of the intensity of electric field, we are wasting our time. This is because the actual force any real object receives in the electromagnetic phenomenon is not electrical magnetism or electromagnetic force. Under normal conditions, the actual force is limited, and furthermore, even where electromagnetic phenomena have been arranged, the actual force is not zero, because there is still universal magnetism. Using static electricity for an example. If this actual force is divided by q_0 and q_0 approaches zero, then this value immediately becomes infinitely large. That is when q_0 approaches zero,

$$\frac{\vec{F}_{\text{actual force}}}{q_0} = \text{approaching infinity}$$

Therefore, if we do not ignore this so-called small fractional universal magnetism item, and try to use the real object of the so-called experimental charge of the electromagnetism theory to investigate the intensity of electric field, we are wasting our time.

Therefore, whether or not we ignore the universal magnetism item, it is impossible to objectively define the intensity of electric field. Also, when we ignore it, just as we have said before, we introduce the "spirit world", and when we do not ignore it, the intensity of electric field it induces is meaningless.

Therefore, because the convention of using zero for the universal magnetism item, today's theories of electromagnetism is a door between the "humans" and "the spirit world" and is something on the "spirit world" side, because it is normally considered that universal magnetism belong's to the "human world", and belongs to the other side of this door.

Naturally, if accept both universal magnetism and electromagnetic force, this requires that we accept the "human world" and the "spirit world". If the former has objectivity, then the latter must not have

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objectivity, and any electromagnetic force must lack objectivity. This is the problem this article has tried to point out.

V. THE SOURCE OF THE LACK OF OBJECTIVITY OF THE ELECTROMAGNETIC THEORY

It is better to say that the lack of objectivity of the electromagnetic theory comes from the Newton convention of universal gravitational force than to say the electromagnetic force of Coulomb, Maxwell and Lorentz.

The human world seems to have something like universal gravitational force which attracts objects. This concept is solidly rooted. It has lasted for more than three centuries. However, the laws of universal gravity established by Newton and others in the 17th Century view see this as a type of force, and it is still viewed as a type of basic force to this day. The metaphysical nature of this type of force which only attracts and does not repel baffles people to this day. Furthermore, today we believe that anything metaphysical represents something inconceivable and the appearance of "the spirit world". If mankind will believe that this metaphysics was science, then the "spirit world" would appear among men.

The exposure of the spirit nature of the theory of electromagnetism is an extremely good example of this viewpoint.

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DO NOT ALLOW TODAY'S ELECTROMAGNETIC THEORY TO POLLUTE HUMAN
PARANORMAL ABILITY RESEARCH

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ABSTRACT:

This article reminds those conducting research into Qigong and human paranormal abilities: Do not allow the polluting nature of the theory of electromagnetism which has lasted up to the present time to be part of or to exist in research into thought concerned with Qigong and Human paranormal ability phenomena.

The term "pollution" has recently often been used in industry. Things which are polluted are either difficult to get clean or are completely changed. Pollution is directly injurious to human health. If it were believed that "science" also had a polluting effect on the study of things, it would have been mentioned long ago.

This article points out that the spiritualistic theory of electromagnetism which began as a 17th and 18th century concept of force and has developed and has been passed on to today without its true nature having been revealed should not be used in research into thought. Otherwise, knowledge of thought will continue to be bogged down in the morass of metaphysics.

In order to demonstrate this problem, let us take the trouble to describe the nature of spiritual doctrines of today's electromagnetic theories.

As I pointed out in my previous article, "The Inobjectivity of the Theory of Electromagnetism", there is no actual definition or "objective" definition of any of electromagnetic forces in today's theory of electromagnetism. Because we first accepted universal gravitation and then proposed electromagnetic force, therefore, we see universal gravitation as an objective reality and electromagnetic force as not an objective reality. The reason is very simple. Because we cannot eliminate this universal gravitation and define electromagnetism. Because of this, do not believe the descriptions in the electromagnetism texts. In these it is held that it is possible to use an experimental thing called "point charge" to find the existence of an electric field. Actually, this experimental thing called a "point charge" is a part of what we originally believed was the world of universal gravitation. Its behavior can also not be divorced from the reality of this world of universal gravitation. Furthermore, the force acting on this "point charge" is only actual force and not electromagnetic force.

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Today's theories of electromagnetism cannot fail to admit that the force in electromagnetism is actual force, and they often use the following relationships which use the principle of superimposition in an attempt to extract an electromagnetic force.

$$\vec{f} \text{ actual force} = \vec{f} \text{ electromagnetic force} + \vec{f} \text{ universal gravitational force} \quad (1)$$

Today's theory of electromagnetism believes that the actual force is much greater (several ten of orders of magnitude!) than universal gravitation, so there is the following omitting method:

$$\vec{f} \text{ actual force} \doteq \vec{f} \text{ electromagnetic force} \quad (2)$$

We do not oppose the hypothesis of this approximation, but our predecessors haphazardly wrote the formula in the following manner,

$$f \text{ actual force} = \text{force electromagnetic force} \quad (3)$$

which changes the approximation symbol into an equals symbol. This is an error of principle, because if formula (2) illustrates an omission in measurement, then if it is reasonable within certain permissible error parameters, then this formula takes universal gravitational force to approximate zero, such as

$$f \text{ universal gravitational force} \doteq 0 \quad (4)$$

But this formula basically still accepts the existence of the universal gravitational force. However, formula (3) sets universal gravitational force at zero, such as

$$f \text{ universal gravitational force} = 0 \quad (5)$$

On the surface, the difference between formulas (4) and (5) is only that the approximation symbol has been changed to the equal sign. However, formula (5) which uses the equal sign, denies the existence of the universal gravitational force, and therefore, using the equal sign denies the existence of the originally accepted world of universal gravitational force. Therefore, in today's theories of electromagnetism, Maxwell's equation does not contain any universal gravitational force factor. All the theories developed on electromagnetism including the "narrow sense" theory of relativity are only applicable when no gravitational field exists.

This type of results, which are a clear extreme departure from reality, should have caught people's attention a long time ago, but science has rid itself of the effects of human social consciousness, and today's education and intelligence tests still use these traditional theories, and in addition, these bizarre results form a system with the

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original structure of science, so it is not possible to take one item at a time to expose their fallacies or spiritualistic nature. It is only by making basic checks that we discovered that all electromagnetic forces in this theory of electromagnetism are baseless, and are only a concept of thought. If we were to believe that in reality there was such a thing as "point charge" and "current element" which could actually point out the existence of electrical fields and magnetic fields, this would be an error of carelessness.

This is because if we actually hypothesized the actual existence of electrical fields, and also accepted that electromagnetic force were real, then the definition of electromagnetic force through the actual force which occurs in electromagnetic phenomena would necessarily be

(6)

$$\rightarrow \quad \quad \quad \rightarrow \quad \quad \quad \rightarrow$$

$$f \text{ electromagnetic force} = f \text{ actual force} - f \text{ universal gravitational force}$$

Then by dividing the entire formula by the test charge q_0 , we get

(7)

$$\rightarrow \quad \quad \quad \rightarrow \quad \quad \quad \rightarrow$$

$$\frac{f \text{ electromagnetic force}}{q_0} = \frac{f \text{ actual force}}{q_0} - \frac{f \text{ universal gravitational force}}{q_0}$$

When q_0 approaches zero (just as it does in today's theory of electromagnetism), then because universal gravitational force is a force of limited size, therefore

$$\rightarrow \quad \rightarrow \quad \quad \quad \rightarrow \quad \quad \quad \rightarrow$$

$$E = \frac{F \text{ ELECTROMAGNETIC FORCE}}{q_0} = \frac{F \text{ ACTUAL FORCE}}{q_0} = \text{infinity}$$

and E is the so-called strength of electrical field which is believed to objectively exist. It is a limited vector, thus

$$\rightarrow \quad \quad \quad \rightarrow \quad \quad \quad \rightarrow \quad \quad \quad \rightarrow$$

$$\frac{f \text{ actual force}}{q_0} = E + \text{infinity} = \text{infinity}$$

This is a very absurd result. The omission in the formula above has retained an unlimited large vector 1 which is the actual force acting on the experimental charge and its proportional value to the charge q_0 when q_0 approaches zero is infinite. This illustrates that it is not what is described in the theory of electromagnetism. Although they believe that by using actual force and experimental electric charge it is possible to define the electrical field. To the contrary, it illustrates that no electrical (magnetic) force can be measured. This is nothing more than "first define then ignore", and it has tremendously different results than the "first ignore then define" methods mentioned earlier. Is this really science? We often hear certain protectors of "traditional" theories

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strongly opposing research into Qigong and human paranormal abilities, believing that they have no scientific basis, that they are refuted by science. However, who thought that this science would have such a flaw in it.

This also illustrates that the "existence" we are aware of, such as electrons, the electron model atom and extending from this to basic molecules and physical structure, in actuality have concealed within them thought factors just like the theory of electromagnetism. There is no reason for us blindly to only recognize only one convention of thought and the theory established on this convention and not recognize that since one convention of thought can be recognized, then also a second, a third, an infinite number of conventions. Furthermore, the multiplicity and expansiveness of this convention is characteristic of thought. Therefore, it is absurd to attempt to use one of an infinite number of conventions on thought to frame the laws and characteristics of thought.

