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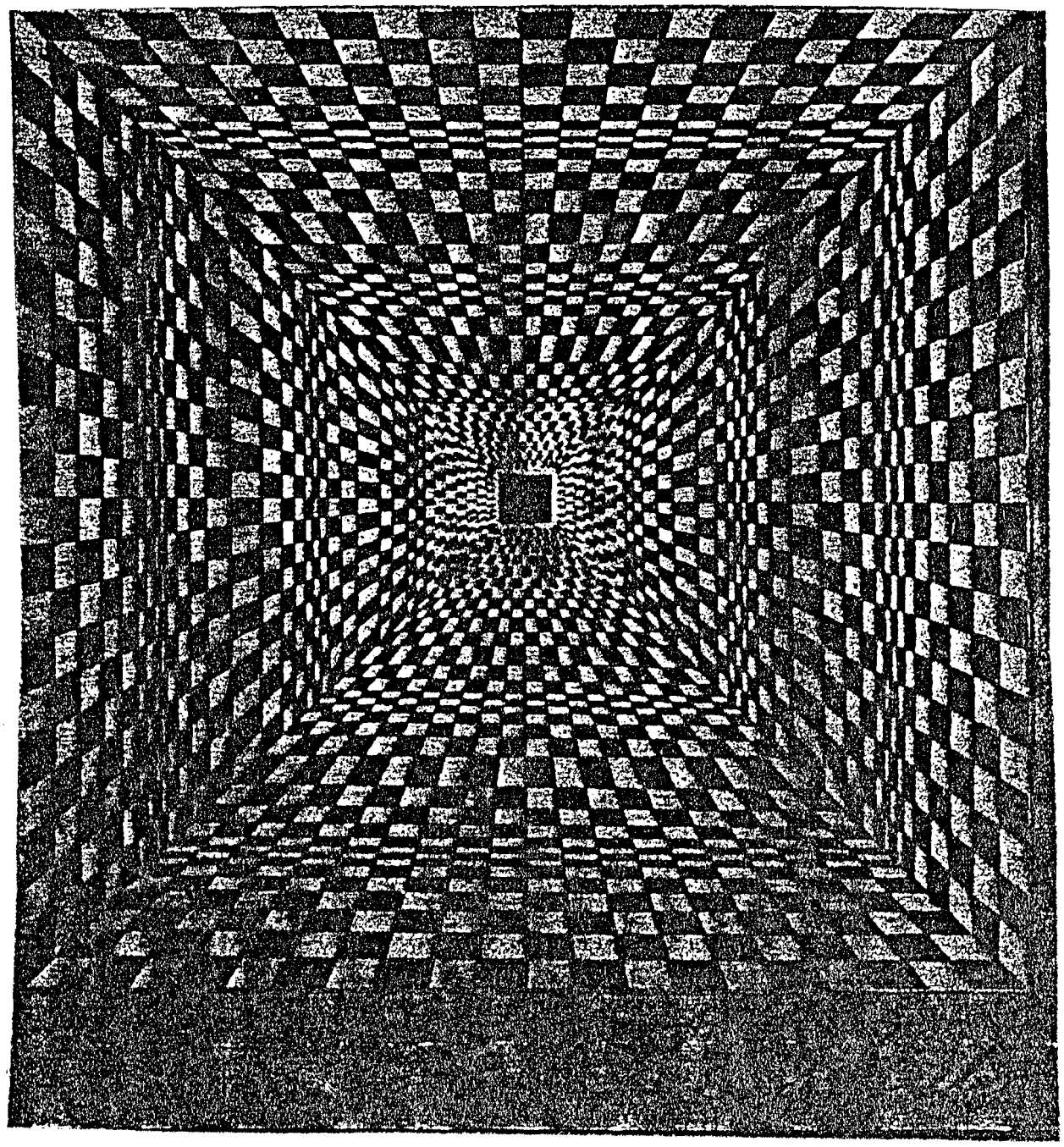
HUMAN PARANORMAL CAPABILITIES



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Research in Human Paranormal Capabilities

Volume 2, 1984

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Qian Xuelin

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A MEMORABLE IMPORTANT DAY:

Speech by Comrade Chien Xue-Lin At The Symposium To Commemorate The Fifth Anniversary Of Research In Human Paranormal Capabilities In China. (Beijing, March 11, 1984)

Today is a very important and very memorable date, it is the anniversary of the first publication in the "Sichuan Daily" of Tang Yu's paranormal capability to distinguish Chinese characters with his ear. This is a very important event in modern China. From March 11, 1979 to today, it has been five years. A few days ago, I saw a summary of the past five years written by Comrade Ho Qing-Nian. It is truly worth while recalling what has happened over the past five years. We have had many experiences, and have probably learned many lessons. These should be summed up in a careful manner. This is a very worthwhile thing to do, because this is a major event in mans understanding of the objective world.

Recently, at a conference on new technology revolution held by the National Defense Science Industries Commission I only pointed out this question. I said this may be a sign of the new science revolution to come. I did not state it this directly, I only said that the new science revolution refers to systematic science, thought science, and human science. It seems that the first two are acceptable to most people, but when I spoke of human science, during the discussion, someone disagreed. When the conference was ending, Comrade Zhang Zhen-Huan elaborated on this point for a while. He gave an explanation to those comrades who had never seen for themselves and so did not understand the truth of the matter. He also gave a counterattack against those people who are always confounding right and wrong and who criticize without good reason. Therefore, we can see from these examples that ours is not going to be an easy task. Human science is not comprised of paranormal capabilities alone. It also includes Chinese medicine, and Qigong (translater's note: Qigong is a system of breathing exercises and breath control which is believed to be a source of energy, physical and/or psychic.) These are very difficult to research, and are difficult for most people to accept. Therefore, at the Conference on Qigong at Qinghua University after the spring festival this year I stated that we were facing a struggle in the defense of dialectical materialism. Comrade Yu Guang-Yuan stated on the basis of rational reasoning, he could make the judgment that we were wrong. How is this possible? This is contrary to Marxism-Leninism. It is contrary to dialectical materialism. At first I did not see the question this way, but later I came to understand that it was this kind of question - it is, of course, a question on the ideological front. It is different opinions on what is understood. It is a difference in understanding. Really, it is a question of whether we want dialectical materialism or do we want mechanical materialism or idealistic materialism. Since it is such a major question, do not entertain any hopes that we will meet with easy success. This will be a very

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bitter struggle. I believe, that facing such a major problem, that we are better off to imagine that it is going to be difficult than to believe it is going to be easy, be simple. Do you comrades agree with me? This is the first problem.

The next question is that we must be very serious and thorough in our work, very scientific. I have heard that just recently Tang Yu has lost his special abilities. This is one example. It illustrates that we should record everything very scientifically. Like this child Tang Yu. It seems that some things like his process of development, his age, specific circumstances, were not recorded. There is no proper record. For another example, like Qigong cure for some diseases. There are lots of rumors to this effect, so it makes people feel that there must be something worthwhile looking into. However, are each of the case records in compliance with modern medical standards? Are the records complete? I have made this suggestion before in the past: In cases where Qigong has effected cures, the medical history must be recorded according to standards generally recognized by modern medicine. If we should actually have such a treatise and cannot get it published in a medical journal in China, then we can take it to a world-wide authoritative journal for publication. They will not argue or make fun of us. If the author signs his name and swears that it is true, and they see that it is in accordance with recognized medical standards, they will publish it. Our work must be up to generally acceptable standards. This is one of the conditions of science. An article published which meets these requirements, which is the result of a scientific experiment, may serve as a reliable case history. I want everyone to talk this over and see if this isn't the way this should be done. This is my reasoning: A physicist carries out an experiment, his subject is something dead. However, man is alive. He is subject to all kinds of influences. Therefore, in these medical researches, we have to look for the statistical records. Individual instances are not enough. As for paranormal capabilities, these are active. This is subject to even more influences. Therefore, we must carry out our observation very scientifically, use scientific methods, have complete data. It is because of this that we say we must study very carefully how to improve our work in the future. This is the second question.

The third question. I feel that we should find some way to improve organizational work for academic exchanges. At the Conference on Qigong held at Qing Hua University, I only attended a few hours of meetings. I did not attend in the afternoon or the next day. I believe the exchanges are lacking in depth. We should have more exchanges, not a couple of days every six months. Shouldn't we have more of them, and for a single sitting - morning or afternoon, at the most an additional evening. At present, none of us is specializing in this kind of research as a profession. We are doing it in addition to our other profession. So it is difficult for everyone to get together for two continuous days of meetings. So wouldn't it be better to have more academic exchanges, and exchange in a little more depth?

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I am presently receiving a lot of research material. It is more than I can handle. Also, I do not understand it. I looked up Comrade Chen Xin-Tong at his research institute and asked them for their opinion. Here they had some material written by Comrade Song Kong-Zhi on a XZ-20 Information Diagnostic Instrument. There was a lot of debate over this. Just glancing over material like this, it seems incomplete. Only a little of the work has been done. Just a drop in the bucket. Do you think he did a complete job? No, it wasn't complete. Most of the material I receive is like this. These kind of things, of themselves, cannot be considered very scientific, or not sufficient. However, he did do some work. Of all the work that has to be done, he did do a portion of it. There were some results. Although he was unable to completely solve a problem, however, if there is a very large amount of this kind of material, if I uncover a little bit here, you uncover a little bit there, and he uncovers a little bit somewhere else, gathering from all sides, after a while, we may be able to make something out of it. Just like a psychic trying to make out a character. At first all he can make out is a rough sketch. He can only make out something close to what it is. Then it becomes a little clearer. It looks like the character "FEI." Then it becomes a little clearer. It is the character "BEI." This must be a long process. At first it is very confused. It seems as if there is something there. After a while, it looks even more as if there is something there. Finally, we believe that there truly is something, and we are not afraid to say that Yes, this is what it is. Actually, thinking in terms of images is just such a process. It is just that the process is very rapid. If we analyzed a slow motion film of the images, it would be just the same. Under normal conditions, when we are reading or listening, the process is very fast. However, if we measured it in milliseconds, and magnified the time one hundred times, then it would be just the same as the situation we talked about before. When we do scientific research on something, it is always this process. Therefore, I do not agree with the school of thought that states that scientific research is all logical reasoning. That is not the case. If it were all logical reasoning, there would be no creativity. Anyways, one and one are two: two and three are five. The teacher teaches it and the students know it. There is a premise and a conclusion. The results of the inferences are known. Also, the methods are known. Where is there any creativity? That portion most central to the creativity of science is guessing. That is thinking in terms of images, or inspiration (sudden realization of the truth.) In scientific work, logical reasoning is used in the final proof. This is because you have to convince people, so you have no choice but to use logical reasoning.

When we are tackling a problem as difficult as this, we have to rely on everyone's efforts to find an answer. We must have discussions in depth. The XZ-20 Information Diagnostic Machine work was done by the comrades at the Human Information Research Lab of the Henan Provincial Posts and Telecommunications Research Institute. The work is not complete. There are some shortcomings. But they did do some work. If some other people did some work, and everyone put everything together, we might gain a better knowledge. In our work, these little

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drops in the bucket are very important. Do not hope that some person someday out of the blue will become a genius. Genius comes from non-genius. There has to be long and difficult work. We need to have this kind of spirit. Thinking for the benefit of all. Wouldn't it be better to have more frequent meetings? To have half day meetings instead of two days at a time. Because everyone does this in addition to his regular job. We have to do a better job with academic exchange. We have to have them in more depth. This is the third question.

There is one more question. What we are facing is going to be very difficult. I am afraid it is going to be very difficult to gain a lot of support in a short time. In trying to develop traditional Chinese medicine, just to get it written into the constitution was actually very difficult to do. Our work in researching human science will be many times more difficult than that. Therefore, solidarity is of the utmost importance for us comrades. At present, we are all struggling in defense of dialectic materialism. Surely we can have solidarity among our won people. With the presupposition of such a major task, what problems could possibly be too big? We also have to consider that noone has had any great accuracy in doing research on this topic. Therefore, it is only normal that there should be a great number of opinions. All questions are still under discussion. But we must still have solidarity in our work spirit. Why do I say this? Not long ago I received a letter from a graduate research student from a scientific and technical university of the Academy of Science. He wrote about cooperation between outside units in research. He said that at first they cooperated all right, but recently the relationship between the two had deteriorated, and made a mess out of the laboratory. I don't know if this is really so. That they have conflicts so bad that it looks like it is almost violent. I hope that nothing like this happens among us comrades. If any problem comes up, we can talk about it. We can't let any harm come to the laboratory. Of course, we don't know for sure that this really happened, but it serves as a warning. We must resolutely keep anything like this from happening. If I have said anything wrong in my few opinions, I hope you comrades will correct them for me.

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Suggested Chinese Renditions For Some English Language Terms:

Chinese	English By: Li Zai Kun
Teyi (Gongneng) Chang	Psifield
Teyi (Gongneng) Zi	Psitron
Teyi (Congneng) Jiegou	Psistructure
Teyixinlixianxiang	Parapsychological-Phenomena
Teyigongnengyanjiu	Psychical Research
Xingtaifashengchang	Morphogenic Field, Morphic Field
Xingtaigongzhen	Morphic Resonance
Siweigance	Thought Reading
Yishibianhuantai	Altered States of Consciousness
Teganjuetijian	Parasensory Experience
Qian (Zai) Yishi	Subliminal Consciousness
Qian (Zai) Suzhi	Subliminal Self

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First Board of Directors Meeting of Neimenggu Human Research Commission

On March 10, 1984, the Neimenggu Autonomous Region's Human Science Research Commission Board of Directors convened their first meeting. Attending the meeting were Honorary Chairman Yun Shu-Bi, Chairman Wu Wen-Wu, Deputy Chairman Liu Jin-Zhu, and Board Members Liu Zhong-Ling, Li Shao-Pai, Li Zhi-Yi, Tang Xue-Zheng, Yuan Shi-Xian, Xu Feng-Shan, Zhao Mei, and Zheng Xian-Dong. At the meeting, Comrade Wu Wen-Wu passed on the spirit of the Chengtu, Sichuan, Human Science Conference of March of this year. He summarized the work in Neimenggu Autonomous Region over the past several years, and studied the 1984 work report.

The contents are summarized as follows:

1. Following rapid developments in modern science and technology and pounding by the waves of the new production revolution, human science is smashing all resistance and difficulties in becoming one of the major sciences. It has brought its brand new features into the field of science.