Actually, there have already been a great many examples which illustrate that today's theory of electromagnetism are of no use in explaining the phenomena of Qigong and human paranormal abilities. Here we would like to quote the famous Psi scholar Joseph Banks Rhine who stated in his book "The Reach of the Mind" which was published in 1947: "Certain scientists are interested in strange abilities. It is because they erroneously believe that these abilities can be ascribed to electromagnetic theory of the natural world. However, when they discover that the results transcend the principles of physics that they drop this research subject like a hot potato."

We feel that this is correct. If that scientist did not drop this research subject immediately, then he would have been rebuked by the "protectors" and beneficiaries of traditional theory or that he himself was a beneficiary and was not willing to take such a social risk.

Rhine accurately reported the fears the scholars of that time had of Psi. He also reported the problems apparent in the electromagnetic theory. However as a parapsychologist, he was not able to reveal how predecessors had been able to use thought to establish their own science or to reveal the subtle relationship between thought and science. He was even less able to see how scientists had used zero to achieve magical and unintentional fallacious result. This is very regrettable. Actually, the difference between the two following two equations is only a single dot ".".

$$\begin{aligned} \rightarrow f \text{ universal gravitational force} & \hat{=} 0 \\ \rightarrow f \text{ universal gravitational force} & = 0 \end{aligned} \quad (10)$$

and it is just because of the problem in principle of equating this approximation symbol and the equal sign was too hidden that his academic ideas were not universally noted but were to the contrary was looked down

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upon.

Today, the Chinese are facing and developing research in their own country on Qigong and human paranormal abilities which have existed since ancient times in China and in other countries. However, if we continue to follow the theory of electromagnetism which comes from the metaphysical Western scientific thought, it will pollute our research. Just as we pointed out at the beginning of this article, pollution can cause the original content of things to change and can turn them into something completely different and unrecognizable.

CONCLUSION

I. From the viewpoint of universal gravity or mass and matter, all of the electromagnetic forces in today's theory of electromagnetism are objective. They can only be taken to be adsorbed in matter, but are really objects of thought. This is just the same as spiritualistic suppositions. Therefore, to oppose the existence of a spiritual world is to oppose the hypothesis of this type of electromagnetic force.

II. The nature of a convention of thought of today's theories of electromagnetism illustrates that electromagnetic force and universal gravitational force form a unity of opposites, but have no other "unity".

III. Today's theory of electromagnetism is only one of an infinite number of conventions of thought. Therefore it cannot be used to explain the phenomenon of thought. It must not be arbitrarily applied to such phenomena of thought as Qigong and human paranormal abilities.

IV. If a more reasonable explanation is to be made of real phenomena, it will be necessary to abandon the metaphysical hypothesis of universal gravitational force in order to avoid a recurrence of the spiritualistic theory of electromagnetism.

V. New theories must be dialectic. It is possible to obtain from their metaphysical aspects today's universal gravitational force and electromagnetic force forms. Also, because the new theories will not be based on universal gravitational force, it will permit new definitions of mass. It will get rid of the laws of mass in the old theories and the necessity of "impenetrability". It will also release the definition of matter from the restrictions of "mass".

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ABSTRACT

This article makes new inquiries into the understanding of past definitions of force, shows the impreciseness of the understanding of the past definitions of force and the important logical relationships among the mutual demonstrable definitions of force. Finally, it makes a connection between the new understanding and modern thinking machine theory.

FOREWORD

It would seem that today, in the eighties of the 20th Century, we should not have any doubts about the past definitions of force, because it is due to this understanding that science and technology has advanced so rapidly. However, there are a number of thought phenomena that force us to take a new look at our understanding of the definitions of force, and not pay any attention to whether or not these definitions of force have made any contributions in any certain areas. These phenomena of thought have mostly occurred in medicine, psychology, human behavioral abilities and thinking machines (artificial intelligence). In addition, the re-examination of the past definitions of force will help in advancing our knowledge of the world. Therefore, this topic is an important basic theoretical research related to philosophy, physics and all related mechanics and engineering.

This article first reveals the impreciseness of the understanding of the meaning of force and then presents a new way of defining force and discusses this new understanding and its close relationship with today's research into electronic computers or artificial intelligence.

I. THE PAST UNDERSTANDING OF THE DEFINITION OF FORCE AND EXISTING PROBLEMS THEREIN

Force is a very important concept in physics. The result of the search for "what is force" or "how is force defined" can determine the path of the development of physics and the key links in its development.

Here, let us discuss the problem "what is force" at the ordinary middle school or college level as the beginning of our discussion.

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Then, what is force?

This is a common answer:

"Force is the effect of interaction between bodies."

Clearly, this answer is not perfect, the question of what this "effect" is in not addressed.

"Changes occur in the form of bodies" is shortened to "body distortion" and "changes in the state of motion of bodies" often is used to supplement the definition of "effect" in the definition of force. Sometimes it is simply felt that the following express the definitions of force:

"Force is the cause of changes in bodies."

Or, "force is the cause of bodies being in a state of motion."

In this manner, the effect in the definition seems to be clearly treated, and the statements that it is the "distortion occurring in bodies" or "changes occurring in the state of motion of bodies" are very specific, and the definition of force seems to have a final statement.

However, this way of thinking is worth looking into, because this way of thinking usually understands force to be something "specific" and not a "conceptual abstract", and the students often miss the point. Today's college and middle school students and even graduate students have an understanding of "definition of force" which stops at this level. It is worthwhile for educators and experts concerned to study this.

Actually, it is "abstract" is not "specific". Although the definition of force presents the two phrases "distortion" and "change in the state of motion", these two phrases are also "conceptual abstracts". Therefore, the definition of force or "force" remains a conceptual abstract and not something "specific". The belief that because force induces "distortion" or "changes in the state of motion", it becomes a specific object, can meet with insurmountable difficulties. Here, let us discuss this further.

(I). PROBLEMS WITH INDUCING "DISTORTION"

If one believes that "force is the cause of changes in the shape of objects" is the definition of force, and that it is the specific manifestation of force and not a conceptual abstract (also called conceptual in nature), then there are two inherent basic problems.

The first is that the "cause" in the definition is not precise, and up to the present day, it is still a type of guess which, of force and the distortion of objects, is the cause and which is the result. No one has

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been able to make a determination or proof of this cause and result problem. If it should be that this cause and effect relationship does not exist, then "force" and "the distortion of objects" describe the same thing, and neither could be used to define the other.

The second is the "distortion" in the definition of force can easily be confused. Here let us discuss this problem.

It looks like "the distortion of bodies" is a specific thing outside the definition of force, and it impresses people as being something very specific. For example, they believe that: if one wants to find if there has been any distortion of an object, it can be determined by specific observation. However, the occurrence of object distortion and human thought or whether or not humans are willing to observe are completely unrelated.

However, when we realistically and conscientiously explore this problem, especially when we study the difference between "abstract" and "specific", we discover that the "distortion occurring in objects" in the definition of force remains a conceptual abstraction.

This is because since we can propose that "force is the cause of distortion occurring in objects", then we must permit others to ask "under what conditions can force act on objects without distortion?" Or they might ask "where can objects which are in their original form not having undergone distortion of having undergone distortion have returned to their original state prior to distortion be found?" If these questions cannot be answered, then the statement "force is the cause of distortion in objects" is not specific or is not real, and is simply a type of conceptual abstraction.

It is reasonable to raise these questions, because "specific" refers to something we can attain in practice and "conceptual abstraction" is something we cannot put our hands on in practice and remains a conceptual hypothesis, inference or just a guess. Therefore, when it is believed that the force in the definition of force is something specific, then it is necessary to be able to find in practice comparative aspects which can be distinguished. This comparative aspect should be the state where there is a lack of force in "when no force acts on an object no distortion will occur".

Unfortunately, in practice in this real world of ours, objects which "have no force acting on them and do not undergo distortion" cannot be found. The above problem can only be "solved" by a type of subjective guess. This would be to imagine a completely empty world an infinite distance from this real world of ours, and if the object studied could be isolated there, and if we also hypothesize that objects an infinite distance away would not have any effect on this object, then we could believe that there is no effect of force acting on this object and in this empty world it would reveal its original and undistorted appearance.

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This cannot be realized in the our objective world, and because of this this guess in conceptual in nature.

(II). PROBLEMS WITH INDUCING "A STATE OF MOTION"

If we believe that "force is the cause for changes in the state of motion of an object" is the definition of force and that force is a specific thing, than there are problems just like those with the (when inducing "distortion") stated above.

Here we would like to primarily discuss the basic nature of this conceptual abstraction "state of motion".

Here, let us directly state that because "inertial movement" basically does not exist in the practical world, the comparative aspect (or the opposite) of "change occurring in the state of motion of an object cannot be practically utilized, so "force is the cause of changes in the state of motion of objects" is a type of conceptual abstraction, or is a conceptual statement.

We are surprised to see that as of today, physics is still unable to come up with an answer to this question. Although in the past and today, physics has always prompted the development of science and technology.

In mathematical practice, a confusing explanation to this question often appears. For example, the belief that this problem can be probed by using continuous practice. However, people point out: Because nothing in actual practice can be distinguished by using "inertial motion", this problem cannot be overcome by increasing the number of times the experiments are performed. Another example is the belief that it is possible to use objects at a "relatively far distance" and use approximation or "extrapolation" to prove the existence of "inertial motion". However, we feel that these ideas are actually stuck at inference or guessing and cannot really prove its existence in practice.

Similarly, to assume that there is a "completely void world which is at an infinite distance from our practical world", and that if objects could independently move in that world, and hypothesize that objects at an infinite distance would not have any effect on this object, then one could image that this object would be in "inertial motion". However, unfortunately, the "empty world" idea is, after all, a guess and not actual.

In summary of the arguments above, the introduction of "distortion" or "change in the state of motion" into the definition of force cannot make "force" something other than a conceptual abstraction, but actually it remains a conceptual abstraction. This is the important phenomena we have noted.

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II. THE CONNECTION BETWEEN CONCEPTUAL ABSTRACTION AND ACTUAL PRACTICE, MATTER LINKS

The previous section has already argued that force is still a type of conceptual abstract and that conceptual abstracts are not specific reality. However, in practice, this type of conceptual abstract is often used with predictable practical results. We can see that there is a certain connection between conceptual thought and actual practice. But what is this connection? Where is it manifest?

In other words, if we use subjectivity to represent conceptual abstractions and objectivity to represent actual practice, then how are this subjective and objective connected? Without this knowledge, there is really no way to understand force or the definition of force. Now let us explore this problem.

First, if it is believed that conceptual abstraction is specific in actual practice, then this idea will not work. For example, on the problem of the definition of force, we were not able to find a single "completely void world an infinite distance from our practical world in actual practice so this idea is clearly unacceptable.

Another idea is the belief that the "distortion" or "change in the state of motion" in the definition of force have specific contents in reality, and thus the definition of force is related to reality. However, where in between do these specific contents of reality lie? The results of our analysis is that we believe even though there are real contents of "distortion" and "change in the state of motion", they do not exist within "distortion" and "change in the state of motion", so they are both conceptual abstractions. For example, they come from such conceptual abstractions as geometric points, lines, planes and spacial points and orbits. Therefore, the real specific contents of "distortion" and "change in the state of motion" occur between "change" and "no change". In other words, they appear between the discernable "real" and "unreal". However, it must be noted that the specific contents of practice are not "changing" or "unchanging" or "real" and "unreal" themselves, because they are all conceptual abstract terms.

Therefore, we can believe that all conceptual abstract terms such as the definition of force reflect specific contents which can be applied in actual practice. This content then is a law of objects that can be paired and set in opposition. This rule is the philosophical "law of the unity of opposites" or the often made statement that "one divides into two" or "everything has its opposite.

In actual practice, we can encounter very many of these problems of "real" and "unreal". Furthermore, we can see that there are actually many "real" and "unreal" links in the definition of force. We call this important "link" a "matter link" because whether they are "conceptual abstractions" or "specific reality", they are produced because of the

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existence of matter.

Therefore, the proper understanding of a definition requires the acceptance of the conceptual abstraction of this definition. Furthermore, it requires the acceptance of the specific reality of this definition. Furthermore, the later is concealed within the definition, and it is called the law of the unity of opposites.

However, why do we not simply express this objective practical content of the definition of force?

This cannot be done, because a definition can include a great many of this type of "matter links", but the important thing is language and literature always represent concepts.

Therefore, a more complete method of expressing the definition of force is to only define the mutually demonstrable forms, such as:

"force is the cause of distortion occurring in objects";

"the reason distortion does not occur in objects is because the object is not subjected to force".

At first glance, it appears that if we only take half of this definition (such as "force is the cause of distortion in objects", that the other half ("the lack of distortion in objects is due to a lack of force acting upon the object") is also being expressed. Actually, this is not the case. This is because the first half and the second half are not equal. This is easily demonstrated:

"We know that $A = B$, but from known conditions we cannot get the result that $B = A$ unless $A = \bar{A}$ or $B = \bar{B}$ can be applied. Otherwise they are independent qualities.

There are often people who feel that the above definition can basically not define what force is. This is because it has a "logic loop" However, we would like to point out that the above definition is only mutually demonstrative, and is not a "logic loop". If we were to actually have a logic link, it would be written:

Because $A = B$, therefore $B = A$.

Here it is not necessary to use the "negation of negation".

What is reality like in the basic theories of physics and relevant mechanics? We are very happy to point out that a practical definition of force is faced with just this type of definition problem which seems like a "logic loop". Furthermore, by not clearly seeing the conceptual abstraction of force and attempting to directly and practically specify the equal sign, one encounters unsurmountable problems (because in actual

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practice there is no way to find objects which "are not distorted" and are in "inertial motion".)

III. THE CONNECTION BETWEEN THOUGHT LOGIC MACHINES AND THE LOGIC OF THE DEFINITION OF FORCE

The mutually demonstrative definition of force can be called the logical relationship of the definitions of force. This relationship allows the statements of the definition of force to have the following forms:

"Force is the cause of distortion in objects".

"The reason for no distortion in objects is because there is no force present".

Or,

"Force is the cause of changes in the state of motion of objects."

"The reason the state of motion of objects does not change is because there is no force present."

Or this "state of motion" is changed to "inertia motion" and we have:

"Force is the reason for the failure of the inertia motion of objects."

"Inertial motion of objects is motion with no force acting upon it" and other similar mutually demonstrative forms.

This is expressed symbolically as a unified relationship force as:

$$A = \overline{B};$$

$$B = \overline{A}.$$

Because of this simple form of definition of force, we would first point out that this form of definition of force is the final form unifying the various definitions of force. It is the source of all force. Also, this explanation, because the first half and the second half are not equal, it is very easy to demonstrate this"

We know that $A = \overline{B}$, but from known conditions we cannot find the result $B = \overline{A}$. Unless $A = \overline{\overline{A}}$ or $B = \overline{\overline{B}}$, they are mutually independent qualities.

There are often people who feel that the above definitions cannot define what force is because they have a "logic loop". However, we would point out here that the above definitions are only mutually demonstrative

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and are not a "logic loop". To really be a logic loop they would have to be expressed as:

Because $A = B$, therefore $B = A$.

Here the "negation of negation" need not be applied.

Where is the practical in the basic theories of physics and relevant mechanics? We are very happy to point out that a practical definition of force is faced with just this type of definition problem which seems like a "logic loop". Furthermore, by not clearly seeing the conceptual abstraction of force and attempting to directly and specifically apply the equal sign, one encounters insurmountable problems (because in actual practice there is no way to find objects which are "not distorted" or "in inertial motion").

This definition of force logic directly illustrates the unity of opposites for objects. We need only use the dialectic viewpoint on force to be able to properly understand what force is.

We would also point out that at times there have been coincidences in the development of science. In 1854, Boole established a type of strict method that replaced Aristotle's which could, under a set of proper conditions achieve truth. Furthermore, since this Boolean algebra was first applied to the telephone switching circuits in this century (1938), it has always been an important basis for research into thinking machines.

In Boolean algebra, with $A = B$, then from $A = A$ or $B = B$, then it necessarily follows that $B = A$ and in thinking machines, it is only necessary to find the opposites on either side of the equal sign of $A = B$, and the logical relationship is established. Therefore, the relationship

$$\begin{cases} A = B \\ B = A \end{cases}$$

is an expression of the unity of opposites and A and B either both exist or neither exist.

Therefore, one is the logic of the definition of force which comes from physics and the other comes from logic mathematics (Boolean algebra). That these two have the same thought logic is a coincidence. It illustrates that in all the fields of science, there is a commonality of thought among these fields.

However, awareness of the above phenomenon is not the same as saying there is a firm grasp of the laws of this phenomenon and that it can be applied in every field. The situation is just the opposite. Physics is following another route to learn about the world. Along this route, the difficulties generated by its previous understanding of the definition of force has only been briefly described or simply ignored. Furthermore, research into thinking machines is more realistic, because these machines must have some contact with the practical world. They must use the law of

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the unity of opposites even though current machine theories have not stressed this.

However, objective laws are inexorable. No matter whether it is the definition of force or theory of thinking machines or some other fields, they must unite under the law of the unity of opposites. At the same time, the development of physics will be promoted by thinking machine theory, and the development of thinking machines will be promoted by new developments in physics. In the progress of practice, we stress the role of thinking machines, because they quickly and accurately provide us with desired data.

IV. CHANGING THE ACADEMIC OPINIONS TOWARD THE DEFINITION OF FORCE

The previous understandings of the definition of force are reflected in the physics course materials of various colleges and middle schools. Among these, not only are they unable to stress the importance of mutual demonstrability of the definitions of force, but contrarily use extremely obstinate explanations for the reality of the proof. For example, it was pointed out in section (I) above that believing there is a "completely void world which is an infinite distance from our practical world", that "we can send our objects of research to this void world" and "we can believe that at this infinite distance, objects will not have any "force" effect on this object isolated in this void world." etc.

In this way, it causes students of physics to head toward a mysterious forum which is established on the basis of a guess. Actually, objects in the practical world can all be described by a practical objective law. This law is the "law of the unity of opposites". The mutual demonstrable phenomenon of the definition of force which has always been believed to be incomprehensible is a manifestation of this law. Therefore, the practicality and objectivity or nature of matter of the definition of force is not revealed in the loop after loop of "matter loops" or "real or unreal loops. These loops all objectively exist in the unity of opposites.

It is only through the proper grasping and application of this important law of the unity of opposites that we can understand the practical world and need not rely on guessing. Therefore, this problem is directly involved with knowledge of the world.

It is also only by the proper grasping and application of the important law that will allow mankind to complete thinking machines capable of thought and not depend on man to command or program them.

In addition, the effect of force is directly related to the various abilities of the human body. Therefore, the understanding of the definition of force is also an understanding of human abilities. We can see from this that the proper understanding of the definition of force has an important connection and is an important contribution to the fields of

medicine and physiology.