2. Looking back over the past several years work in human science in Neimenggu, we have carried out work to bring out psychic capabilities in young people; carried out repeated experiments on young people with psychic abilities; carried out relevant examinations and research on children with psychic ability; carried out experience exchanges with our sister provinces and municipalities to learn from each other's work; at last years Fourth Plenary Session of China's Human Science Research Commission (preparatory) was convened in Neimenggu, and we did the organizational and hospitality work for the meeting; we attended national academic and discussion meetings on human science where we studied and understood national developments and experiences; we established an Autonomous Region Human Science Commission and some subordinate study groups.

3. Arrangements were made for work in 1984 (rough sketch).

4. Finances (rough sketch).

Article submitted by Neimenggu Autonomous Region Human Sciences Commission.

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China's Human Science Research Commission (Preparatory) Holds Ceremonies To Celebrate The Fifth Anniversary of Human Science Research

On March 11, 1979, "Sichuan Daily" reporter, Comrade Zhang Nai-Ming reports that elementary student Tang Yu from Dazu County in Sichuan has the ability to distinguish characters with his ear. One after another, from all over China, it was discovered that Jiang Yan, Wang Qiang, and Wang Wu from Beijing; Xu Rui-Hua from Hebei; Mou Feng-Qin from Beilongjiang; Xie Chao-Hui from Hubei; Hu Lian and He Xian-Qin from Anhui all have this kind of ability. This phenomenon has drawn the attention of science research workers, and from distinguishing characters by ear to human paranormal capabilities, it has expanded to the research into the human sciences.

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In September 1983, at the Fourth Plenary Session of the China Human Science Research Commission held in Huhehaote City in Neimenggu autonomous region, it was unanimously agreed that March 11, 1979, would mark the beginning of human science research in China. It was hoped that on March 11, 1984, the various provinces and municipalities would hold all sorts of commemorative activities. The main celebration was to be held in Chengtu, Sichuan. Following is a summary of activities there by reporter Mi Rui.

In Chengdu, Sichuan, celebration activities were jointly held by the China Human Science Research Commission (preparatory) and the Sichuan Province Human Science Committee.

Standing member Xie Yao-Qi of the China Human Sciences Research Commission presided over the meeting. After briefly stating the purpose of the meeting, he said that since March 11, 1979, when the "Sichuan Daily" published the article about Tang Yu's ability to distinguish characters with his ear, exactly five years have passed. In those five years, research in paranormal capabilities has been suppressed and attacked by some people. This is good, because it causes more people to be concerned about research in human paranormal capabilities. It causes greater developments in research. It attracts even more research workers to take part. Finally, it enabled paranormal capability research to enjoy the concern and support of party central and national leaders, and with the direction of the party this research has been continued to be carried out. Finally he stated that in the revolution of new technologies, research in the human science will be in the forefront, and will make new contributions to the four modernizations and the new goals.

Standing committee member and concurrently Secretary-General of the China Human Science Research Commission, Zhu Run-Long, gave a report to the meeting recalling the situation in human science research during the past five years. His report was divided into four portions: the past achievements, the present situation, and the outlook. He said that generally, the past five years may be broken down into four parts. March to September 1979 was the first part. During this time newspapers from all parts of China reported a total of 19 children with psychic abilities. This period concluded with the article in objection published in the "Peoples' Daily." From September, 1979, to August, 1981, was the second period. This was the developmental stage. The following were landmarks in this stage: 1, Human science research formally mounted the stage of science. A large number of researchers began researching using modern scientific methods. 2. Many research papers were published in formal scientific journals such as "Natural Science." 3. From "distinguishing characters by ear" to a concept of paranormal capabilities, and gradually evolving into a systematic concept of human science, and the scope of research broadened even more. 4. The first and second symposiums on human psychic sciences were convened and experiences were exchanged by teachers and students from more than 50 universities and colleges and research workers from specialized research organizations. 5. We established a mass academic body - The China Human Science Research Commission Preparatory Committee. 6. We received the broad support of the older generation of scientists with Comrade Qian Xue-Lin as a representative as well as support from all walks of life. September 1981 to June 1982 was the third stage.

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This was the struggle stage. It began with the publication of the major points of Comrade Yu Guang-Yuan's speech in the "Wen Hui Bao." Some people labelled human psychic science research as "running counter to marxism," "Idealism," "Fuedal Sorcery," and "The Researchers are a Bunch of Idiots."

They believed that human psychic ability was "magic" or "trickery." In February of 1982 Yu Guang-Yuan made a report to the Academy of Science which was published in Toto in the "Peoples' Daily," along with a public overall rejection of human psychic Research. On the other hand, the China Human Sciences Preparatory Commission felt that human psychic capabilities were reality in a subjective existence, and that it should be researched. The commission requested the national science committees to divide up into two sides and conduct a scientific verification. Articles continued to be published in journals such as "Natural Science," "Exploring Nature," and "Human Psychic Ability Bulletin." Joint experiments were conducted by personnel from some of the major universities and scientific research units. Results of these reports were reported. They felt that the question of the existence of human psychic abilities was a question of practice. The results of the experiments were reliable, and can be reproduced. The psychic abilities of "Distinguishing Characters by Ear," "Teleportation,": "Psychic Writing," and "Breaking Through the Barrier of Space" exist objectively. Under the support of the leader from the National Defense Industries Commission, Comrade Zhang Zhen-Huan, the results of the experiments were reported to the Central Committee Propaganda Department, Party Schools, as well as the leaders of the Party Central. In April and June of 1982, documents were issued by the Central Committee Propaganda Department. These documents pointed out that this research could continue to be carried out, thus putting a stop to this argument. The fourth stage began in June of 1982. This is the stage of thorough research. In November of 1982, the Third Session of the Preparatory Commission was convened. Here plans were made for research work and exchange work. In April of 1983, the "Academic Symposium on the Human Body Functions" was convened in Kumming. In June of the same year an "Academic Discussion Conference on Quantum Physics and Human Science" was held in Beijing. In September of the same year the Fourth Preparatory Commission Meeting was convened in Huhehaote in Neimenggu, where more specific arrangements were made for each type of work. At present, we are trying to get a grasp on more thorogoing research, attempting to make some breakthroughs in our experiments.

Looking back over the achievements in research of human psychic functions over the past five years, Zhu Run-Long felt that they were:

I. Research:

1. The existence of these abilities
2. The latent universality and its inducibility
3. Multiplicity of its manifestations
4. Physiological changes in those with psychic abilities
5. Physical observation of strange phenomena of objects toward which the psychic energy is directed

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6. Initial probing of the observation of the mechanics
7. Relationship between human psychic functions and Qigong
8. Theoretical research on Comrade Qian Xue-Lin's theory of the human psychic state
9. Research into an even larger human-universe concept
10. Effect of human psychic functions on philosophy
11. Research into social implications of human psychic functions

II. Academic Exchanges: Having dedicated publications - "Research of the Human Psychic Functions," and "Latent Human Abilities." We have scheduled national and regional conferences for exchanges, and have attended some international academic exchanges.

III. Organization: We have a force of researchers, and we have begun to form a force of specialized researchers. Our leadership structure is beginning to take on dimensions.

When speaking of the present time, Comrade Zhu Rui-Long said that at first this research caught the attention of the leaders of the Party Central Committee. This amply reflects the superiority of the socialist system. Under the leadership of the party, research into the human psychic functions will surely flourish in its development nest, the support of the older generation of revolutionaries such as Zhang Zhen-Huan, Gao Zhi-Guo, Yang Chao, Die Chun-Rong, and Lyu Bing-Kui: And the concern and guidance of the older generation of scientists such as Qian Xue-Lin, Zhao Zhong-Yao, Bei Shi-Zhang, and Yang Long-Sheng allowed research work to continue to be more thoroughgoing. All of our troops have been tempered and tested. Research has continued to be more thoroughgoing. The level of understanding of the parents of psychic children has been raised, and they are willing to make sacrifices for the research of human science. However, there are also some detrimental aspects. In most units, this kind of research has not been incorporated into the national plan. There is a lack of funding. There is no way to assure the health of psychic children or to guarantee their promotion in school. We have not been able to gain social acceptance for the time, titles, promotions, and work of scientific researchers. These are problems which we will have to solve in the future.

Finally, Comrade Zhu Run-Long said that we are full of confidence for the future. We have to take full advantage of the situation, overcome obstacles, and create our own conditions, suit measures to local conditions, work diligently, and in the wave of the new technological revolution, make some contributions for the four modernizations.

Next, Comrade Zhou-Pu, managing director of the Sichuan Provincial Human Science Research Committee, gave a report on the work in Sichuan on research work on human psychic functions over the last five years. Comrade Zhou Meng-Pu's report points out that Sichuan province is not only the birthplace of human psychic functions but that it has always been the center for this kind of research. The support of the Sichuan provincial leaders for human psychic

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research has been consistent throughout. The broad masses of scientific and technical personnel were tireless in their efforts. They have made very pleasing progress in "Recognizing Chinese Characters by Ear," "Teleportation," "Relationships Between Qigong and Psychic Function," "Research in Human-Universe Concept," and "Research into the Mechanics." Comrade Zhou Meng-Pu stated that efforts would be redoubled in the future to do an even better job of human science research in Sichuan.

Amidst enthusiastic applause, Sichuan Provincial Political Commissar and Secretary Yang Chao-Tong gave a speech. He spoke first of the new technological revolution, then he switched his topic to human science. He believes that human science is: 1. A combination of biological science, life science, and human science - a new field of science. It is the finest of complex systems. 2. It is a composite science made up of natural science and social science. 3. It is a new science composed of electronics, systematic science, and human science. Therefore, we must move faster and conscientiously carry out research on human science. He said that gaining the knowledge that we have today was a developmental process.

Next, Comrade Yang Chao-Tong of what we should do in the future. He believes that: 1. The present foundation of human science research must be deepened and broadened. We must conscientiously analyze the present state of traditional Chinese medicine, Qigong, human psychic functions, and brain science. 2. Then we must find ways to make breakthroughs and continue to persist in our storming the fortification battle. We must combine electronics and human brain science. I especially emphasize the joint research of computers and the human brain. We must use computers to analyze human brain functions. We must absorb a large number of people who have studied electronics and use them in human science research. We must emphasize the circulation of talent. 3. We must pay a great deal of attention to inducing psychic functions. He believes that this inducing work is very important. That it is the primary guarantee for research and experimentation in the human psychic functions. He specifically proposed the adoption of the three following procedures - traditional induction, Qigong induction, and information induction. He also expounded on these three types of induction. To facilitate the development of induction work, he suggested adding attached middle schools to traditional Chinese medicine universities and colleges, and consciously accept a number of children with psychic abilities, cultivating them in depth. 4. From our present state of being partially out in the open, we must work toward becoming completely open. Make it become part of the (national) plan. He believes that it will take another three to five years for this to be completed nationally.

Comrade Yang Chao-Tong feels that the reason we have been moving slowly is because of the interference we have encountered. If we ignore human science research, then we are apt to fall behind in the wave of the new technological revolution. Comrade Yang Chao-Tong also emphasized solidarity. He hopes that all

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of our country's research strength can be forged into a single cable. Like the eight immortals crossing the sea, each showing his or her special prowess, but also with a single, common goal.

Comrade Yang Chao-Tong also suggested that the Sichuan Provincial Human Science Research Committee could publish a "Bulletin" and some briefs. He hopes that the Provincial Science Commission and the Science Association will support human science research work.

Finally, Comrade Yang Chao-Tong excited and inspired us when he said human science is a science which is an amalgamation of things old and new, Chinese and foreign. It is possible that the breakthrough will come in China. Therefore, there is a very bright future for this research. I want to congratulate in advance each and every one of you seated here for your even greater achievements which will bring glory to our Chinese Peoples Republic. The speech by Conrade Yang Chao-Tong stirred wave and wave of applause.

Also speaking at the meeting was the Deputy Chairman of the Provincial Science Committee, Zhang Ting-Yu; Advisor, Huang Liu; Provincial Science Association Chairman, Xie Li-Hui; Deputy of the Provincial Health Department, Ren Chang-Fang; Editor-in-Chief of the "Peoples Daily", Li Ban-Li; and Comrade Wu Wen-Wu who came here from Neimenggu at special request.

That afternoon, an academic reporting conference was held. Comrades from the Chengdu Telecommunications Engineering Institute, Sichuan University, and the Chengdu Institute of the Academy of Sciences gave individual briefing on their recent research. Beijing Delegate He Qing-Nian and Qian Xin-Sha also spoke. In addition to members of the Sichuan Provincial Human Sciences Research Committee, Comrades Gu Ying-Wu and Zhai Tian from Anhui; member of the Yunnan Provincial Science Association and Deputy Chief of the Yunnan Chinese Medicine College, Yang Xue-Ren. The "Sichuan Daily" reporter who was the first to report the human psychic function phenomenon, Zhang Nai-Ming, also attended the conference.

On the same day, commemorative activities were also held in Chongqing. More than 140 people attended meetings there. The meeting was presided over by Comrade Deng Er-Xin of the Chongqing University. Comrade Du Wen-Cheng, Deputy Chairman of the Chongqing Science Association spoke at the meeting. Reports were made by Comrades Zhin Shu-Ran of the China Human Science Research Commission (preparatory), Feng Bao-Wei of the Chongqing University, and Huang Xi-Ting of the Southwest Normal College. First to be discovered and reported in China, Tang Yu (he is now in middle school) and his father were taken to Chongqing to attend the meeting. Before the meeting concluded, Tang Yu and other psychic children were presented with momentoes and respects and appreciation was shown to their parents.

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Yongchuan special district where Tang Yu's home town is also held commemorative activities. Those attending discussed what had happened over the last five years. They unanimously stated that they would give their best personal efforts to continue human science research.