As for psychology, what about academic psychology and parapsychology. If we use the mutual demonstrability nature of the definition of force in these fields, because "force" has universal implications which are not restricted to the definition of force in physics. It will flower and bear fruit in these areas, and there is no way to predict its future.

CONCLUSION

This article discusses previous understandings of the definition of force and difficulties they have encountered. It points out that mutual demonstrability is the only complete method of defining the definition of force. From this we can discover the relationship between the conceptual abstraction and specific reality of the definition of force. In addition, this article also obtains from this a unified form of the definition of force. It also conforms with the rules of calculations of Boolean algebra which replaces two value logic. This type of coincidence illustrates the commonality of man's thought in physics and mathematical research. This article points out that if physics does not change its previous understanding of the definition of force, it will affect the knowledge that physics has of the real world. It will also directly affect research on thinking machines. It is question which is well worth noting.

Finally, this article generally discusses the important effect which the understanding of the definition of force might have on various scientific disciplines and their futures.

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"UNITY OF MAN AND NATURE" AND ITS UNSCIENTIFIC NATURE

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FORWARD:

The 21st Century is almost upon us, but in china there are still some people who are studying the culture left to them by their ancestors, especially a type of ancient Chinese view of the world which is called the "unity of man and nature" view. This is a far cry from the "information" wave which Westerners predict is about to arrive. These methods these Chinese use is really a question worth looking into.

This article attempts to perform a preliminary examination of this type of "unity of man and nature" view. to see whether or not it is really worth researching.

In order to provide a description to the reader, this article will use the language and statements of modern men familiar with this concept and not the records of ancient texts as the beginning of our discussion. For the latter method, the reader may avail himself of the works of other authors.

I. WHAT IS "SCIENCE"

In ancient China, people used the "unity of man and nature" view of the world. It was only because of Western influences that after the "May Fourth" movement that some intellectuals began to propose that the Chinese should also study foreign things. At that time, democracy and science were brought into China from abroad. But just what does the term science mean. But the term "science" which even foreigners are not too sure of the exact meaning was translated into "kexue" by the Chinese. Although up to the present time no one has been able to provide an exact description of this thing called "kexue", but this translation is very good because it allows all Chinese to understand. Therefore, "kexue" actually represents "dividing the world into many different fields for study" It is a type of contraction for a way of thinking, and aside from this it has no other implications. Actually, if we page through the various dictionaries to the definitions of "kexue", either the definitions are in error or they are filled with other terms which cannot be used to define "science".

The Western world has used this type of "science" to achieve a number of benefits, so China's enlightened persons boldly advanced, and as a result, China also achieved benefits. For example, the "electronic age", "nuclear energy age", "electronic computer age" of the Westerners and the "information age" which they predict is about to arrive has either already

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arrived in China or is about to arrive, revealing the rapid advancement of science and technology in China and its beautiful future.

Thus in China, it seems that "science" is much better and provided greater benefits than the ancient Chinese "unity of man and nature" view. Naturally, people developed a new concept of "science", which is that anything that was "scientific" was good. Or any method that was good for studying problems was "scientific". Furthermore, this concept has developed to where today it is believed that scientific means correct, that it means truth. A large number of slogans have also been generated such as "be scientific, do not be superstitious", and so on. There are also a number of phrases which adulate science such as "science is exact", "science cannot be fooled" and "scientists are honest people".

However, we believe that it is wrong to go to such extremes. The present stage of development of "science" should be thoroughly examined.

First, "science" can only represent one way of thinking. As stated before, it only represents the method of "dividing the world into many different fields for study". The special characteristic of this is the term "divide".

These fields formed from this "division" currently include philosophy, social science fields, and natural science fields. The natural science field is further broken down into mathematics, physics, chemistry, biology and geography.

However, there are many different types of human thought, they are limitless. There is not just one way of thinking. This type of "scientific" way of thinking is only one of limitless ways of thinking in human thought.

Second, today's "science" must pass through the state machinery to be instilled into the minds of the people. Otherwise, the people will not naturally independently generate in their minds what is modern day "science". Furthermore, it requires teaching to attain knowledge of "science", so there is an obvious subjectivity manifest in "science".

Third, "science" is not truth. Even people who worship "science" do not dare believe that "science" is truth, but only say that "science" is "relative" truth. Actually, there are many questions which "science" cannot answer. Furthermore, there are many things which are in violation of common scientific knowledge. "Science" is not the same thing as the "true world". The more advanced science becomes, the more challenges the "true world" presents to "science".

The source of the problems above are the result of "science" "dividing" the world up into fields of study and they cannot be resolved by "science". We must clearly recognize this divisional characteristic of "science".

II. WHAT IS "UNSCIENTIFIC"

The opposite of "scientific" is "unscientific".

"Unscientific" then represents "not dividing the world up into different fields for study". Therefore, "unscientific" is a type of realistic way of thinking in human thought.

Many people, because they do not understand the meaning of "science", often believe that "scientific" represents being correct and "unscientific" represents being incorrect. This is a type of misconception of the meaning of scientific. It is naturally a distortion of the meaning of "unscientific".

For example, there are people who believe that "science is a creative method of action, and that its mission is to learn the objective laws of matter in space and time." Here, the definition of "science" is wrong because there is no clarification of the "division of the world" which is a characteristic of "science". Also, it further muddies the situation by introducing such terms which have not yet been precisely defined such as "matter", "space and time" and "objective reality", and so on. It should be pointed out here that this type of so-called "scientific definition" can easily cause people to miss the point if they are not careful.

People who have this type of definition of "scientific" will necessarily and clearly be mistaken in their understanding of "unscientific". This is because this definition of "scientific" forces the belief that "unscientific" is a method of action which lacks creativity." This is obviously hogwash.

Because of this, it is necessary to correct our knowledge of "unscientific". We cannot believe that "unscientific" represents bad or erroneous aspects. "Unscientific" refers to a way of thinking which is the opposite of "scientific". This way of thinking is characterized by "not dividing up the world", and it is a view called "unity of man and nature."

Now is the time we should re-examine the term "unscientific". In order to do this, we must discuss what "superstition" is. Whether or not it is an inherent quality of or synonym for "unscientific".

III. WHAT IS "SUPERSTITION"

There is a popular concept in society that holds that "if one does not believe in science he is superstitious". It seems as if "superstition" is "unscientific" or "counter scientific".

However, this type of concept is in error because "unscientific" represents "not dividing the world into different field for study". This

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"Hypotheses" are "minor principles". Without "hypotheses" no scientific theory could be established. Therefore, even though "science" itself does not have any "superstitious" implications, but it introduces "minor superstitions" from specific methods which make "science" partner to "minor superstitions".

Many "minor superstitions" by necessity form a "major superstition". This is the reason why "science" joins with superstition and does not reject "superstition". The slogan "be scientific, do not be superstitious", actually calls on people "have minor superstitions, do not have major superstitions". This will not completely get rid of "superstitions". A great many social phenomena in this "scientific age" demonstrate this conclusion.

IV. THE WAY TO COMPLETELY GET RID OF "SUPERSTITION"

To get rid of superstition it seems to be necessary to get rid of the "law of cause and effect" which is the source of "superstition", and further to deny the existence of any "arranger of the laws". However, this cannot be done. We need only mention "arranger", and people will think of the opposing sides of "exist" and "not exist", and will only have "not exist" and not have any concept of "exist".

Therefore, the only feasible method of getting rid of "superstition" is to view the world through the use of the law of the unity of opposites and let them see that the "theory of laws" which produced the "law of cause and effect" cannot really represent the real world.

However, who was it that arranged the law of the unity of opposites. Was it the will of "god"? We must note that the theories based on the law of the unity of opposites serve to oppose (or negate) their functions, and any dialectics once written down must be a type of metaphysics.

The law of the unity of opposites holds that there are laws in the world but that there are also no laws, that the world is a world of "confusion", that among the patterns there are lacks of patterns. Because of this, there is no so-called unknown world or spirit world, or "arrangers of laws".

From a detailed analysis of things which are today believed to follow certain laws, we can see these do not really follow laws. No single phenomenon can be repeated, at least the time will not be the same. No two leaves on a tree will be absolutely the same, at least they will occupy different space. Therefore, where is there any absolute in these laws? However, there is a pattern in things which do not seem to have a pattern. The world seems to really be rotating around the sun. When day is over, night comes. Therefore, with such a perfect unity of opposites, why must we describe this beautiful world as being a land of demons and spirits.

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If one believes this law of the unity of opposites, then he will no longer be "superstitious". This is because the law of the unity of opposites is not an ultimate "general principle", and it also has functions which oppose itself. Therefore it cannot be an "ultimate". It is different from ultimate "general principles".

To use one form of "superstition" to oppose "superstition" will never work. It would be better never to oppose it in the first place. People who criticize other people for kneeling before a clay "Buddha" praying for him to protect them feel they are very smart, but actually, if they do not have any knowledge of the law of the unity of opposites, then they also must be "superstitious". People who are not aware that the law of the unity of opposites always serves to be in opposition to itself easily fall into the trap of "superstition" because they see the law of the unity of opposites as the ultimate general principle of "god" or "the will of god".

Therefore, to really get rid of "superstition", it is necessary for mankind to have a firm grasp of the dialectic nature of the world in which he lives, and if he only concerns himself with form, he will not be able to solve the problem.

Is it possible today to have everyone have a firm grasp of the dialectics, or in other words, to have everyone see things which they "do not understand" or "cannot imagine" as the proper way of the world? For example, is it possible for everyone to be able to accept human paranormal abilities? It looks like we are a long way from getting rid of "superstition". Most people still do not know that there is such a thing as human paranormal abilities. Some who have heard such a rumor consider it to be metaphysical. Without any doubt, the attitude towards these "mysteries of nature" are the best litmus test for checking whether someone is "superstitious".

V. WHAT IS THE VIEW OF "UNITY OF MAN AND NATURE"

If we accept that the world is dialectic, then we must hold that the view of "unity of man and nature" (which is an "unscientific" or "counter scientific" view) to be realistic, to be reasonable, and believe that this viewpoint coexists with science in the unity of opposites.

"Scientific" cannot be separated from "unscientific" any more than "is" can be separated from "is not".

Since the "unity of man and nature" view is the opposite of "science", therefore, it is not part of what is currently proposed as "borderline fields" or "transfields" because these fields are based on "science".

How then, does one see the world through the view of the "unity of man and nature"? What specific differences does it have with "science". We should raise an example here as an illustration. For example, when a

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person with paranormal abilities uses his thoughts to move an object which had been at rest. From the viewpoint of "science" or physics, they would do their best to divide the world up to consider this question. As for "thought" and "object", they could not be united into an indivisible one and not "divided up". Science cannot admit that "idea is matter" or "matter is idea" because this concept violates the principle of "division" in the definition of "science".

While we are here, let us point out that physics was long ago imbedded with a basic principle. This principle is: No matter what ideas were generated by the people present, there is no shift in the laws of physics by these thoughts. If this were the case, the object which had been at rest would remain at rest under the various different thoughts of the people present, and absolutely would not break the laws concerning the motion of objects because a certain thought was produced. Otherwise, the laws of physics would, since they are changed by thought, become non objective statements which depended on the individual. And this type of statement is no longer a "law". Therefore, the laws of "science" (or physics) (and not "science" itself) cannot accept or explain "moving objects through thought". Otherwise, physics would become a field of study with no laws and no longer be today's physics.

In addition, as we stated before, the view of the "unity of man and nature" does not and cannot (divide) the world into thought and object. Therefore, it cannot reach the conclusion that thought can move objects or that it cannot move objects. In other words, as for the view of the "unity of man and nature", it is not significant whether thought can move objects is correct or whether thought cannot move objects is correct.

However, when these opposing natures of "scientific" and "unity of man and nature" are combined, strange things occur right in front of us in the real world. This is just how it is, where some people are gathered, thought cannot move objects. However, where some other people are gathered, thought can move objects.

We can know from this that science cannot be used to explain so-called "parapsychology" phenomena. "Parapsychology" phenomena demand more than other phenomena a combination of science and "unity of man and nature" to explain. Actually, "science" is one of the infinite ways of thinking of the minds of man. We cannot put thought into "science" to study it. If thought questions come to a standstill, and we only use thought as a mirror to look at, this will only be a simple and "inflexible" treatment of the problem. The result will not be completely the same as the real world.

VI. WERE THE ANCIENT CHINESE PRACTICING "MYSTICISM"

The ancient Chinese who stressed the view of "unity of man and nature" were actually also practicing "science", and because these two ways of thinking are completely opposite, they either both exist or

neither exist as unity of opposites.

Certain Westerners believe that ancient China's intellectuals were "Oriental Mystics". These Westerners have poor powers of observation and their level of knowledge is confused.

Actually, ancient Chinese society was a "superstitious" religious society. In this society, the intellectuals were unable eliminate this "superstition". However, during the time of "superstition", the opposing ways of thinking of the view of the "unity of man and nature" and "science" were used. It is only that these ways of thinking of studying the world were covered with a layer of religious coloring. What they practiced actually was not "mysticism", because except for this bit of "superstition", they were using their natural ways of thinking which were "scientific" and "unscientific" ways of thinking to investigate the world. And as we stated earlier, "unscientific" ways of thinking which are also called the view of the "unity of man and nature" are not "mysticism" but are the necessary result of thought.

Most Western scholars use metaphysical methods to approach ancient Chinese civilization. Therefore, they cannot understand Chinese research and its achievements. It was Einstein who said, "the developments of Western science are based on the results of two major achievements. Those were the Greek philosophers developed form logic system (in Euclidean geometry) and through systematic experimentation, the discovery that it was possible to find out the cause-effect relationship (during the Cultural Renaissance). As I see it, China's sages did not take these two steps, and that should be no surprise. What is surprising is that these discoveries (in China) were made in their entirety." (see "The Collected Works of Einstein" Volume one, page 574."

This statement by Einstein two years before his death is very worthy of note. In China, many people like the broad mindedness of Einstein. But many appreciate his narrow sense theory of relativity, his light quantum hypothesis, his broad sense theory of relativity and his unified field theory. The unfortunate thing is that they do not study the talk above which is directly concerned with the Chinese people. Furthermore, as for this talk, they are guilty of the past bad habit which was once popular in China of "it is not good unless foreigners say it is good". This is very regrettable.

Actually, when the ancient Chinese were studying the world through the view of the "unity of man and nature", it is not possible that they did not have the "scientific" way of thinking characterized by "dissecting the world" and long ago completely worked through those things that we have thought so glorious in the Western world.

Einstein undoubtedly has given the Chinese who have shamed their ancestors a slap in the face. At the same time, he raised the question of "why" about his own work. Unfortunately, Einstein raised this question

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too late. Two years later, he died.

VII. IS IT "SCIENCE" OR "COUNTER SCIENCE" THAT CAN EXPLAIN THE WORLD

Neither "science" or "counter science" can independently explain the world we live in. This is the nature of the imperfect theories of "science" and "counter science". Furthermore, the only way to have an absolutely perfect theory is to use the law of unity of opposites. That is to say, it is only by using both "science" and "counter science" in conjunction that we can know the reality of the world.

This is how it is. This is why we study the reasons for the human paranormal abilities phenomena, UFO phenomena, the Qigong phenomena and all the so-called "mysteries of nature". This type of phenomena has occurred in ancient times, today, in China and in foreign Countries. As long as man exists, they will appear.

It is unjust to criticize us for being concerned about those phenomena which can only be explained using a combination of the "unity of man and nature" (the counter science viewpoint) view to explain. It is also wrong to believe that "unscientific" or "counter science" is "superstition" or "a wild goose chase". As for ourselves, there are some of us who fly into a rage because they have been criticized as being "counter scientific". This is also wrong. It is also unnecessary to do ones best to explain that all of ones actions are "scientific" in order to gain the sympathy or acceptance of others. All of these muddled viewpoints all come from the same source, which is the lack of a conscientious attitude toward things, especially not studying the problems with people's language and definitions or not studying one's own "thought" problems when considering problems.

CONCLUSION

This article discusses the view of "unity of man and nature" and its counter scientific nature. It points out that this type of view point is extremely important in studying the world. However, its importance can only be seen when its counter scientific nature is revealed.

REPORT OF TESTING OF HUMAN PARANORMAL ABILITIES

RENTI TEYIGONGNENG CESHI BAOGAO

BY: Liang Ronglin and Zhang Zuqi of the Guangdong
Somatic Science Research Committee

Recently (February and March of 1985), we conducted a test of human paranormal abilities and the results of this test are summarized below.

I. THE OBJECTIVE OF THE TEST

This test had a very precise objective which was to observe through the random selection of children aged four to twelve whether or not all of them possessed paranormal abilities and demonstrate whether each child was capable of showing paranormal capabilities under certain conditions. The testing was difficult because it was possible that the children would not demonstrate paranormal abilities at the preset testing period.

II. SIGNIFICANCE OF THE TEST

The conducting of this test was in line with our research into the mechanism of paranormal abilities and directly provided proof of the practical aspects of "human paranormal capabilities are universal during childhood". Also, it eliminated the superstitious belief of most people that only "odd people" or "other people" have these human paranormal abilities or that it is "possession".

III. METHOD OF SELECTION OF THE CHILDREN

The children were selected randomly, that is that it was not known beforehand whether these children had ever demonstrated paranormal abilities, and with the consent of the parents, five children were selected. These children were Little Ran (12 years old), Little Zhou (12 years old), Little Du (ten years old), Little Xiu (girl, six years old), and little Quan (four years old). These five children were all in a good state of health.

IV. SITE OF THE TESTING

The testing site was the Jinan University teachers and workers dormitory.

V. DATES OF THE TESTING

Tests were conducted on a total of nine dates, February 13th, 14th, 25th, 26th, March 10th, 17th, 21st and 24th.

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IV. THE PROCEDURE AND RESULTS OF THE TESTS

The children were tested through recognizing "flash cards" (February 13th to 14th, three days (sic)).

Obvious instances of card recognition were:

Little Ran (accurately recognized that a card was of a spotted horse).

Little Du (accurately recognized that a card was of a duck).

Little Xiu (accurately recognized red and green cards, and accurately recognized that a card was of a flower).

Later, we had the children to hold a ball of paper in their hand and recognize the character on the paper. (February 17th).

The obvious correct calls were:

Little Xiu (the character for "ten").

Little Ran (the characters for "three" and "six").

At the same time we used a middle aged woman, Mrs Liang, in our testing, but she did not show any paranormal ability to recognize the characters on the paper.

Later (March 21st)

Little Guan (accurately recognized a design and color).

(17 March)

Little Zhou (accurately recognized the character for the surname "Kuang").

(10 March)

Little Ran (accurately recognized the character for "dirt").