In Beijing, comrades Zhang Zhen-Bao, Qian Xue-Lin, Lyu Bing-Kui, and Professor Yang Long-Sheng, who have all along been supporting and concerned with this research, attended meetings. Comrade Chen Bai-Laing from Beijing University who had recently undergone surgery also came to attend the meeting. Comrade Wang Chu Who attended the first Human Psychic function Science Discussion Conference, as well as Comrades Liu Yi-Ming, Lin Shu-Huang, and Zhang Zong-Qi also were there. Also attending were comrades Chen Xin and Mei Lei who had attended the International Academic Conference hosted by Bridge University in England, indefatigable researchers Yang Jian-Hua, Liu Yi-Cheng, Xu Bin-Zhang, and Cao Jian from the Academy of Chinese Medicine System, as well as research workers from the Aerospace Medicine Engineering Institute, Beijing University, and Beijing Normal College. Furthermore, parents of psychic children who have supported this research from the beginning, Jiang Zi-Xun and Wang Wen-Hua, were also there. Jiang Yan, who was just an eight year old girl five years ago, also came. She was the first child in Beijing who was discovered to have the ability to "distinguish Chinese characters by ear following the "Sichuan Daily" publication of Tang Yu's psychic abilities. Accompanying her were Wang Qiang and Wang Wu, red faced children with sparkling eyes who thirst for knowledge. Comrade Zhang Zhen-Bao borrowed a Chinese idiom to describe the meeting - the virtuous are all assembled here, both young and old. If the "virtuous" may be described as those intellectuals who wish to make some contribution to the Chinese people, then this is an accurate description of the attitude of those attending.

Comrade Lin Shu-Huang, member of the Standing Committee for the China Human Science Research Preparatory Commission gave the opening address. Then Comrade Wang Chu gave a report on psychic testing. He reported on the results of psychic testing of two psychic children during last summer vacation and this spring vacation by himself together with Comrades Chen Bao-Liang, Liu Yi-Cheng, Yang Jian-Hua with the cooperation of Comrades Luo Cheng-Lie and Liu Gui-Lin of the Qufu Normal College in Shandong. Contents of the test were the ability to see something on the other side of a wall or in another building and the ability to make out messages. The procedures of the testing were very strict, the results were positive and repeatable under specific conditions. However, they feel they have to conduct another series of tests before they can make a judgment. They are planning to continue testing during summer vacation this year.

There was an atmosphere of cordiality and enthusiasm at the meeting. Comrade Chen Bao-Liang, member of the Standing Committee of the China Human Science Research Preparatory Commission enthusiastically stated that the reporting of Tang Yu's ability to "distinguish Chinese characters by ear" was a very important event. It drew the attention of China's scientific circles, and research was begun. Although we have had many difficulties and setbacks over the past five years, the correct policies of the Party Central and the State Council have

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allowed us to persist and filled us with confidence. I believe that in this research of ours, we are moving in the forefront of human knowledge. Recently, with the approval of the State Council, the State Science Commission published six policies. The first of these points out that: "Do not view new accomplishments created by contemporary mankind as heresay." A famous biologist gave encouragement to me and Comrade He Mu-Yan several times. He said, "You must keep on going." Many of the older instructors at Beijing University also support this work. Therefore, no matter how difficult things become, we will persist. Naturally, we must not be too impatient. It is going to be a long struggle.

All those attending were greatly interested in China Aerospace Medicine Engineering Institute's Comrade Song Kong-Zhi's briefing on experiments on "Obstacles to Breakthroughs in Space." Comrade Chen Xin, Standing Committee Member of the China Human Science Preparatory Commission, spoke next. He said that this work of ours has garnered the support of our leaders. Deputy Director Qian has given us much direction on scientific research methods and styles of work. Director Zhang Zhen-Bao and other leading comrades have paid a great deal of attention to this work. The major question at the present time is whether the phenomenon we are studying is actually real. Here, I can once again declare that the experiments we have conducted prove that these phenomenon are real. We conducted our own experiments repeating the work done by the comrades of the Beijing Normal College. Prior to the Second All-China Human Psychic Functions Science Symposium, Deputy Director Qian emphasized, "We must direct human psychic research so it is done in a scientific manner." We have done just this. If we hold another conference like this five years from now, I do believe there will be some great changes.

Professor Zhao Zhong-Yao spoke very happily. He said this work of ours is very important. On the other hand, it is very difficult. Being both important and difficult, it is of great significance. This research includes the human factor, which is different from the physical experiments of the past. This is a new kind of work. The first step is to verify its reliability. The second step is to clarify exactly what it is. For example, how is the information carried? A lot of time will have to be spent clarifying this. We must discover its laws to develop new knowledge. The first step has already been taken, and we are on the second step. Attention must be paid to researching its applicability. For example, its uses in medicine. Say there is something in the body. If we can see what it is, this is very useful. There are many other aspects which are worthwhile researching. Sadly, I am too old; otherwise, I would be taking part in this research. I come now to listen, and I am very happy.

Grey haired Professor Yang Long-Sheng said that he and Comrade Yu Guang-Yuan were classmates in school, and Professor Zhao Zhong-Yao was our teacher. I believe that if we can resolve this question of human psychic abilities, I believe that it will be even greater than the theory of relativity, and it would have even greater effects. It would mean many changes for mankind. Not only physical changes, but ideological and philosophical changes as well.

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Even though the time was approaching noon, everyone was still very attentive. Finally, Comrade Zhang Zhen-Bao offered the following thoughts on the situation at present and what should be done in the future. He said that we are a group of people struggling to ferment a new scientific revolution. We have laid a little foundation, but that foundation is not solid enough. We have accomplished the following: The first stage has been completed. This was the struggle with Comrade Yu Guang-Yuan. He lost. This is symbolized by the six policies which were announced at the All-China Scientific Work Conference and approved by the State Council. Within these six policies, it is said that: "In natural science and technical work do not raise opposition to spiritual pollution." Comrade Yu Guang-Yuanin, in the 1982 "Philosophy Yearbook," wrote a special article accusing human psychic research as being spiritual pollution, Comrade Yu Guang-Yuan did not abide by this stipulation, so his defeat was preordained. This was because he ran counter to the idealectics of materialism. We cannot compromise on questions of principle. We are standing on firm ground, because we have a basis of facts. It will be a long time before we know how to explain these facts. It will require painstaking efforts. There will be more struggles yet to come. We need not be afraid. We have fought to do this. Any new progress will depend on solid experimental work. We also need theoretical work. This is even more difficult. How many years did it take Newton and Einstein? Of course, we have Marxism, the thought of Mao Ze-Dong, and the superiority of the socialist system. We will advance more rapidly. We have already seen some results in our experiments. In the future, we need to do our research work very solidly. Also, we must collect a broad range of material. There is so much material that we have not collected. Exactly what is it that psychics can do? We do not understand nearly enough. There are lots of unsubstantiated stories that have to be conscientiously checked out. Also, is psychic ability in actuality a function of the brain? Is it purely a function of the brain? There are differing opinions on this and it should be thoroughly checked out. We are experimenting on people. This is very complicated. It is not like experimenting on physical objects. Therefore, material must be gathered very carefully. In investigation and research, we must have a division of labor. Each person must work on one specific area. He must not try to do the whole thing. At the same time we must recognize that there is a major role for the leaders, especially for the leaders at the higher level. In my position, I can only play a small part. I have to work for the leaders, let them see for themselves. I have to get financial support. There are quite a few people coming from foreign countries for exchanges. We have to look into this, see which ones we may conduct exchanges with, and which ones we may not.

That three hour conference was really a concentration of knowledge. The general feeling was one of solidity, depth, and solidarity. Moving forward toward one goal. This was expressed by Comrade Lin Shu-Huang just before the meeting ended when he said the message from this meeting was taken to the central meeting in Chengtu by delegates which went there. That was that we ernestly hope that we may form like a national chess board and expand our work in this newly opened field of knowledge with better leadership, better organization, and better planning.

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The Shanghai Municipal Human Science Committee convened a large scale academic reporting conference at the Shanghai Transportation University on March 3rd. Among those attending were members of the Shanghai Human Science Committee, and research workers from the universities and colleges and research units. Also attending were cadre from party and government agencies, parents of psychic children and people from all walks of life who are concerned with human science. More than 400 people attended in all.

The meeting was presided over by the responsible person of the Shanghai Human Science Committee, Comrade Zhu Yi-Hi. She said that the March 11, 1979, "Sichuan Daily" publication of Tang Yu's ability to "Recognize Chinese Characters by Ear" aroused widespread attention. In order to explore the secrets of the human psychic functions, human science research work in China has gradually developed within certain limits. This meeting we are holding in Shanghai today is in the spirit of the Fourth Preparatory Committee Meeting for the China Human Science Commission. This is a branch meeting. The main meeting is in Chengdu, Sichuan. Chairman He Zong-Yu of the China Human Sciences Commission (preparatory) went back over the last five years of human science research in China. He said that over the last five years human science research has travelled over a rough and bumpy road. Because the existence of human psychic functions is an objective fact, people have gradually paid more attention to it. Most of all has been China's famous old professor Qian Xue-Lin, and leader of China Defense Science Industries Commission, Zhang Zhen-Huan who have given us their support. Researcher workers from colleges and universities all over China and workers from scientific research units continued to carry out research. Parents and teachers of psychic children actively cooperated. Over the past five years, we have already had a number of achievements.

She said that these five years can be broken down into four stages. The first stage was a discovery stage - the half year from March to August of 1979. On March 11, 1979, the "Sichuan Daily" published an article on the child from Dazu County in Sichuan, one Tang Yu who could distinguish Chinese characters by ear. After this was verified and reported, Secretary of the Sichuan Provincial Party Committee, Comrade Yang Chao, personally carried out some tests on Tang Yu. Thereafter, children with similar abilities were discovered in various parts of China. Because these things were so contrary to ordinary knowledge, "Peoples Daily" and some other people rose up in opposition and refuted it. The second stage was the development stage. It lasted about two years, from September 1979 to September 1981. In July of 1979, representatives from the "Natural Science" magazine went to Beijing to attend a meeting on Qigong scientific research. At the meeting, he heard that several children with psychic abilities had been discovered in Beijing. Together with some science workers who had attended the meeting, they tested these children. They repeatedly carried out many experiments with two of these children. They verified the fact that these psychic abilities actually existed. When they returned, they published several relevant articles about this in the September issue of "Natural Science" and in following issues, demonstrating the reality of these abilities. This attracted even more

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scientific workers interested in this work and the interest of people from all walks of life. All at once newspapers, magazines, movies and television were all reporting on this. Psychic children continued to be found. Comrade Qian Xue-Lin visited the editorial department of the "Natural Science" magazine. He gave them his support in this work. Following the suggestion of old Qian, the China Human Science Commission Preparatory Committee was established. The third stage was a stage of controversy. It lasted from September 1981 to June of 1982, about six months. Because of several not too accurate reports at that time, a social controversy was aroused. Comrades with opposing viewpoints believed that psychic abilities was trickery, magic, and ran counter to Marxism. On Septemver 26, the "Wen Hui Pao" published a speech by Comrade Yu Guang-Yuan. Following this, a full text of Yu Guang-Yuan's speech was published in "Knowledge is Strength." In the face of this, the China Human Science Commission convened its second preparatory meeting. They unanimously believed that they should respect the truth, and that the research work should continue. With the support of the leader of the National Defense Science Industries Commission, Comrade Zhangzhen-Huan, psychic children gave demonstrations in the central propaganda department, party schools, and for comrades Ye Jian-Ying and Fang Li. Scientific research personnel from universities and colleges all over China and from more than twenty units from science research agencies carried out joint testing of psychic children from all over China. And once again they proved that this ability actually exists. In June of 1982, following all the efforts described above, the central propaganda department issued a document that pointed out that this kind of research work could continue. This brought an end to the controversy. The fourth stage is the present stage of going even deeper. From the last half of 1982 until today, it has been more than a year. Looking back over this journey, we can see the crooked path that we travelled. Through difficulties and hard work, we gained the support of the leaders, and that is how we are where we are today.

As for what we have reaped in the past five years, Comrade He Zong-Yu said that we have had an abundant harvest over the past five years. 1. In scientific experiments we have demonstrated the reality of the human psychic function, as well as its universality, inducibility, and multiplicity; changes in physiological phenomenon of EEG, blood flow, temperature of main and collaterial channels and accupuncture points, and the (Chinese medicine) pulse condition; changes in the physical phenomenon of light, electricity, magnetism, and radioactivity. With various types of testing, a valuable amount of data has been accumulated on all of these. 2. On the theoretical aspect, Professor Qian Xue-Lin has proposed the theory of "The Human Functional State." The proposal of this theory has summarized all of the phenomena we have seen, and it draws a clear line between all sorts of mystics and agnostics. It has laid a foundation for our research work. 3. Organizationally, we have already formed our research forces, and our leadership structure has already reached certain dimensions.

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As for the work in the future, Comrade He Zong-Yu said that there is a future of development for this research work. The leaders are paying a lot of attention to it. Everything depends on our doing sure and steady work. Even if there are great difficulties in our work, ideologically we should be confident of early results.

Following the conclusion of comrades Ho Zong-Yu's speech, there were academic exchanges. Professor Zhou Ying-Qi of the Shanghai Aquatic Products College and Professor Zhang Ming of the Shanghai Physical Education College represented the Shanghai Institutes of Higher Learning Joint Research Group in giving reports on "The Optics Phenomenon of the Human Psychic Function" and "Training to Induce Psychic Functions in Adults (college students)." Comrade Chen Bi-Tong represented the Shanghai team for using Qigong to prevent and cure nearsightedness and gave a report on "The Effectiveness of Using Qigong to Prevent and Cure Nearsightedness."

Finally, Comrade Shu Wen, advisor to the Shanghai Higher Education Bureau, gave an address. He said that after hearing the previous reports, he was full of exceitement. He said he hopes that we will be able to persevere in this kind of research work, and that we will keep on having success. He said that there will always be differences of opinions on each new thing when it first comes out. There is nothing strange about this. We must believe in the reality of its objective existence, but we must also allow others to express their doubts until we have clarified just exactly what it is. These doubts may be used as an incentive for our work. Of course we are opposed to those people who come down with a big stick, put labels on us, or are subjective and preemptory. He pointed out that we should not play down our own personal achievements, but neither should we be too overboard in our ideas on things that have not yet been verified. This is the only way to guarantee the smooth progress of our research efforts.

After the meeting, a video of research on the human psychic functions was shown at the audiovisual classroom. More than 400 attenders excitedly watched the video on Chinese and foreign research.