VII. DISCUSSION

From this it is possible to believe that the five children all separately showed paranormal ability to recognize characters. Many of the procedures were failures. At times not one of the children would be able to demonstrate the paranormal ability to recognize a character for an entire afternoon. Therefore, we cannot believe that these children would

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never again demonstrate paranormal abilities again because of this. We must recognize the major characteristic of human paranormal ability that it is very seldom demonstrated, and that it has poor repeatability.

SOME CASES OVER THE PAST 200 YEARS OF "EYELESS SIGHT"
IN FOREIGN COUNTRIES

JIN ERBAINIANLAI GUOWAI YOUGUAN "FEIYANSHIJUE" DI YIXIE SHILI
BY: Zhang Zuqi (of the South China Normal College).

In 1921 the book "Eyeless Sight" was published in France. It was written by the famous man of letters and scientist, M. Jules Romain (1885-1972). The book contained descriptions of tests on "eyeless sight" conducted by Romain. This is a fairly thorough scientific work on observation and experimentation of "eyeless sight". However, for more than half a century it did not receive the attention it deserved. The book was recently republished in the United States. L. Sheppard wrote the introduction to this new edition. In the introduction, the author accumulated actual cases of "eyeless sight" which occurred in various places over the almost 200 years since the 17th Century. This book is worth reading. Here I would like to present some of this material.

In the 17th Century, the British Scientist R. Boyle received a report from a doctor that stated: "there is a blind person called Fengmalin (phonetic) who can tell colors from touch. He need only place a silk tie between his thumb and forefinger and he can tell you what color it is. When I asked him what he felt for the different colors, he said that the colors were all different. When he touched them, he could feel different degrees of roughness or smoothness. Black felt like the tip of a needle, and red felt very smooth."

In 1726, J. Swift reported that there had been a professor at Lujiate (phonetic) University who had been blind from birth who led a group of students to mix colors for artists and taught them how to differentiate colors from touch and smell.

In 1840 Italian Doctor Augonova reported a 14 year old girl who could "see" behind her back. She was blindfolded and could "see" the words in a book. In 1880 three British doctors recorded a bed ridden woman who had been totally blind for ten years who had "sensual transmission" from her fingers and palms of her hands.

In 1887, British professor Fontan talked about a 22 year old seaman who had wakened from a coma with the ability of read some letters and differentiate different colors of thread with his eyes covered.

In 1893, two American doctors S. F. Speur and R. Ormiston reported that there was a blind woman named Fanqie'er (phonetic) who could use the top of her head to "see" objects. By feeling printed matter with her

fingers, she could read it in the light or in the dark.

In 1898, Russian Scientist Doctor Chowrin reported a female patient suffering from a nervous breakdown who could see objects through several layers of paper.

In 1930, Brazilian M. Chaves tested 400 blind persons and discovered that 12 of them had skin visual abilities. Three of them could differentiate red and green.

In 1934, several noted Doctors and a physics instructor in London conducted "eyeless sight" experiment on K. Bux from Kashmir. They used balls of raw cotton to completely cover Bux's eyes and then placed metal discs, bandages and gauze. He was still able to easily read a book the tester was holding. In 1938 in Montreal, Canada, he made a similar test. In September of 1937 in Liverpool, he walked along the peak of a 200 foot high roof with both eyes blindfolded. In 1945 in the United States he rode a bicycle through the hallways of the New York Times with both eyes blindfolded, amazing everyone.

In 1963, the Soviet Scientist I. M. Golberg reported tests on Luosha Kuliesuowa (phonetic). Between 1960 and 1961, while she was leading a troupe of blind people, she taught herself to type Braille. Later her senses in her fingers were enhanced through the differentiating of the letters and this type of long periods of objective training developed her sensory abilities at the ends of her fingers. Goldberg demonstrated in his tests that without using her eyes to see the fingers in her right hand could read ordinary printed books.

Columbia University psychology professor Pyoutz has discovered a woman named Sitanne (phonetic) who could differentiate colors with the tips of her fingers. He also stated that he tested all of the women at the university, and about ten percent of them would have the beginning forms of this ability around 20 hours of training.

In 1965, some reported that Doctor Vichit had used hypnosis to cause blind people to see objects. He discovered that if blind people could concentrate very strongly in thinking "see with my forehead", the nerves in this area would have the sense of "sight" before long and would transmit these impulses to the brain where they would be turned into visual images. Vichit said in his report that certain blind persons can use their forehead to "read" newspapers. He opened an agency for training blind children in Thailand, and discovered instruction of blind children between the ages of nine and fourteen was most effective. Vichit showed a photograph which showed a blind seven year old boy "seeing" with his forehead and also threading a needle.

Beginning in 1966, led by Doctor Dublessis of France, a number of researchers at the illumination technology center began research into "eyeless sight". They trained blind people to "see" objects from a

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Six tests were conducted in each lab, and Little Feng was always able to determine direction and point out south according to the changes in the brightness or dimness of the point of light in her mind.

II. CHANGING THE STATIC MAGNETIC FIELD IN THE SPACE OCCUPIED BY LITTLE FENG BY ADDING AN EXTERNAL MAGNETIC FIELD AND HAVING HER DETERMINE DIRECTIONS

In order to test whether or not this ability of Little Feng's was related to her own body sensing the earth's magnetism, we used an external magnetic field to alter the static magnetic field in the space occupied by Little Feng and conducted the test. At the Beijing University Physics Building Testing Lab, we used a pair of Helmholtz coils one meter diameter. They can produce a magnetic charge of the same level and opposite direction as the earth's magnetic field. These coils were facing north and south, and during the testing Little Feng was placed outside the coils. A compass and a Gauss instrument were used to determine the direction and size of the magnetic field at the subject's head and torso.

We ran 80, 160 and 900 milliamps and 14 amp currents through the coils so that the space occupied by Little Feng had a magnetic field level from very weak to the level of the earth's magnetism at that place and in the opposite direction of the earth's magnetic field as well as eight to 100 times the level of the earth's magnetism.

On 08 April and the evening of 13 April of 1980, we conducted 33 experiments under the conditions stated above. Prior to each group of experiments, we ran one control experiment (no additional magnetic field).

The results were that Little Feng was able to determine south just as she had before. ✓

III. THE AFFECT OF THE HEAD BEING ON DIFFERENT POSITIONS ON DETERMINING DIRECTION

When Little Feng was determining direction, even if she did not move her body and only moved her head, her subjective point of light would change in brightness or dimness. Therefore, we hypothesize it is possible her head receives certain dynamic factors from the outside world causing it to be the part of the body causing changed in the subjective point of light. If she were to lie down, changing the position of the head, what would happen.

We designed a small revolving bed, and in the afternoon of 28 May

test, Little Feng first stood to determine direction. She was tested on the bed while in four different positions. These positions were lying on her left side, lying on the right side, lying on her back and lying on her stomach. Two to six tests were conducted on each position. Little Feng was able to determine south in each test. According to Little Feng, when she lay on her back and stomach determining directions, the point of light in her mind moved somewhat higher than it was while standing or lying on her side.

IV. AFFECTS OF DIFFERENT LATITUDE REGIONS ON DETERMINING DIRECTION

After a great deal of testing at Beijing University, from 23 July to 16 August of 1980 we took Little Feng to Wuhan and Guangzhou for testing. We conducted ten tests at three locations at Wuhan University and 19 tests at six different sites at Guangzhou's Sun Yatsen University. The results were that at Beijing (116 degrees 20 minutes East Longitude and 39 minutes and 56 seconds North Latitude), Wuhan (114 degrees 20 minutes East Longitude, 30 degrees 40 minutes North Latitude), and Guangzhou (113 degrees 20 minutes East Longitude, 23 degrees 10 minutes North Latitude) Little Feng was able to determine direction through paranormal abilities. 27

V. DETERMINING DIRECTION IN AN ELECTRIC POWER SWINGING CAPSULE

The above tests were all conducted while Little Feng was in a normal physiological state. If there were certain changes to her physiological state, what would it affect certain mechanisms of her vestibule system? Would it have any effect on her ability to determine directions? On the afternoons of 15 and 21 January of 1982, at the electric swing capsule at a certain research institute in Beijing we conducted some tests of Little Feng.

Inside the laboratory there was a electric swing with a dark capsule. Inside the capsule there was a swivel chair which could be rotated in a clockwise or counter clockwise direction at different speeds. The swing was six meters long, and when it was started it could swing the dark capsule left and right.

We conducted tests under three different conditions:

1. Little Feng sat in the dark capsule with her eyes blindfolded, the swivel chair rotation was controlled, and stopped facing an arbitrary direction. Little Feng was to determine the directions.

2. Little Feng was blindfolded in the capsule, the chair was turned and after it was stopped, the swing was begun, and Little Feng was to determine directions during the swinging.

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3. Little Feng was blindfolded in the capsules, the chair was turned while the swing was swinging, and the chair was stopped from turning while the swing was still swinging. Little feng was to determine the directions while the swing was still swinging.

We conducted nine tests under these conditions. We took a control test for each test which was a standing test outside the capsule. Little feng was still able to determine directions and point out south through paranormal abilities.

People have known for a long time that many animals are capable of telling directions, and have done a great deal of observation and testing of the direction telling and navigation of some fishes, sea turtles, bees, migratory birds, pigeons, and other animals. It is generally held that this type of direction determining ability in animals is related to the animal's smell of a familiar odor, observation of the natural environment, observation of the sun, position of the stars and the ability to sense the earth's magnetism. We conducted two years of testing on Little Feng, and Little Feng determined directions during the day time, at night, on clear days, rainy days and when it was snowing. She did it when an external magnetic field altered the earth's magnetism in the space she was occupying. None of this affected her ability to determine directions. Just as are the similarities between Little Feng's paranormal abilities and other animal's abilities to determine directions? And what are the differences? Also, what factors and influences in the external world cause the subjectively produced point of light to become brighter and dimmer when Little Feng is determining directions? This is really something worth researching.

FOOTNOTES

- 1/. Zhang Zuqi etal, "Nature Magazine", Vol 3, (1980), pp 741.
- 2/. Zhang Zuqi etal, "Nature Magazine", Vol 4, (1980), pp 292.

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A REPORT ON SCHEDULED TESTING FOR ALMOST TWO YEARS OF A YOUNG
PERSON WITH PARANORMAL ABILITIES

DUI YIGE JUYOU TEYIGONGNENGDE SHAONIAN DINGQI
CESHI JINLIANGNIANDE QINGKUANG BAOGAO

BY: Zhang Zuqi of the South China Normal University
Wang Chu of Beijing University

In the process of conducting tests on young people and children with paranormal abilities, we discovered that at different ages and at different physiological states, there were great changes in their paranormal abilities.^{1/2} In order to clarify certain relationships of these changes, beginning in February of 1982 we began almost two years of scheduled testing of a young person. The results of the testing are summarized below:

Little Feng, female, was born in 1968. On November of 1979 it was discovered that she could, without using her eyes, use her hands to distinguish the color and content of cards. Later, through repeated testing, it was discovered that her abilities remained fairly stable, and that she was correct a relatively high percentage of the time.

Beginning on 07 February of 1982, we conducted regularly scheduled testing of her abilities (we also recorded her menstrual cycles during the same period of time). We performed a total of 40 tests, ending on 31 July of 1983. The primary methods of testing were allowing Little Feng to stick both hands into a dark colored cloth sleeve, and then placing a card with a colored figure on it into the sleeve. Little Feng felt the card and attempted to tell what the figure was. Each test consisted of four to five cards, and then the results were recorded and analyzed.

Our analysis was to divide the results for the diagrams and colors. Using a four card test as an example, if she were correct on all for cards, the accuracy would be 100 percent. If she were correct on some of the cards, then we would look at the number right and the number wrong, and calculate the accuracy rate as 80 percent or 75 percent, and so on.

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①时间	1982年 1月份	82.2.7	2.14	3.7	3.21	3.28			
②辨图%	95	63	33	33	0	50	83	40	
③辨色%	95	38	33	50	75	58	63	40	
①时间	4.18	5.2	5.30	6.6	6.11	6.20	7.11	7.26	
②辨图%	50	30	50	100	100	100	33	50	
③辨色%	75	30	50	100	100	100	50	50	
①时间	7.28	7.31	8.7	8.19	8.21	8.29	9.5	9.12	
②辨图%	100	50	88	63	63	38	0	17	
③辨色%	75	88	63	63	100	100	17	83	
①时间	9.19	9.26	10.2	10.10	10.17	10.24	10.31	11.7	11.21
②辨图%	50	38	63	50	13	50	0	0	0
③辨色%	67	75	38	25	13	50	25	25	75
①时间	11.28	12.12	1983 3.6	3.20	4.17	5.15	6.4	7.31	
②辨图%	50	17	25	63	38	0	0	25	
③辨色%	63	0	25	25	0	0	38	25	

1. Date. 2. January of 1982. 3. Percentage of right answers for figures. 4. Percentage of right answers for colors.

TABLE TWO: MENSTRUAL CYCLE DURING TESTING

1ST MENSTRUATION:	2-10 February, 1982	2ND:	2/27 - 3/5
3rd:	4/5 - 4/10	4th:	4/27 - 5/1
5th:	5/30 - 6/7	6th:	8/5 - 8/10
7th:	9/6 - 9/10	8th:	11/5 - 11/12
9th:	12/3 - 12/9	10th:	1/6 - 1/12, 1983
11th:	2/2 - 2/8	12th:	3/9 - 3/16
13th:	4/10 - 4/16	14th:	5/25 - 5/30
15th:	6/29 - 7/5	16th:	8/6 - 8-12

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above, we have conducted surveys of a great many young people with paranormal abilities and have discovered that in general when they were between ten and 13 years old, their abilities were fairly strong and fairly stable. After the age of 15, there was often a drop in ability. Naturally, there have been a number of young people who have maintained this type of ability until they were somewhat older. Why do so many children with paranormal abilities experience this loss of ability as they grow older? And why does this ability not decrease in some people? Are there some methods by which young people can retain this ability? These questions all require our research and investigation.

1/. Chen Shouliang et al, "Nature Magazine", 3, (1980), pp 334.

2/. He Tianyan et al, "Nature Magazine", 3 (1980), pp 683.

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A REPORT ON PARANORMAL ABILITY TESTING OF DU PING IN GUANGZHOU

DU PING ZAI GUANGZHOUDE TEYIGONGNENG CESHI BAOGAO

BY: The Guangdong Somatic Sciences Committee

Lai Sanghong, Liang Ronglin, Zhang Zuqi, Xie Fan, Deng Suhua
Fang Naili, He Zhuoyuan, and Guo Zuorao

ABSTRACT:

This article reports on 17 tests of Du Ping's paranormal ability to recognize characters and figures with non visual organs conducted between 05 January and 06 February of 1986. The testing methods were to exchange the cards in a sleeve. Du Ping recognized a total of 232 characters, 14 postage stamps and even figures and foreign languages, all correctly. For 88 characters, the average time she took to recognize it was 37.5 seconds. Finally, we discuss the question of a genetic relationship to paranormal abilities.

This type of testing for recognition of characters and figures using non visual organs has been conducted in many places in China.^{1,2,3,4,5} On the basis of previous work, we in Guangzhou recently invited Wuhan's Du Ping to come here for some testing. The goal was to use the testing to further demonstrate the reality of paranormal abilities. At the same time we wanted to know what changes there were in the abilities of children with paranormal abilities after they became young adults.

Between 05 January and 06 February of 1986, we conducted 12 public tests and five private tests at the Guangdong Somatic Sciences Research Committee, the Guangzhou Chinese College of Chinese Medicine Qigong Instruction and Research Lab, the Guangzhou Medical College, the Jinan University College of Science and Engineering, the Guangzhou University, the Guangzhou Physical Education Commission, The Guangzhou Baiyun Radio Factory, the Baiyun Guest House, the Guangdong Qigong Literature Research Committee, the Guangdong and Guangzhou Old Cadre Activity Centers. Attending the tests included the deputy secretary of the Guangdong CPPCC Yang Yingbin, secretary of the Guangzhou Municipal Party Committee Xu Shijie, Mayor Zhu Senlin, deputy of the Provincial Department of Public Health Li Meilin and other provincial and municipal leading comrades as well as teachers and researchers in such fields as physics, biology, chemistry and medicine. There were also noted personalities from the fields of sports, news, culture and commerce as well as compatriots from Hong Kong and Macao and foreign friends. The total number of persons viewing the tests was more than 800. The number attending each individual test varied from 13 to 212. The results of these tests are given below.

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THE SUBJECT AND METHODS OF THE TESTS

(1). The test subject: Du Ping, female, 17 years old from Wuhan. In May of 1979 it was discovered that she had paranormal abilities. In a paranormal abilities test at Wuhan University in September of 1980, she correctly recognized 43 characters in 18 minutes.^{1/} Her abilities are relatively strong.

(2). Testing methods: The primary methods were touching illustrations in a sleeve. Du ping would sit sideways in front of the person administering the test one meter away. Both hands would be placed into a 45 by 20 millimeter dark blue sleeve. Prior to each test, the person administering the test would check the sleeve to make certain that no light would leak through it. When the test began, the person administering the test would personally place the test objects (cards which had characters written on them before hand or secretly written by those attending or postage stamps). He would then have Duping touch the objects with her fingers, and after she had recognized them, Du Ping would leave the test objects in the bag and give them to the person administering the test. Du Ping would orally say what was on the card or would write the characters on a black board. Then the person administering the test would look, check and report the result of the test.