XINJIANG - The snow has melted and the spring returns. In the southern part of the country, there are nice balmy spring days. In China's western frontier city, Wulumuqi, spring is just now approaching. On March 12, 40 XINJIANG provincial human science researchers held a meeting at the Xinjiang Military Region General Hospital. Deputy Secretary of the party cell of the Autonomous Region Science Association, Comrade Yang Yong-Qing, presided. She recalled the journey of Xinjiang's progress in human science. She pointed out that the present situation is excellent. She called on everyone to work hard and press human science research work in Xinjiang to a new stage. Comrade Liu Xing of the Xinjiang Military Region General Hospital passed on the spirit of the Fourth Plenary Session of the Preparatory Committee for the China Human Science Commission.

Comrade Fang Jie, Deputy Group Chief of the Preparatory Group for the Xinjiang Human Science Committee reported on Qigong research over the past several years. Also speaking at the conference was Comrade Wang Qun, Deputy Group Chief

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of the Qigong Studies Group; Huo Shu-Hua, Secretary General of the Committee for Combined Research in Chinese and Western Medicine; Professor Wang Wu-Ji, Director of the Psychology Department of the Xinjiang Medical Institute; Associate Professor Guo Tong of the Xinjiang Medical Institute; and Comrade Cui Zhi-Qiang of the Party Branch of the Xinjiang Science Association.

FUJIAN - On the morning of 11 March, a meeting was held at the Fuzhou West Lake Hotel by the Fujian Provincial Qigong Research Committee under the auspices of the Fujian Provincial Science Commission. Attending the meeting at special request was third year middle school student Huang (translators note: complete name omitted purposely in original text) who gave a demonstration of psychic abilities. Among those attending these commemorative activities were cadre, specialists, teachers, and research workers from more than 20 units as well as provincial and municipal departments and bureaus including the Provincial Old Cadre Department Work Committee, the Provincial Geriatrics Association, the Provincial Science Association, the Provincial Electronics Association, the Provincial Society for Computer Applications, the Provincial Psychological Society, the Provincial Physics Society, the Provincial Genetics Society, the Provincial Public Health Department, the Provincial Medical Society, the Provincial Research Institute for Chinese Medicine and Herbs, the Fujian Medical College, the Fujian Chinese Medical College, the "Fujian Daily" News Agency, the Provincial Television Station, the Provincial Peoples Broadcasting Station, and the Provincial Peoples Publishing House. Huang successfully recognized Chinese characters by ear, as well as psychic sight and long distance perception, convinced everyone in the audience which responded repeatedly with enthusiastic applause.

ZHEJIANG - A symposium was held in Hangzhou Municipality. The delegates were instructors and research personnel from the Zhejiang University, Hangzhou University, Zhejiang Commercial College, Zhejiang Industrial College, and the Hangzhou Meteorlogical Institute.

Professor Dong Tai-He, member of the China Human Science Commission (preparatory) and member of the faculty of the Zhejiang University Optical Instruments Department, reviewed the human science research work over the past five years. Qian Jiang-Hu and Zeng Shu-Shi, who are parents of psychic children, represented parents of psychic children and spoke on their behalf. They expressed their indignation at people who slandered them as "frauds." They promised to support resolutely human psychic research in the future, just as they have done in the past, and to work hard for China's four modernizations. At the meeting, five psychic children gave demonstrations on "recognizing Chinese characters by ear," reading a closed book, and teleportation - pulling out a watch. All were successful. Those attending the meeting expressed their hearty congratulations, and held a heated discussion on these phenomena.

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SHAANXI - An assembly was held at the second attached hospital of the Xian Medical College on March 11. Among those attending were Xian Meng-Xun, director of the second attached hospital of the Xian Medical College, as well as comrades from the Xian Telecommunications College, Shaanxi Normal University, and the Xian Transportation University. Presiding was Comrade Wang Xing-Zhong, member of the China Human Science Commission (preparatory). The comrades attending reviewed the history of frustrations over the first five years. They unanimously expressed that no matter how great the difficulties, they have decided that they will continue on with research in the human psychic functions to create new and better work conditions. Comrades attending the meeting suggested that in addition to doing a good job with "human paranormal capabilities", we should strive to make further progress in popularizing and reporting our work, so as to facilitate the exchanges between various areas.

GUANDONG - On the morning of March 11, a meeting was convened at the Guangzhou Medical College. The meeting was attended by specialists from some of the Guangdong provincial scientific units, medical colleges, and institutes of higher learning, as well as some Qigong instructors. Shi Tan, former Vice President of the Southwest Industrial College, and Professors Deng Tie-Zhu and Song Da-Ren of the Guangzhou College of Chinese Medicine attended by invitation. Conrade Liu Ru-Chen, member of the China Human Science Commission (preparatory), presided. Comrade Li Zi-Quan of the Guangzhou College of Chinese Medicine gave an overview of human science research in China.

At the meeting, some people suggested the establishment of a preparatory committee for the establishment of a Guangzhou human science committee. This support received the enthusiastic support of all those attending. After a heated discussion, Comrade Li Ze-Quan of the Guangzhou College of Chinese Medicine was nominated to be group chief of the group which would include doctors, reporters, and cadre among its seven members. They would be responsible for the preparatory affairs for establishing a human science research committee.

SHANXI, TAIYUAN - on 10 March, the Taiyuan Municipal Human Science Research Committee convened a symposium at the Shanxi University. More than 20 people attended.

Associate Professor Sun Meng-Jia, of the Physics Department of Shanxi University, presided. He gave a briefing on the exploration of the human psychic function in Shanxi. Comrade Kui Shou-Zhang, Director of the Taiyuan Municipal Human Science Research Committee, described the Fourth Plenary Session of the Preparatory Committee for the China Human Science Research Commission. Teacher Quyang Jiang, responsible person for the Shanxi Provincial Thought Science Research Committee, also gave an address at the meeting. During the discussion, everyone had some good suggestions concerning human psychic function research. At the same time they told about using Qigong to build up the body and to cure diseases. All those attending resolved to persist in the research of human psychic functions, and to make what contributions they could to China.

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ANHUI, WUHU - On 11 March the Anhui University Human Psychic Functions Research Group held a meeting at the Anhui Normal University. Associate Professors Qian Xiao-Hu and Chen Jing-Yu and more than 500 teachers, students, and workers from the Anhui Normal University attended. In addition, Doctor Xu Kui-Wen of the Anhui Municipal Public Health Anti-Epidemic Station; Wang Cong-He of the Anhui Municipal Meteorlogical Machinery Factory; and psychic children and their parents also attended. Wu Chun-Hua of the Anhui Provincial Educational Science Research Institute and other comrades sent congratulatory telegrams. Comrade Xia Xu-Quan presided. Comrade Xu Xing-Fang represented the research group in reporting "Review and Outlook." Psychic children carried out experiments on character recognition, choosing shapes and colors, and making flowers bloom. During the afternoon, a small scale discussion meeting was held. They thoroughly discussed inducing psychic functions, exploring the mechanics, expanding the research organization and further developments in research.

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BREAKING THROUGH THE OBSTACLES OF SPACE FOR PSYCHIC WRITING AND SEAL AFFIXING

By: He Qin-Nian (Beijing Municipal Chinese Medicine Research Institute)

In the "Joint Experiment Report on the Reality of Human Psychic Functions" there were records of tests carried out on "Z"'s ability to do "psychic writing." The author of this article took part in making up the samples. The test at that time was to take a blank sheet of paper which the tester would sign, roll it up into a tube around a ball point pen, and fold back both ends. This would be placed on the table in front of the person being tested with three people watching at the same time. "Z" was only allowed to pick up the tube and smell it. Then he had to put it back on the desk. He was not allowed to open the tube. Then "Z" was given a fountain pen and another blank sheet of paper. After "Z" had written on the second sheet of paper and stated that he had written the same thing on the piece of paper rolled up around the ball point pen, the observers opened the rolled paper. It was discovered that what "Z" had written on the second sheet of paper with a fountain pen was also written of the signed sheet of paper in ball point pen. The style of the characters was also very similar. To do further testing to determine if "Z"'s psychic writing could break through the barriers of space, this experiment used a sealed envelope. The results of this test are recorded below.

Methods:

"Z" sat in front of a desk, observer Wang Pin-Shan (Director of the Acupuncture Department of the Liaoning College of Chinese Medicine) sat to the front and left of "Z". The other three observers Yu Shu-Zhuang (Deputy Director of the Acupuncture Department of the Beijing College of Chinese Medicine), Yan Jiang-Zhneg (Researcher of the China Academy of Science Atmospheric Physics Research Institute), and He Qing-Nian sat around and behind "Z". See Diagram 1.

In order to make a comparison between a sealed test and an unsealed test, a sheet of lined stationery was folded three times (with the lined side to the outside) and placed in front of "Z" on the desk. Both sides of the paper were checked to make sure nothing had been written on them. "Z" was given a ball point pen and another sheet of paper. On the other sheet of paper, "Z" wrote in cursive script. The present time was 4:30 in the afternoon of January 22, 1983.

What "Z" wrote was "How are you? Thank you teacher." He also signed his name. At this time observer Wang Pin-Shan opened up the sheet of folded stationery in front of "Z". On the lined side of the paper he saw "How are you? Thank you teacher" written in ball point pen. "Z"'s signature was also there. The penmanship of the two were similar. The back of the paper was checked once more. It was blank. After He Qing-Nian and Yu Shu-Zhuang repeated the experiment, another sheet of lined paper was folded and placed into a manilla envelope. On the face of the envelope was printed "Beijing Natural Diagnostics Research Committee" in red

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letters. After the paper was placed in the envelope, He Qing-Nian used glue to seal the envelope. On the spur of the moment he also took out his personal ivory stamp and affixed his stamp along the horizontal seam of the envelope. After this was verified by the other observers, the envelope was placed on the desk in front of "Z". Being watched all the time, "Z" picked up a ball point pen and on the front of the envelope wrote "How are you? Thank you teacher." Then he took He Qing-Nian's stamp and stamped the back of the envelope forcefully several times. The location of these stamps is shown in Diagram 2. When this was completed, "Z" waited a little while, and then handed the envelope to the observers. The time was 5:15.

Diagram 1

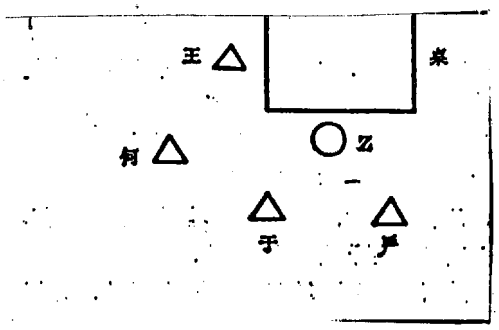
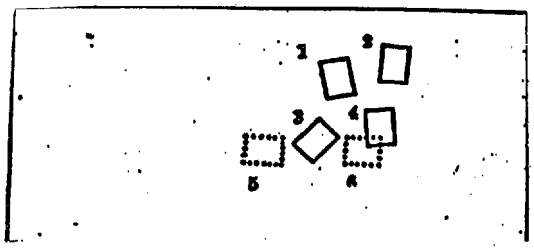


Diagram 2



Stamps 1, 2, 3, and 4 were on the face of the envelope (solid lines) and stamps 5 and 6 were on the paper inside the envelope (dotted lines).

Results:

The observers inspected the envelope, and verified that the envelope had not been tampered with. Then the envelope was slit open across the face along the middle line. The paper was taken out, and it was discovered that on the paper was written "How are you? Thanks, teacher." There were also two stamps on the bottom. (See Diagram 3). On the back of the paper were still the words "Z" had written earlier "How are you? Thank you teacher", as well as his signature, thus proving that it was the same sheet of paper that had originally been placed in the envelope so no switch had taken place. The side of the paper with lines showed two stamp markings (both were the marks of the ivory stamp).

By comparing the handwriting it can be seen that the characters on what had

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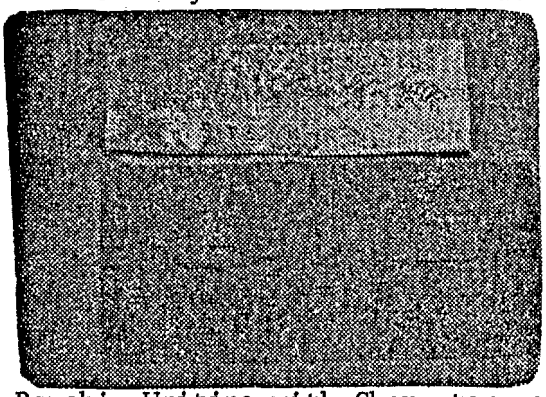
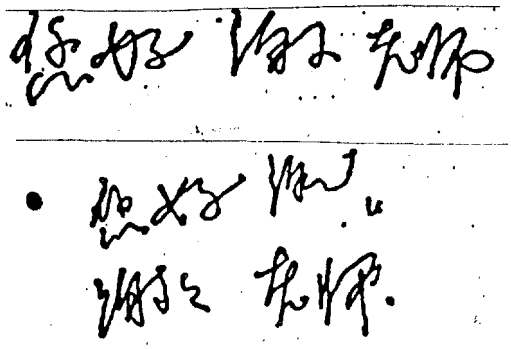
been the blank side of the paper in the sealed envelope are very similar to the characters "Z" directly wrote with the ball point pen. They are both "Z"'s handwriting. Checking the stamp imprint on the stationery, the size and shape is exactly the same as those on the outside ot the envelope. The location of the stamp markings on the stationery are not the same as those on the envelope. (See Diagram 2).

Diagram 4a



Comparison of Psychic Writing with Characters on the Stationery (top) and those Written on the Envelope (bottom) for Comparison.

Diagram 4b



Enlargement of Characters on the Stationery (top) and those written on the Envelope (bottom) for Comparison.

The entire experiment lasted less than one hour. None of the observers ever left the area. "Z", the person being tested, remained seated in his original position while performing the psychic writing. The entire desk was within the observers' field of vision. None of the four observers noticed "Z" doing anything suspicious. This was the third time this experiment was carried out. The former two occasions had similar results.

Discussion:

The results of the experiment shows: Even using a sealed envelope, "Z" can use psychic writing to write on paper sealed in an envelope, as well as marking a stamp the same way. This experiment suggests that it be worth while investigating whether or not psychic writing may take place outside of normal space and time.

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In testing "Z"'s ability to overcome the obstacles of space, we repeatedly used the sealed envelope test for observation. We discovered that "Z" could extract the entire sheet of stationery from the sealed envelope with the simplest of movements while he was being directly observed. For example, one time the author of this article took a meeting notice, folded it twice, placed it in a manilla envelope, and used glue to seal the envelope. Associate professor Dai Ru-Fu of the Haerbin Industrial University and two other people were present when the envelope was sealed. They checked that the envelope was well sealed. Then the envelope was handed to "Z". "Z" used the thumb and forefinger of each hand to grasp the two ends of the envelope. He held the envelope up over his head and into the light from a window. The light was very good from the observers' standpoint. We could directly observe the slightest move made by "Z". Because the light was able to slightly penetrate the envelope, we were able to see the outline of the paper inside the envelope very clearly. It was at this time that "Z" said, "Do you see the paper moving?" All three observers saw the paper in the sealed envelope slowly move upwards. At this time we watched "Z"'s fingers holding the envelope very closely, and they did not move at all. When the paper had moved up (against gravity) all the way to the top of the envelope, "Z" pulled his hands apart and all of a sudden the paper came out. (His left hand was still clutching the envelope and his right hand was holding the paper.) We immediately inspected the condition of the envelope, and it had not been altered in any way. By holding the envelope up into the it could be seen that the paper was gone. Upon inspection, the paper that "Z" was holding in his right hand was truly the same meeting notice that had been sealed in the envelope. In order to observe the reverse process (placing a paper into a sealed envelope) Dang Qun, a researcher from The Academy of Science Biophysics Research Institute sealed a manilla envelope and handed it to "Z". With observers to his front, back, left, and right, "Z" picked up the envelope in his left hand and picked up a color photograph (one of a kind) in his right hand. Then he lightly pressed it against the bottom of the envelope. He squeezed several times with his fingers, and in a few seconds the picture disappeared. Upon inspection, the seal of the envelope had not been broken. The envelope was cut open and the one of a kind color photograph was inside. During the entire process "Z"'s movements were very simple. From the time the envelope was handed to "Z", it never left the observer's field of vision. The entire process (from the time "Z" took the envelope, picked up the picture, until the picture was inside the envelope) was no more than a few minutes, eliminating the possibility of opening and resealing the envelope, so we can only surmise that "Z" used psychic powers to move the picture inside the sealed envelope. This kind of perceptual knowledge from direct observation, after repeating many times, forced the observers to consider: the envelope sealed in 3-dimensional space was no hindrance to "Z"'s psychic abilities. "Z" can use these psychic abilities to overcome obstacles of space to quickly extract a piece of paper from a sealed envelope, or to reverse the process to place something into a sealed envelope, or to cause writing on a blank piece of paper in a sealed envelope. During the process of these experiments, there was a speeding up of "Z"'s pulse rate, and his face became very red. This indicates that there was an increased expenditure of body energy. Just exactly is the inherent relation-

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ship between this expenditure of energy and the manifestation of psychic powers. At present, very little is understood about this. After the psychic ability experiments described above were finished, "Z" was not especially tired. He talked and laughed easily. It may be supposed that the energy expended by psychic functions is not too great for the human body. Generally, it seems to be relatively small. Normally, "Z" cannot complete psychic tests at will. He sometimes has to wait several hours or longer to successfully perform an experiment that only takes a few minutes. This shows that certain conditions are necessary to move from the normal state to the psychic state. Among these conditions, whether or not the person being tested is willing to do it. This kind of subjective will is one of the foremost conditions. If the person being tested is subjectively unwilling, no psychic abilities will be manifested. However, if the person being tested is subjectively willing, after a period of preparation, a psychic state often appears. This point illustrates that the subjective will (cerebral activities) is a crucial link in the appearance of the psychic state (but not the only link). Researchers from the China Aerospace Medicine Research Institute have used an EEG to record changes in the brain waves of psychic children while using psychic powers to cause objects to move. There were clear and definite changes. This kind of change is similar to the change when a Qigong master goes into a Qigong functional state. This shows that there is a definite pattern. It is not completely random. At present we know very little about the pattern of going from a normal state to a psychic state. The experiment of breaking through the space barriers to conduct psychic writing illustrates that once a psychic state is achieved, it seems the psychic is not restricted by normal 3-dimensional space. This is something that should be researched.

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LN734-85

AN EXPERIMENT ON USING PSYCHIC POWERS TO BREAK NEEDLES AND MAKING THEM WHOLE AGAIN

By: Lin Shu-Lu (Beijing Normal College)
Liu Mo-Sheng (Beijing Iron and Steel Research Institute)

There have already been several research reports on experiments on using psychic powers to bend iron wire and break wooden sticks and making them whole again.[1] This article reports the results of an experiment conducted on using psychic powers to break needles and making them whole again in April of 1981.

Design:

In order to eliminate any false appearance, and to guarantee the strictness of the experiment, the experiment was designed to satisfy the following conditions:

1. The test object (including the test object and the sealed container) must have several unique characteristics.

2. The container is sealed in an irreversable manner.

3. The experiment is closely monitored by more than one person.

Making the Test Objects:

11 Test Objects.

We selected at random a steel sewing needle of about 1mm diameter. We used callipers to measure its total length 1. Then we broke the needle into two parts (See diagram 1). We then measured the lengths L_1 and L_2. The person conducting the experiment kept L_2, and L_1 was used as the test object. After it was psychicly broken, a magnifying glass was used to match up the break between L_1 and L_2, and the length was check to make sure it was the same needle.

The Experiment:

1. Chart 1 Outlines the Experiment.

CHART ONE

Time	Testee	Results	Investigators Present
81/4/26	Xizo-Jun	Psychic breaking of needle.	Lin Shu-Huang, Yan Fu-Zhen, Hui Gui, Wang Su Zhen
8/4/28	Xiao-Jun	Psychic breaking of needle.	Lin Shu-Huang, Hui Gui
8/4/27	Xiao-Jun	Psychic reforming of broken needle.	Lin Shu-Huang, Yan Fu-Zhen, Wang Su-Zhen, Hui Gui

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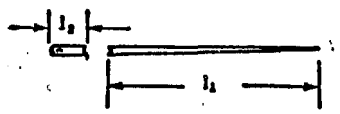
Diagram 1



Example of Typical Experiment:

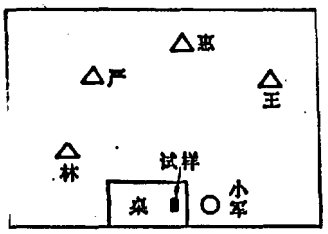
Time: 3:00 to 5:45 p.m. April 26, 1981.
Location: A Xian Municipal Office
Testee: Xiao-Jun
People Attending: Lin Shu-Huang, Yan Fu-Zhen, Hui Gui, Wang Su-Zhen

Test Object:

1. Test Object: A number 1 steel needle, L_1=39.40mm, L_2=3.90mm.

2. The sealed container was a number 1 match box, with an individual distinguishing mark on it.

Diagram 2:



People were arranged as in Diagram 2. The person being tested could touch the test object, but he could not leave the area or the sight of the monitors.

Results:

The L_1 portion of the number 1 needle was broken psychicly.

Reliability:

1. The person being tested was being closely monitored at all times during the course of the experiment.
2. Those administering the test checked before and after the experiment to make sure that the wrapping and the marking of the sealed container was intact.
3. The persons conducting the experiment opened the sealed container: the L_1

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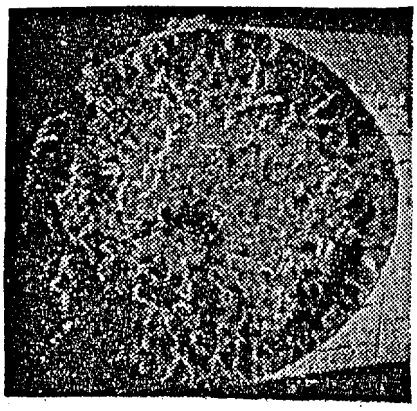
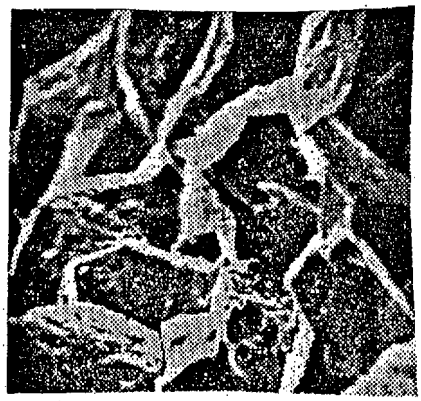
portion of the needle had been broken. After checking the break seam and measuring the length it was ascertained that the needle was the original one.

Electron Microscope Analysis of Broken and Reformed Needles:

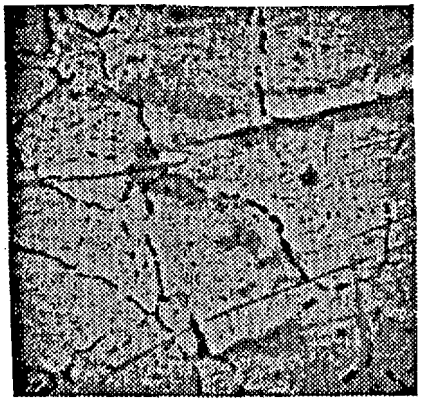
1. Analysis of the break produced through psychic powers.
In May of 1981 we used an electron scanning microscope to analyze the break in the needle broken with psychic powers.



(1)



(2)



(3)

Picture 1 shows the broken end of a number 4 needle magnified 50 times.
Picture 2 shows the same broken end magnified 1,000 times. Results of the analysis shows that that test object was pulled apart and not bent until broken. This result confirms the reality of breaking needles with psychic powers from yet another aspect.

2. Analysis of the seam following psychic reforming.
In May of 1981 we used an electron scan microscope to analyze the seam of a

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needle that had been reformed with psychic powers. Picture 3 shows such a seam magnified 1,000 times. The results show that there is only the normal seam lines, and no sign of any welding. This is almost impossible to do using common methods.

We feel the ability to break and reform needles is a psychic ability which objectively exists, and that further research into this ability especially into the process of the super-precision reforming, could have major theoretical and practical implications.

I want to thank Yan Fu-Zhen, Hui Gui, and Wang Su-Zhen for their part in the experiment.

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LN734-85

ANALYSIS OF TESTS ON THE TRANSMISSION OF SENSATIONS THROUGH CHANNELS IN 25 PSYCHIC CHILDREN

By: Li Guan-Jun, Li Jing, Zhao Guo-Xin, and Huang Gu. (Changchun School of Chinese Medicine)

In our process of testing child psychic Liu (X), we made the initial discovery that in his recognition of characters he was using transmission of sensations through channels, and sending it to the brain. This is how he is able to reecognize characters. To demonstrate this discovery, we tested 25 other child psychics, and the results of our observation follows:

TESTING METHODS:

PERSONS TESTED: This was a group of 25 psychic children. After repeated tests, all showed relatively strong psychic powers. The group consisted of 3 boys and 22 girls. The oldest was 15 years old and the youngest was 7. With the exception of one preschoool youngster, all were middle school or elementary school students. The majority were in the third or fourth year of elementary school. They were of normal intelligence, and their marks above average.

DATE OF TEST: From April to July of 1981.

LOCATION OF TESTS: At various times in Hailong and Huadian counties of Jilin municipality, Qiqihaerh municipality, Fulaerjibeiman Steel Mill, and Tongliao municipality, Ganqika Huolinho Animal Husbandry Farm in Neimenggu. Room temperature was 15.5 to 27.5 degrees centigrade.

PARTS TESTED: The testing was done along the channels, with the test card placed on the left "laogong" accupoint (wrist).

TESTING PROCEDURE: Prior to testing someone took rectangular cards 5.5 X 6.5 cm and used a fountain pen, brush, or ball point pen to write red, blue, or black "test card" horizontally or vertically on the cards. The cards were then stacked and placed ina rectangular envelope in ready for use. Prior to the experiment, each of the categories to be tested was measured and recorded. During the test, one of the test cards was drawn at random from the envelope using the "double blind" method (neither tester nor person being tested knows what is on the card). The card was placed on the "laogong" accupoint and the feelings and reactions of the person being tested were recorded on a tape recorder. After recognition, each of the categories being observed was measured and recorded. Also, the person being tested ws asked to write out whether he saw the card as being red, blue or black and whether it was written horizontally or vertically.

On those whose abilities were stronger, and recognized the cards faster (the average time was ten minutes) we placed an air bag on the upper left arm to conduct a channel blockage test. During the blockage, the blood pressure indicator was stabilized at the pressure of the systolic pulse. The time of blockage used the time required for recognition as the standard.

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CATEGORIES OBSERVED:

1. Skin Temperatures: A Shanghai transistor body thermometer was used to measure the temperature of the various accupoints along the heart channel before and after recognition.

2. Current Along the Channel: We used a channel electricity measuring device produced by the Beijing Aerospace College to measure the current at the various accupoints before placing the test card, and after recognition. These values were recorded for comparison.

3. Blood Pressure: We used a metered Sphygmomanometer to measure changes in the blood pressure from the time of placing the test card and after recognition. These values were recorded for comparison.

4. Pulse Rate: We placed a stethoscope on the chest outside the ventricles and measured the differences in pulse rates before placing the test card and after recognition. These values were recorded for comparison.

5. Blood Flow Graph: We used a blood flow charting instrument produced in Jilin with the standard resistance set at 0.1 ohm. The outgoing signal was patched up to a domestically produced Shanghai electrocardiograph. Two silver plated brass plates were used to measure both the blood flow of the brain and that of the arm. The plate for the arm was placed outside the "neiguan" and the "kongzui" accupoints, and that for the brain was placed on the forehead and the protrubance behind the ear. Before placing these plates, the skin was cleansed with alcohol and a cotton swab, and then rinsed with a biological salt solution. Electrocardiograms were taken both before placing the test card and after recognition. These were analyzed for differences.

RESULTS OF THE EXPERIMENT:

1. Transmission of Sensation: During the course of the experiment, the psychic children described their personal feelings as: although there were some differences because of the length of time it took to recognize the cards, the common feeling was one of a tingling or heat in the hand which followed up the inside of the arm past the elbow, armpit, shoulder, neck and head. Black dots or flashing lights (a number of flashes) were seen before the eyes. Then an unclear picture of the card or characters was seen, which gradually became clear and the color recognizable. After recognition, most of the children felt dizzy, as if the head were swelling, headachy, or exhausted. A few of the children did not have any sensations.