CONCLUSION:

In the 17 tests in Guangzhou, Du Ping recognized a total of 232 characters, 14 postage stamps as well as a picture torn off a soap box and foreign words written by foreign friends. She accurately recognized all of them. The results of the 12 public tests are shown in the table below:

TABLE ONE: 12 PUBLIC TESTS OF DU PING'S PARANDRMAL ABILITIES

TEST ONE: PM of 1/11 at the Guangzhou Medical College. Testers: Liu Zhengyu, Qian Yi, Cai Zhaoming and Liang Ronglin. 15 people present. Contents of test:

CHARACTERS (STC)	RECOGNITION TIME (SEC)	RESULTS
2052 0501	60	+*
0524 0448	100	+
0342 2494	30	+
1420 1627	40	+

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TEST SEVEN: Evening of 1/23 at Baiyun Guest House. Testers: Lin Miaozi, Pan Qiuyan, Li Zequan, Liang Ronglin. 130 people present. Contents of test:

CHARACTERS (STC)	RECOGNITION TIME (SEC)	RESULTS
3348 0427	50	+
2651 0035	65	+
DTD	35	***
DATA BASE	160	***

TEST EIGHT: Evening of 1/25 at the Guangzhou Medical College. Testers: Lin Daoping, Deng Suhua, Lai Ronghong and Liang Ronglin. 13 people present. Contents of test:

CHARACTERS (STC)	RECOGNITION TIME (SEC)	RESULTS
1639 2639	12	+
3261 6107	32	+
7456 7459	55	+
0001 2588	120	+

TEST NINE: Evening of 1/26 at the Provincial Qigong Literary Research Committee. Testers: Liang Zhanguang, Lai Shaoqi, Liang Ronglin. 150 people present. Contents of test:

CHARACTERS (STC)	RECOGNITION TIME (SEC)	RESULTS
4282 4486	45	+
2494 2588	120	+

TEST TEN: PM of 2/04 at the Guangzhou Municipal Old Cadre Activities Center. Testers: Ye Xiong, Liang Taocheng and Liang Ronglin. 40 people present. Contents of test:

CHARACTERS (STC)	RECOGNITION TIME (SEC)	RESULTS
5071 1626	60	+
7022 1108	56	+
6079 1102 2638	248	+

TEST ELEVEN: Morning of 2/05 at the Guangdong Old Cadre Activity Center. Testers: Lai Jian, Yao Zhongren and Liang Ronglin. 35 people present. Contents of test:

CHARACTERS (STC)	RECOGNITION TIME (SEC)	RESULTS
0917 7185	240	+
0256 1660	60	+
6855 1776	420	+

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II. Du Ping strenuously opposes taking television or moving pictures of her during her tests. She says that if she takes pictures it will affect her ability to recognize the characters or figures. Certain outside interference can affect paranormal abilities. This has already been reported. Do television cameras (outside information) have a psychological effect on Du Ping so that she cannot recognize the words or figures very well? Or does it have a direct effect on certain links in the recognition process so that her abilities can not be put to normal use. We are preparing to further observe and research this question.

III. It was discovered that Du Ping had paranormal abilities in May of 1979. From 1981 to 1983 many tests were performed. From 1984 to 1985 there was no testing or other training. In 1986, we resumed her testing with these tests of ours. Although there was a hiatus of two years, the ability was still stable and the recognition accuracy was 100 percent. Furthermore, it was even more rapid. We have learned that young people with paranormal abilities often see their abilities decline after 15 to 16 years old. However, Du Ping is already 17 years old and two years after testing had stopped, her abilities were still stable. Why is this? It has been said that Du Ping's maternal grandmother has paranormal abilities, and according to reports by Dong Zhenjun and Wu Xizai^{伍锡才}, Du Ping's mother and younger brother both have paranormal abilities and Du Ping's mother's side of the family has had paranormal abilities for three generations. Are there genetic factors to paranormal abilities? Is Du Ping's current abilities related to genetic factors. From this, we can get some hint that we should conduct some research on paranormal abilities from the viewpoint of genetics. It seems that this is also one aspect of paranormal abilities research that has been overlooked.

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4. Chen Shouliang et al, The Question of the Universality of Special Sensing Mechanisms - An Investigative Report on a Type of Human Special Sensing Mechanism (2), "Nature Magazine", 1980, 3 (5), pp 334.
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INITIAL EXPLORATIONS INTO HUMAN PARANORMAL ABILITIES

RENTI TEYIGONGNENG CHUTAN

COMMEMORATING THE FIRST STEP IN EXPANDING WORK IN GUANGZHOU

JI GUANGZHOU KAIZHAN GONGZUODE DEYIBU

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INTRODUCTION:

In the Spring of 1981, when there was a enthusiasm in human paranormal ability research in Sichuan, Beijing, Yunnan and other areas, Doctor Li Kunhua of the Guangzhou Honghui Hospital began testing for human paranormal abilities at an elementary school in the Haizhu District. I and Chan Xiqi of the Guangzhou Science and Technology Exchange Hall also began research on this topic. With the support of the Yuexiu District Education Bureau, we selected the Hongshunan Elementary School (now called the Xinqiao Elementary School) on Haizhu Road to begin testing of human paranormal ability to recognize characters with the ears. (Later, the elementary school on Yide West Road was closed down shortly thereafter) the office director of the 402 Office, Li Tiejun also joined us through the support of the leaders at that school. The testing was done on every Saturday afternoon. At that time we did not have any monies for expenses, so I and comrade Chan Xiqi took some of our own money to get the work started. When the testing of recognizing characters with the ears began, Qigong was used to adjust the emotions and the body to get the subjects into a proper state. As a result, the percentage of the subjects induced into the proper state was very high. From this class there were 37 subjects taking part in the testing, and from the testing we found 36 who had the ability to recognize characters with the ears to varying degrees. Shortly afterwards, the Municipal Public Health Bureau Scientific Research Office assistant director Chen Jingnuan returned from attending the All-China Conference on Human Paranormal Ability Research. We then launched this work together with Chen Jingnuan in an organized fashion. Because of the support from the leaders of the Guangzhou Municipal Public Health Bureau we were allocated some scientific research funds as expenses for research into human paranormal abilities. The bureau also assigned Zhu Guokai from the Guangzhou Hospital of Chinese Medicine and Ou Peigui of the Guangzhou Public Health Propaganda and Education Hall to take part in specific work. At the same time, it established the Guangzhou Somatic Sciences Research Team composed of Chen Jingnuan, Guo Zuorao, Chan Xiqi, Li Kunhua, Li Tiejun, Ou Peigui, Zhu Goukai and a section chief from the Yuexiu District Education Bureau. The research work then proceeded in an organized fashion. We conducted tests every Saturday and all Summer vacation at the Hongshunan Elementary School or the Municipal Science and

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this ability on a number of occasions, with the whole class taking part, only one student failed to have this ability successively induced. The difference among the subjects was primarily the time it took to induce this ability. The length of time it took to induce this ability was related to the number of occasions the subjects were trained. For example, this initial inducing of this ability took 45 minutes. On the sixth time, it only took 14 minutes. On the eighth occasion it was even faster, taking only two minutes. If the training were discontinued for a length of time, the abilities also diminished. For example, on the fourth occasion of inducing these abilities, because it had been more than ten days since the previous occasion, the students abilities had declined, and it took a minimum of 55 minutes to induce these abilities.

II. WHERE ON THE BODY THIS ABILITY OCCURS VARIES AMONG INDIVIDUALS

Looking at our testing, many of the subjects used their ears or hands to recognize characters or figures. Some used their foreheads to differentiate objects. Some used their armpits to see objects inside boxes. Later it developed to where they could differentiate objects through solid matter and move objects. We can postulate from this that human paranormal abilities are not limited to sensing, but have an unlimited potential energy.

III. HOW DID THEY SENSE THE OBJECTS? ACCORDING TO THE SUBJECT RESPONSES:

1. The majority sensed images between their eyebrows, such as a fluorescent screen. It was from this that the subjects sensed the character or figure in the test. However, a few had images appear in front of the forehead.

2. The image appeared gradually like a scan. If they were to recognize a character, the character would usually appear one stroke at a time, but for some it would appear one dot at a time like a scan until it formed a stroke, and then would become a character one stroke at a time. However, the stroke sequence would not be the same as used in writing the character. If they were trying to recognize more than one character at a time, the characters would appear one over top the other, and then would slowly separate and then the subjects would recognize them in their mind. Specifically, if a piece of paper with a character on it were rolled up into a ball for the test, a ball of paper would first appear to the subjects, and then it would slowly open up, showing the characters to be recognized. If the characters were torn up into several pieces, one piece of paper at a time would appear, and then they would merge together and the character would appear.

3. The images appeared in such colors as red, yellow, green and black. At times each stroke of each character would be a different color. Just like a color television, after the images appear, they disappeared

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to any great extent to a persons intelligence, sex, or constitution. In our tests, the children with relatively strong abilities included those with good grades and those with bad, both boys and girls and those with both strong and weak constitutions. However, the abilities appeared relatively quickly in quiet children.

VII. In the process of inducing paranormal abilities, it can lead to certain physical reactions. After the abilities were induced in the children, there was usually such sympathetic nervous system reaction as a rise in blood pressure, accelerated pulse, and they would feel hot all over or their faces would get red, they would sweat and their mouth would get dry. We checked these reactions on two occasions, and on the first occasion we checked seven, all of whom had elevated blood pressure and four who had accelerated heart beats. On the second occasion we checked 16 of them, and nine had elevated blood pressure and seven had accelerated heart beats. However, the elevated blood pressure was within the normal range for all the subjects, and it was only elevated from what it had been prior to inducement. Therefore, after the tests, it was necessary to provide some nourishment to make up for what had been used up in body energy.

VIII. Subjective and objective factors have a very great effect on inducing paranormal abilities.

1. The surrounding environment and whether the individual was still or active had a strong relationship with the inducement rate. For example, during the first inducement, there was noise from a nearby factory, and the children said when the noise occurred the image disappeared from between their eyebrows. Later we moved to a quieter environment for inducement, and the inducement rate was markedly increased. Also, mischievous children who had difficulty being still and who kept looking all around took a long time to have their abilities induced. However, while they were settling down, they were not just to think of nothing, but were to concentrate their energy on trying to recognize the object or they would fall asleep very easily.

2. Exhaustion, nervousness and irritability had a direct effect on inducement. For example during one test, the children had been in class all day, and were tired. Also, there were a lot of people watching. The combination of exhaustion and nervousness caused the inducement rate to drop.

3. Changes in the weather also affected the inducement rate, especially when the weather was hot and oppressive or thundering and raining, the children were more edgy and there could not settle down and relax, so the inducement rate went down.