2. Skin Temperature: Of the 136 skin temperatures taken in the experiment, 89 or 66.44% rose and only 24 or 17.65% decreased. Also, temperature increases of the heart channel increased most obviously. See Table 1 for details. The average increase in skin temperature for the "laogong" accupoint was 1.78 degrees sentigrade; for the "neiguan" (elbow) accupoint it was 1.18 degrees; the "quze" (armpit) acupoint was 0.72 degrees; the "jiquan" (shoulder) was 0.55 degrees; the "dazhui" (neck) accupoint was 0.74 degrees; and the "Taiyang" (temple) accupoint was 0.52 degrees. Statistically, the skin temperature differentials of the "laogong", "neiguan", and "dazhui" points were very obvious ($P<0.01$); for the "quze" accupoint skin temperature differntial it was ($P<0.05$).

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TABLE 1: ACCUPOINT SKIN TEMPERATURE CHANGES

	①认字后皮温无变化例数	② 认字后皮温上升例数				③认字后皮温下降例数		④ 合计
		0.5~1.0℃	1.1~2.0℃	2.1~4.0℃	4.1℃↑	0.5~1.0℃	1.1~2.5℃	
⑤劳宫	3	3	6	8	2	1	2	25
⑥内关	2	8	3	4	2	4	2	25
⑦曲泽	4	11	4	3		1	2	25
⑧极泉	1	5	1	1		3		11
⑨大椎	8	7	5	2		3		25
⑩太阳	5	10	1	3		5	1	25
⑪合计	23 16.91%	44 32.35%	20 14.71%	21 15.44%	4 2.9%	17 12.5%	7 5.14%	136 100%

KEY:

1. No Change in Skin Temperature (Occurrences)
2. Skin Temperature Increase After Recognition (Occurrences)
3. After Recognition Decrease in Skin Temperature (Occurrences)
4. Total
5. "Laogong"
6. "Neiguan"
7. "Quze" (armpit)
8. "Jiquan" (shoulder)
9. "Dazhui" (neck)
10. "Taiyang" (temple)
11.

3. Channel Current: Of the 136 different current measurements, the current increased 82 times, of 60.29%. The current decreased 41 times, of 30.15%. Also, the heart channels showed the most obvious increase in current. See Table 2 for details. The channel current of the "laogong" accupoint showed and average increase in current of 5.48 milliamps. The "neiguan" showed an average increase of current of 0.76 milliamps; the "quze" was 1.23 milliamps; the "jiquan" was 1.82 milliamps; the "dazhui" was 2.4 milliamps; and the "taiyang" was 2.4 milliamps. Statistically, the "laogong" accupoint had an extremely obvious difference in channel current before and after recognition ($P<0.001$). Although the others had an increase in current, they were not statistically significant.

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TABLE 2: ACCUPOINT CHANGES IN CHANNEL CURRENT

	①认字后经电无变化例数	②认字后经电上升例数				③认字后经电下降例数		④合计
		1~5μA	6~10μA	11~15μA	11~20μA	1~5μA	1~10μA	
⑤劳宫	3	8	7	2	1	3	1	25
⑥内关	1	14	3			3	4	25
⑦曲泽	3	13	3			4	2	25
⑧极泉	1	3	1			6		11
⑨大椎	3	8	5			8	1	25
⑩太阳	2	10	4			9		25
⑪合计	13	56	23	2	1	33	8	136
%	9.5	41.18	16.91	1.47	0.74	24.26	5.88	100

KEY:

1. No Change in Channel Current (Occurrences)
2. Channel Current Increase After Recognition (Occurrences)
3. After Recognition Decrease in Channel Current (Occurrences)
4. Total
5. "Laogong"
6. "Neiguan"
7. "Quze" (armpit)
8. "Jiquan" (shoulder)
9. "Dazhui" (neck)
10. "Taiyang" (temple)
11.

4. Blood Pressure: We tested the blood pressure of 19 of the 25 psychic children. Of the 19 tested, 17 exhibited a rise in the systolic pressure. The average rise in pressure was 7.47 millimeters of mercury. There was rise in parastolic pressure in 12 or 63.16% of those tested. The average rise was 4.52 millimeters of mercury. There was one case where the systolic pressure dropped and three cases where the parastolic pressure dropped. See Table 3 for details. Statistically, the change in blood pressure before and after recognition is extremely significant. For systolic pressure ($P<0.001$) and for parastolic ($P<0.05$).

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TABLE 3: CHANGES IN BLOOD PRESSURE BEFORE AND AFTER RECOGNITION

		①收缩压		②舒张压	
		③例数	④%	⑤例数	⑥%
⑦认字前后血压无变化例数		1	5.26	4	21.05
⑧认字前后血压升高例数	1～5 mmHg 柱(下同)	3	15.79	5	26.32
	6～10	10	52.64	6	31.58
	11～15	1	5.26	1	5.26
	16～20	3	15.79		
	⑩小计	17	89.47	12	63.16
⑨认字前后血压下降例数	1～5			1	5.26
	6～10	1	5.26	2	10.53
	⑪小计	1	5.26	3	15.79
⑫合计		19	100	19	100

KEY:

1. Systolic
2. Parastolic
3. Cases
4. Percent
5. Cases
6. Percent
7. No Change
8. Increase in Blood Pressure
9. Decresed Blood Pressure
10. Subtotal
11. Subtotal
12. Total

5. Pulse Rate: Pulse rate was tested in 15 of the 25 psychic children. See Table 4 for details. In those tested, pulse rate of 10 or 66.67% increased, while pulse rate decreased in two, or 13.33%. The average increase was 5.2 pulses per minute. See Table 4 for details. Statistically, the increase in pulse rate was ($P<0.01$).

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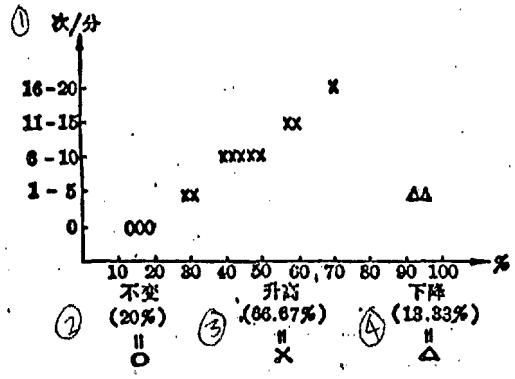
TABLE 4: CHANGES IN PULSE RATE BEFORE AND AFTER RECOGNITION



KEY:

1. Pulse Rate Increase
2. No Change
3. Increase
4. Decrease

6. Blood Flow Diagram: Statistical analysis of the blood flow charts of 25 psychic childtren was done in regards to wave amplitude value, peak angle, and echo wave. In 16 cases there was an increase in the wave amplitude of the cerebral blood flow chart, which is 64%. In nine cases, or 36% there was a decrease in amplitude. The average increase in amplitude was 0.03 ohms. There were eight cases or 32% where there was an increase in amplitude in the arm blood flow chart. There were 19 cases of 76% where there was a decrease in amplitude in the arm blood flow chart. The average decrease in amplitude was 0.027 ohms. The peak angle in the cerebral blood flow chart decreased in 19 cases, or 76%. It increased in one case, or .04%. The average decrease was 8.2 degrees. There was a decrease in the wave angle of the arm blood flow chart in four cases, or 16%. There was an increase in the wave angle in nine cases, or 35%. The average increase was 8 degrees. The number of cerebral blood flow charts with "clear" echo waves increased from two to eight. The number of "indistinct" became zero. Furthermore, in the arm blood flow chart, the number of "clear" echo waves shrank from six to two, and the number of "indistinct" increased from one to nine. See Tables 5 and 6 for details.

TABLE 5: CHANGES IN ECHO WAVE

		①明显	②存在	③隐约	④消失
⑤脑血流图	⑥认字前	2 8%	20 80%	3 12%	
	⑦认字后	8 32%	117 68%		
⑧肢体血流图	⑨认字前	6 24%	18 75%	1 4%	
	⑩认字后	2 8%	14 56%	9 36%	

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KEY:

1. Clear
2. Extant
3. Indistinct
4. None
5. Cerebral Before Recognition
6. Cerebral After Recognition
7. Arm Before Recogniton
8. Arm After Recogniton

TABLE 6: CHANGES IN AMPLITUDE AND PEAK ANGLE

			1 均值	2 标准差	3 标准误	4 t 值	5 P 值
6 脑血流图	7 波幅值(Ω)	9 前后	0.237 0.267	0.1154	0.0231	2.1537	<0.05
	8 主峰角(度)	10 前后	50.2 42	16.6570	3.7938	2.7616	<0.02
11 肢体血流图	12 波幅值(Ω)	14 前后	0.164 0.137	0.0637	0.0127	2.0737	<0.05
	13 主峰角(度)	15 前后	49.8 57.8	18.1142	3.6228	2.2082	<0.05

KEY:

1. Value
2. Standard Deviation
3. Standard Error
4. T Value
5. P Value
6. Cerebral
7. Amp.
8. Angle
9. Before
10. After
11. Arm
12. Amp.
13. Angle
14. Before
15. After

The above analysis shows that after recogniton the cerebral blood flow chart shows an increase in wave amplitude values, a decrease in peak angle, and an improvement in the echo wave. The arm blood flow chart shows a decrease in the wave amplitude value, an increase in the peak angle, and a decrease in the echo wave. This demonstrates an increased elasticity in the cerebral blood vessels after recognition, a decrease in impedence, and an increase in the pulse flow.

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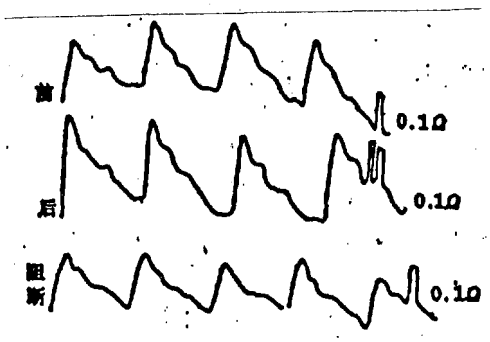
Example: Wang (X), female, 13 years old, fifth grade elementary school student. Her blood flow chart was number 30. Her cerebral blood flow wave amplitude value before recognition was 0.187 ohms, and after recognition it was 0.242 ohms. Before recognition, the peak angle was 30 degrees, after recognition it was 20 degrees. After blockage, the amplitude value dropped to 0.175 ohms, and the peak angle increased to 30 degrees. See Chart 1.

CHART 1: CHANGES IN WANG (X) CEREBRAL BLOOD FLOW CHART



Wang (X), male, 14, fourth grade elementary school student. His blood flow chart number was 3. His arm blood flow wave amplitude value before recognition was 0.098 ohms. Before recognition his peak angle was 45 degrees and after recognition it was 70 degrees. Before recognition his echo wave was extant, after recognition it was indistinct.

CHART 2: CHANGES IN WANG (X) ARM BLOOD FLOW CHART

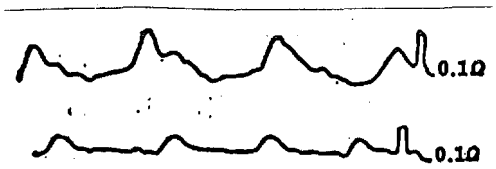


TABLE 7: CHANGES IN CEREBRAL BLOOD FLOW AMPLITUDE, PEAK ANGLE, AND ECHO WAVE AFTER BLOCKING

	① 波幅值 (Ω)			② 主峰角 (度)			③ 重搏波			
	④增高	⑤不变	⑥降低	⑦增大	⑧不变	⑨变小	⑩明显	⑪存在	⑫隐约	⑬消失
⑭认字前							1 12.5%	7 87.5%		
⑮认字后	7 87.5%		1 12.5%		1 12.5%	7 87.5%	3 37.5%	5 62.5%		
⑯阻断后	3 37.5%		5 62.5%	7 87.5%	1 12.5%			7 87.5%	1 12.5%	

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KEY:

1. Wave Amplitude (ohms)
2. Increase
3. Same
4. Decrease
5. Peak Angle (degrees)
6. Increase
7. Same
8. Decrease
9. Echo Wave
10. Clear
11. Extant
12. Indistinct
13. None
14. Before
15. After
16. Blocked

7. Blockage Experiment: On 13 of the psychic children we did a blockage experiment. This was successful on nine cases, which is a success rate of 69.2%. We performed statistical analysis on the more successful eight cases, the results of which are shown on Table 7.

Table 7 illustrates that after blockage the amplitude value of the blood flow chart tends to drop. The average drop is 0.054 ohms. After blockage, the peak angle tends to increase. The average increase is 5.62 degrees. This shows that the (JINGQI - meaning unknown) cannot travel to the brain after the channel is blocked. Sometimes it travels to the blockage and returns to the place where the "test card" was originally placed. Therefore, if the blood vessels lack elasticity, there is greater impedence, the blood flow is decreased, and the characters or shape on the card cannot be recognized.

On the basis of our experiments on these 25 psychic children, we also tested ten normal children as a comparison. See Table 8 for details.

TABLE 8: COMPARISON OF THE AVERAGE VALUES FOR THE TWO GROUPS

	1 例数	2 平均年龄	3 皮温 (度)	4 经电 (μA)	5 心率 次/分	6 血压 (mmHg柱)* 9 收	10 舒	7 脑血流图 11 波幅值 (Ω)	12 主峰角 (度)	13 重波	8 肢体血流图 14 波幅值 (Ω)	15 主峰角 (度)	16 重波
17 特异功能组	25	12	0.915	2.117	5.2	7.47	4.52	0.03	−8.2	18 好转	0.027	8	19 变差
对照组	10	11	0.067	−2.45	1.2	−0.4	0.6	−0.012	3	20 无变化	0.009	−3.5	21 无变化

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KEY:

1. Number
2. Average Age
3. Skin Temperature
4. Current
5. Pulse Rate
6. Cerebral
7. Blood Flow Chart
8. Arm Blood Flow Chart
9. Systolic Blood Pressure
10. Diastolic Blood Pressure
11. Amplitude
12. Peak Angle
13. Echo Wave
14. Amplitude
15. Peak Angle
16. Echo Wave
17. Psychic
18. Normal
19. Improvement
20. No Change
21. Lessening
22. No Change

NOTE: In the table above "--" indicates the following value represents a decrease or lowering, and values without "--" represent an increase.

In the table above we discover that there was a clear change in the value of each category for the psychic children group, while the control group of normal children exhibited no clear change in these categories despite mental effort (attempting to recognize what was on the cards). This demonstrates that this ability of the psychic children is not a common mental activity, but that it is unique. That the information is carried by some physical media along the blood vessel channels to the brain, thus cumulating in the ability to recognize what was on the card.

DISCUSSION AND UNDERSTANDING:

Man's knowledge of the outside world, from a psychological viewpoint, is gained from his senses of sight, hearing, smell, taste, and touch. Each of these senses works independently, and are not interchangeable. Psychics, to the contrary, can use certain portions of the body to recognize characters, colors, etc. This is an undeniable historical fact.

It was discovered in this experiment, that in the process of recognizing characters by touch, there were some basic similarities in the transmission of subjective feelings and the channel passages. Some of these similarities which are worthy of further study are:

1. The information is passed along with the energy to the brain where

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recognition takes place. Experience has shown that when the "test cards" are placed on certain parts of the body (or on accupoints), they all act as receptors. They can receive information; transmit information. At the same time, each of these receptors is represented by a specific location on the cerebral cortex. We thus may assume that the information from the test card somehow travels along the veins to the brain enabling the brain to receive this information, and to make a determination or judgement as to the shape of the character. In the process of recognizing characters or colors, almost all of 25 psychic children in this experiment experienced the feeling of a tingling sensation or heat being trnsmitted along the channels all the way to the temples. Then they saw spots or flashes before their eyes. Finally, the character began to take on shape. After recognition, they felt dizzy, as if their heads were swelling, and exhausted. All these reactions demonstrate that the process of transmission of the information of the test card follows the veins to the brain. Objectively, after recognition there are changes in skin temperatures and electrical currents along the channels. After recognition the cerebral blood flow chart shows an increase in wave amplitude, a decrease in the peak angle, and an improvement in the echo pulse. On the other hand, the arm blood flow chart shows a decrease in wave amplitude, an increase in peak angle, and a drop in echo pulse. This all demonstrates that the information has arrived at the brain. The brain shifts and processes incoming information before there is the subjective phenomenon of black spots or flashes before one's eyes. When the flashes disappear, the black dots converge into clarified and retained information which takes form, and recognition takes place. This amply illustrates how the information is carried along the channels to the brain and is impressed on the brain. From the viewpoint of Chinese medicine, there is an interacting relationship between all parts of the human body. Yet each has its individual function controlled by the brain. In the book The Center of the Spirit (Lingshu Daganlun) it is stated "the energies of the five internal organs (heart, liver, spleen, lungs, and kidneys) and the six hollow organs (gall bladder, stomach, large intestine, small intestine, bladder, and the sanjiao (the three visceral cavities housing the internal organs)) are all concentrated in the eyes and under the control of the brain." In this way, the brain gets the blood necessary for increased abilities and activity, as well as thought dynamics. There are about ten to fifteen billion human brain cells. Under normal conditions only a billion or so are used. The rest of the brain cells are in a state of relative rest. In people with psychic abilities, when they receive the information from the test card, which is transmitted along the veins to the brain, it stimulates those brain cells in a state of relative rest into an active state. In this way the scattered information may be clarified, processed, and converged into a definite shape. Then this energy is "concentrated in the eyes" and the goal of recognizing the character or color is accomplished.

2. All parts of the human body may be used in place of the eyes to recognize characters or colors. Integrating our practical experience with traditional Chinese medicine, we believe:

1. The energies of each of the human body's twelve skin points and twelve veins is concentrated in the brain and forms a system with the eyes. "The Center of the Spirit-Discourse on Feelings" and "Basic Elements - The Five Internal Organs" both believe that the energies of the internal organs, hollow

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organs, tendons, bones, blood, air, and muscle are all concentrated and transmitted to the eyes, that they combine in the veins to form a "visual system" which enters the brain. These doctrines provide a theoretical basis for the recognition of characters by touch.

2. The information from the test card is transmitted and dispersed by the veins and is assembled in the visual areas where recognition takes place. The reason for this is that the corresponding areas of the arm and the brain are not independent, but are interrelated. They send information back and forth. Based on this knowledge, it is possible that the information is transmitted to the brain where it undulates within the layers of the cerebral cortex, is then dispersed to the thought centers, then transmitted to the visual centers, resulting in the ability to recognize characters.

3. This information, utilizing the overlapping capabilities of the brain, results in the ability to recognize characters. Modern pysiology is already aware that the human body is represented on the cerebral cortex by corresponding areas. These separate areas are not independent and unrelated. To the contrary, not only is there an overlapping of capabilities, but they can send information back and forth. This is to say the visual, hearing, movement, and feeling areas of the cortex all show the phenomenon of area overlapping. Recognition of characters through touch has already demonstrated the brain's overlapping capabilities. This overlapping of abilities gradually disappears after a long period of division of effort. This could be the reason why psychic abilities degenerate after long periods of disuse or not being practiced.

3. Substance of the information carrier: It may be energy. The results of the 136 measurements of the 25 psychic children in this experiment illustrates that skin temperature among those who experienced a sensation of heat being transmitted along the channels rose 0.91 degrees compared to before placing the test card. Electrical current rose 2.11 milliamps. The control group of normal children not only did not experience the sensation of heat, but skin temperature and electrical current along the channels prior to and after placing the test card were basically unchanged. Furthermore, the 0.03 ohm rise in the wave amplitude of the cerebral blood flow chart after recognition and the 0.03 ohm drop in the wave amplitude of the arm blood flow chart, when coupled with the blockage experiment where no recognition was possible when the channel to the brain was blocked in 69.2% of those tested is convincing proof that the information from the test card is transmitted along the channels to the brain. After the brain receives this information wave, thought activity is stimulated. And finally recognition of character or color is accomplished.

4. This information must be launched repeatedly before it can be extended to the brain. In the process of the experiment we discovered that if the information was too little (too small in area, characters too small, color too light, or the lines of the characters too thin) it was incapable of stimulating enough energy to be transmitted to the brain. Under these conditions, the psychic children needed only to repeatedly touch or press the test card to get repeated inducement and repeated stimulation to bring about transmission of the information of the brain. So there was a sensation of white in the brain, black spots before the eyes, which gradually formed into the shape of the characters. If there was not any repeated stimulation, and the test was only laid against the "laogong" accupoint on the wrist and not moved, then the information was not extended, and recognition was impossible.

(1). Liu Guan-Jin and others, "Natural Science Magazine", 4(1981)423.

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LN734-85

AN EXPERIMENT INTO THE PSYCHIC MAGNIFICATION EFFECT

By: Nai Chi-Jing (WUHU Municipal College of Chinese Medicine)

The author has already reported on certain psychics, when triggered by acupunture, could magnify the size of cells at the acupuncture point to the size of cherries, could feel the three dimensional structure of a line, determine the existence of a cell membrane, and could watch the material exchange into and out of cells at the accupuncture point. This illustrates that psychic persons have the paranormal ability of a magnification effect on his own body's tissue structure. Recently, widespread interest has been stimulated by scientists' belief (1) that the human magnification effect is a common characteristic of all types of control systems. This article is a thorough exploration, a clarification of the laws, and an illumination of the truth. A brief report on the data I have gathered follows:

MATERIAL AND METHODS:

1. Experimental Group: I selected five "sensitives", all males, between the ages of 32 and 58 who all had chronic diseases. All of the cases met the criteria set by the 1975 All China Exchange (2) Conference on "sensitives". All had already had two to three accupuncture treatments. Each treatment was for ten days, with three days between treatments. All of those tested were alert and had normal comprehension. Their statements were accurate and reliable. Two cases had a general knowledge of anatomy and physiology.

2. Control Group: Five cases were selected (three males and two females between 21 and 43 years of age) who were "sensitives" who had never undergone accupuncture treatment.

The persons being tested were seated during the test. An accupuncture needle number 30 one half inch or one and one half inch was selected. High speed shallow piercing was done to the internal organ or other accupuncture points. The needles were twisted by hand. After slight stimulation, the needle was left in place, and when the sensation of the needle became weaker, the needle was turned again.

SEQUENCE OF THE EXPERIMENT:

1. Each person being tested was ideologically prepared beforehand to ensure his close cooperation.

2. Before the experiment, the person being tested was allowed to rest for awhile in a quiet place to put him in a relaxed state of mind.

3. During the experiment, the person being tested was told to concentrate all his thoughts on that part of his body being tested.

4. All of the reactions of the persons being tested were objectively recorded.

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RESULTS AND DUSCUSSION:

1. Human Tissue Structure Magnification Effect: The objects of this experiment, under the effects of accupuncture at the accupoints, were able to see their bodies' internal organs in a magnified state. This magnification phenomenon could be brought about by accupuncture stimulation of various accupoints. However, it did not occur in the control group. It is the task of science to find out "what" the phenomenon is. The different explanations offered by the persons being tested for their observations of the magnified tissue structure is due simply to the different parts of the body being tested. They can magnify the krause globule to the size of a meng bean (See Diagram 1), magnify a meissner subcutaneous touch sensor to the size of a soy bean (See Diagram 2), could magnify a hair follicle touch sensation receiver and transmitter to the size of a sesame seed and could also count the number of these in a single hair - there are anywhere from 5 or 6 to more than 10 in a single hair (See Diagram 3), could magnify a nerve cell to the size of a red bean and the axone to the size of a bean noodle (See Diagram 4). Those tested could also describe the location of the cluster of nerves in the cerebellum, as well as the size and number.

It should be noted that during the entire process of the experiment, those persons being tested affected me very deeply in many ways with their descriptions, but the opposite was not true. This not only eliminates the possibility of any prompting, but the common characteristics of the individual descriptions of the magnificaition phenomenon by the five persons being tested will not support any fabrication on their part. Faced with large amounts of clinical data, we cannot refute the reality of this objective phenomenon. Also, the results of this experiment can be repeated. All of this goes to show that the human psychic magnification effect is not a phenomenon of chance. Through accupuncture on this group of "sensitives" we aroused latent capabilities, and activated the human psychic magnification effect. Thus, we seized the human internal tissue structure "microscopic vision" phenomenon. This magnification phenomenon that occurs in the human body demonstrates that this is a natural latent ability in man, and that it is one of the human sciences.

2. Conditions Necessary To Produce The Human Psychic Magnification Effect: There are certain conditons for producing the human tissue magnification effect. In addition to having subjects who are accustomed to accupuncture treatments, the subject must also be trained to conccentrate on that part of the body being tested. This concentration must be intense, allowing for no distractions. Just like Cao Yuan-Bai wrote in his "Health Secrets" during the Ming dynasty, "Combine all thoughts into one, and concentrate that one thought on one place." It is also just like Gao Ju-Long wrote in his "Writings of Gaozi", "the gathering of all one's energies and concentrating them on one spot." This is how the persons being tested had to concentrate on the part being tested before they can be induced to start up the human innate physiological machinery to activate the internal biological magnification system, and thus to achieve the psychic ability to discern one's own body's microscopic system.

The author discovered that when the person being tested was concentrating very intently on the part of the body being tested, only then was he really

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sympathetic and really aware, and only then could he accurately visualize the tissue structure. Once his attention was diverted or distracted, the visible magnified tissue structure disappeared. As for the length of periods of concentration, they are gradually shortened by lengthening the process of the experiment, and by repeated explanations.

DIAGRAM 1

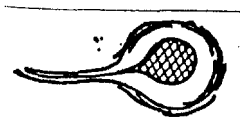


DIAGRAM 2

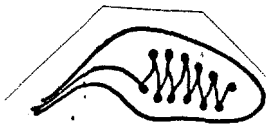


DIAGRAM 3

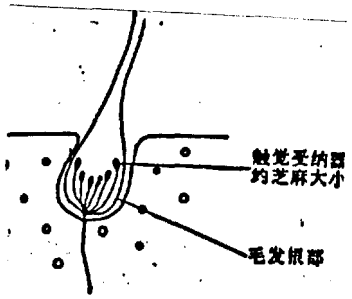
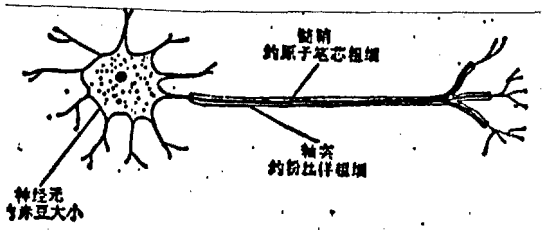


DIAGRAM 4



The results of the experiments illustrate that with proper stimulation human latent abilities under special conditions can be aroused to allow viewing inside the human body. One can look inward to the very innards of the human body. Many years ago, Han Xun-Yue wrote in "Shenjian-Suxianpian" that "If you will concentrate your stored energy, you can see inside yourself." Later it is said in the "Huangtingjing" that "If you calmly and quietly close your eyes, you will see inside." And in the Ming dynasty, Li Shi-Zhen wrote in his "Qijingbamaikao" that "The tunnel to the inside can only be seen by those with reverse vision." Part of this is talking about the "channel" and reverse vision is concentration. This clarifies that the feelings manifested through the channels are obtained during concentration. This reflects that "Substance is the objective reality of which we are aware."

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3. Material Basis for Psychic Magnification: Phenomena of life have material bases. If you want to explain the true nature of phenomena of life, you must find it in the material components of the internals of the organism. This experiment demonstrates that the subjects of the experiment were able to clearly see the magnified structure of the part of the body concentrated upon. This reaction only occurs in "sensitives" who have had previous acupuncture treatments. This "direct view of life" magnification henomenon continues while the needle remains in place and fades away as the sensation of the needle disappears. By turning the needle, it can be recalled. This is closely linked to the accupoint and channel, and has a close inherent relationship with the particulat being stimulated. Furthermore, this particular event is not clearly manifested until the feeling transmitted along the channels stimulated by the accupuncture needle reaches the part of the body being concentrated on. Thus it would seem that this special latent ablility of those being tested to see microscopically is related to the inherent laws governed by the channels, and only by using the channel's control system can we bring it about.

"The human sciences is the investigation of the entire objective world from the focal point of the angle of the human body." (3) Activities of all the parts of the organism are interdependent, mutually promoting. The accupuncture effect, although we say it works through the channel's regulatory effect, however, it seems that it also includes regulation of the nervous system. It is believed in Chinese medicine that "energy in the head stops with the brain", and "energy exits through the brain". This illustrates the relationship of the accupuncture route through the channels and the brain. According to discoveries in brain control research, both animals and men have the capacity to sacraficce other sensate information to selectively concentrate on an individual stimulus. "Consciousness is the machinization of the cerebrum." Some people see the mutual effect of substance and consciousness as the formation of substance - information - consciousness and consciousness - information - substance. This kind of situation solves the question of interface between substance and consciousness. We can view any structure of the human body and transmitting equipment, and the brain would then be the receiving unit. The information is transmitted to the brain where it becomes awareness. Awareness is the direct image of the objective world in our minds. At present, scientists admit that the brain is a perfect and complicated electronic device. It can have the amplification effect of a triode. We can see from this that the brain, as part of the central nervous system, also has a role in the human structure magnification effect.

(1) China Academy of Sciences Automation Research Institute and Others, "Selected Material for the all China Accupuncture Anesthesia Study Class." Peoples Public Health Publishing House, September, 1974.
(2) Material Group for the all China ad hoc Exchange Conference on the Phenomenon of Transmission of Sensation via Channels. "Reference Material of Chinese Medicine and Pharmaceutical Research." 3,(1975)23.
(3) Qian Xue-Lin, "Philosophical Research", 9(1982)19.

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LN734-85

RELIABILITY OF EXPERIMENTS IN HUMAN PSYCHIC VISION--RELIABILITY OF TEST MATERIALS AND ON-SITE MONITORING (I)

By: Bo Jin-Hua (China Academy of Sciences Biophysics Research Institute)
Liu Yi-Cheng (Academy of Science High Energy Physics Institute)
Ding Shi-Yin (Beijing Qinghe Middle School)

The reliability of an experiment is a basic requirement of any scientific experiment. It has special significance for researh into psychic vision. In this area of research, there are no guarantees of strict reliable research methods. The so-called "saw it with my own eyes" is often very unreliable, and is therefore of no scientific value. Practice has shown that manufacture of the test materials and on-site monitoring have a direct relationship with the reliability and how scientific an experiment is. We believe that a discussion of methods. It is for this reason that this article was written. We hope that this will lead to some valuable responses.

For convenience sake, this article will use only the example of "Human Psychic Recognition of Characters", but will discuss in principles. We feel that in principle, the results are applicable to other experiments in psychic vision (such as x-ray vision, long distance vision, etc.). This article is divided into two sections. The first section deals with reliability and techniques in test material manufacture. The second section deals with on-site monitoring techniques.

Experiment Reliability

Reliability Requirements for Experiments:

It is the purpose of scientific experiments to collect phenomenon and data, to get rid of what is false and keep what is true, and to summarize the related objective laws. Therefore, reliability of an experiment is a basic requirement of andy scientific experiment. Generally speaking, the reliability of an experiment roughly amounts to reliability in in observation and measurement (it also includes subjective observation and measurement reliability and the reliability of objective instruments) as well as the reliability of the processing of the data and the statistics. This also holds true for experiments in psychic vision research. This similarly must meet these reliability requirements. However, with respect to reliability of observation and measurement, in addition to using reliable instruments, there are some other special requirements.

We are aware that so-called psychic vision is a special reaction mechanism where man obtains imagery information from the outside world through other than known sensory channels. Therefore, when conducting this type of experimental research, we must conform to the following requirements: RV

1. The person being tested must not be allowed to obtain any information about the test materials through known sensory channels.

2. The person being tested must not be allowed to obtain any information on

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the test materials directly from any third party's known sensory channels (such as prompting, etc.).

3. Any logical thought process or guessing on the part of the person being tested which could affect the reliability of the test material must be eliminated.

These are the special requirements for experiments in psychic vision research. Only if it meets the general requirements for experiments and if it meets the special reliability requirements stated above, will an experiment be considered reliable.

Methods to Guarantee Reliability in Experiments

In order to fulfill the special requirements for reliability of an experiment, the following methods should be adopted:

1. Blocking Method: This is the cutting off of any connection between the test material and any normal known sensory channel. Examples of this are the requirements for "uniqueness", "opaqueness", "irreversability", and "double blind method". These are all methods which meet this requirement for "blockage".

2. "Elimination" Methods: Generally, when test items are selected from a large pool, it is required that the results of the experiment be statistically significant, in order to eliminate the possibility of the person being tested from using logical means or guessing responses to the test materials.

3. "Monitoring" Methods: These include monitoring by people present and instrument monitoring.

Obviously, the three methods above are complementary, and all are necessary. There are many scientific means by which this may be done. For example, with no means of monitoring, the "blocking" method is ineffective. Under conditions of strict monitoring (for example, videotaping_ then even without several of the blockage methods (such as irreversible sealing, etc.) the experiment can still meet the reliability requirements.

It should be pointed out that the abilities and special characteristics of subjects being tested are different. Therefore, the design and method of the experiments should also be different. This touches upon the question of whether or not an experiment is designed scientifically. (1). For example, some subjects can recognize test material that has been sealed up, and others can only recognize material that has not been sealed. Chen Shou-Liang (3) terms the former as second degree physics, and the latter as first degree psychics. Obviously, first degree psychics can only use test material with a relatively loose degree of strictness. However, this shortcoming can be made up for by using stricter monitoring, so the experiment may be reliable.

We therefore believe, that the reliability of an experiment, the level of ability of the subject, the strictness of control over the test materials, and

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the strictness of the monitoring are all intimately related.

Test Material Manufacture Techniques

Generally speaking, a complete set of test materials for an experiment in "psychic recognition of characters" should include two parts - test objects and a sealed container. The objects are what the subject tries to identify with psychic vision. They may be characters, shapes, or real objects. They may be black and white, or they may be colored. The test material sealed container is that which is used to hold the test objects. It serves to cut off any sensual reaction to the test object by any normal sensory organ. At the same time it serves to protect the test object.

For the past several years it has been popularly believed in China by psychic researchers that leaving a small opening in the sealed container is an aid to the manifestation of psychic vision. Therefore, a number of sealed containers have slight openings. Of course, this kind of opening would not be vulnerable to known sensory organs. Therefore, some psychic vision research uses sealed containers with a small opening, some use containers with no opening. A test object and a sealed container is called "a complete test material", and with only a test object and no sealed container is called "incomplete test materials". These complete test materials may be further divided into cracked and uncracked sealed containers.

Guaranteeing the Strictness of the Test Material

The strictness of the test material is its "blocking ability" against known sensory channels and its "elimination ability" against "logical reasoning" and "guessing". What must be done to ensure that the test materials have reliable "blocking abilities" and "eliminatiing abilities"?

As has been mentioned earlier, the following strictness procedures must be adopted:

1. Opaque: After the sealed container is made it must not be allowed the light to pass through to allow the subject being tested to see light through the container and directly determine what the test object is.

2. Irreversible: The container must be made in an irreversible manner.

3. Uniqueness: The container and the test object must be marked in a unique manner.

4. Double Blind: The test object must be of a double blind nature.

5. Impossibility of Guessing: The probability of the test object being guessed must be what is termed in probability and statistics as the "event of least probability".

Only when these five measures are adopted will an experiment have reliable "blocking ability" and "elimination ability". Otherwise, it is not reliable or

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not completely reliable. Structurally, it is obvious that only with perfect test materials can these five conditions be met. With imperfect test materials, only the last three of these conditions can be met. We believe that fulfilling the last three of these conditions only meets the minimum strictness requirements for test material, and all five must be met to fulfill the total requirements.

For clarification purposes, we will give a further explanation of these strictness procedures.

First, what is meant by sealed in an irreversible manner? This means that once the container is altered, under the design conditions of the experiment, it cannot be returned to its original condition, and thus unable to avoid detection. The first use of the term irreversible container was in an article in "Joint Testing Report". Generally, there are two ways of manufacturing an irreversible container. One way is to use material that if altered on the test site cannot be returned to its original condition, such as containers made of glass or hard plastic. The other way is to install on the container a mechanism which once altered cannot be returned to its original condition. An example of this would be the string seal system used in the joint testing report (that was to a install a pull string mechanism on the container).

Next, if the test object has a unique mark on it , the subject cannot, in the test process, substitute a similar object, and he cannot make a copy of the test object during the test. Therefore, unique test material will prevent the subject of an experiment from pulling a switch. In recent years, researchers have used many different methods to ensure the uniqueness of the test material. Some of the more common ways are: To use a particular stamp of write a certain symbol. The second method is called the copy method. This is done by using a sheet of transparent paper and placing it over the test material. Using a color brush, a unique symbol is drawn on the paper which makes a copy of the test material at the same time. The transparent paper is kept to use a later check against the test maeterials. The third method is called the tiger method. A piece of the test material is cut away in a random fashion, and the cut away piece, called the "mother piece" is taken out and checked with the test material. The fourth method is called a combination method because it is a combination of the methods described above. For example, one might use both the tiger and the copy method. This will increase the uniqueness of the test material. All in all, the second, third, and fourth methods are strict, the first method is simple.

If the contents of the test object in the test material are unknown to the subject of the test, and if they are also unknown to the persons monitoring the test, then this is the double blind method. The double blind method can prevent all kinds of conscious or unconscious prompting.

If the probability of the subject guessing the contents of the test object approaches zero, then the test material becomes unguessable. If the test object is selected at random from a large sampling pool, this will give the test material unguessability. There are specifically two major methods: The first method is to randomly select the test object from a large enough sampling pool

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Test Material Manufacturing Sequence

On the basis of the above discussion and experience over the past several years, we suggest the following manufacturing sequence for test materials.

1. Design: Based on the level of abilities and special characteristics of the subject being tested, as well as the requirements of the contents and selection of test objects, uniqueness of the test material and container, and the materials and irreversability of the container.

2. Simulation: Someone (usually the people conducting the experiment) takes the part of the subject and tries all possible means to subvert the designed "blocking" and "elimination" measures, in an attempt to find any existing problems in the test materials.

3. Improve: Using any problems discovered in simulation, raising suggestions for improving the test materials, then carrying out another simulation and another improvement step.

4. Pretest: Using test materials that have been repeatedly subjected to simulation and improvement in a pretest, and then improving again if any additional problems are discovered.

5. Final Determination: After repeated improvements have resulted in satisfaction, the test materials may be submitted for use in the formal experiment.

6. Evaluation: After every experiment, there should be a strict evaluation of the scientific nature fo the test materials used, in order to continue to improve the quality of the test materials.

(1) The Joint Evaluation Group for Human Psychic Functions, "Human Paranormal Capabilities" 1(1983)9.
(2) Chen Shou-Laing and Others, "Nature Magazine" 2(1979)715.
(3) Chen Shou-Laing and Others, "Nature Magazine" 3(1980)334.

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of an indefinite size and of indefinite contents. (For example to select one of the Chinese characters at random.) The other method is to select at random the test object from a pool of definite size and contents. (This would be like randomly selecting from a specified 100 Chinese characters.) Obviously, the probability of guessing correctly would be less under the first model. However, the second model makes it easier to use a fixed quantity, which makes it easier to do quantitative analysis of the results of the experiment.

Scientific Nature of Test Materials

When manufacturing the test materials, in addition to paying attention to the strictness of the test materials, some special characteristics inherent in psychic vision must also be considered. Only when the test materials are appropriatel;y strict and are suitable for the psychic level and characteristics of the subject being tested may the test materials be considered to be scientific test materials. This is test materials of a scientific nature. Therefore, the scientific nature of test materials includes two diffferent aspects. These two aspects are the strictness and the acceptability. As for the strictness of the test material, this has been discussed in relative detail before. Here, we would like to briefly describe acceptability of test material.

Each human ability has its own special rules and sphere of action. For example, normal sight has a limited power of resolution and light spectrum parameters of responsiveness. It can only react to objects within definite parameters. Psychic vision is no exception to this. From known results we can see that psychic vision has a different degree of penetration. It also has the power to distinguish between different layers and to unfold which normal vision does not. There is a greater divergence among individuals in the power of resolution in psychic vision than there is in normal sight. The rate of error is much higher in psychic vision. Response time is also longer. Inversion is also apt to occur (for example the reading of 103 as 301 or the inverting of similar Chinese characters). Psychic vision can also easily lead to exhaustion.

Since the objects of our research are human beings, and since the laws governing psychic vision are not yet clearly understood, when designing experiments we must not rely on subjective imagination, or divorce ourselves from objective reality. Otherwise, the test material we make up will not be scientific. For example, some people use toys of several geometric figures as test objects, and have the subject of the test distinguish the sequential arrangement in space of these toys. Then they use the accuracy of the subject being tested in sequential arrangement of these shapes as the only standard of judging the results of this test. This test material was designed in accordance with the laws of normal sight. It obviously did not take into account the inversion effect of psychic vision. Therefore, the design of this test could hardly be called scientific. (Unless, of course, it were used scientifically to research the inversion/transpostion effect.) Therefore, the design and manufacture of test materials is very difficult work. Only with respect to objectivity, with multiple effects, with repeated practice, can we design test materials which are both strict and scientific.

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First Investigative Activities for Human Psychic Functions Launched on the Tibetan Plateau

Zedang, seat of Shannan Special District in Tibet, 3,700 meters above sea level. Here, several middle aged and young scientific research workers are the center of the Shannan Special District Public Health Cadre School Human Psychic Function Investigative Team. Gaining the approval of the necessary leaders, they carried out a planned human psychic function investigation on the fourth grade students of the Shannan Special District First Elementary School beginning on July 18, 1983. This investigation was the first of its kind in history in Tibet. It has lead to wide-spread interest and attention. A report on this investigation follows:

The First Stage - Survey

From 18 to 21 July, in cooperation with the Shannan Special District First Elementary School, organized people in sufficient numbers to take a psychic survey on "recognizing characters by ear" or more than 100 fourth grade elementary school students of both Tibetan and Han nationalities.

Methods:

1. Propaganda cards printed in various colors with number four type were cut into cards of two to five characters each to form a sampling pool. They were then folded in half and rolle dinto cylinders. Then tweezers were used to place these deep in the student's left or right outer ear deep enough that the students could not dig them out with their little fingers. Since the sylinders were springy, they opened up to press themselves to the walls of the ear canal, making them difficult to remove.

2. Verbal Inducement: The process and methods of speech which were required were similar to those experienced in China proper. It was stressed that this was not a guessing game. At the same time the students were encouraged to concentrate, have confidence, to be faithful and honest, and not to cheat.

3. The monitors were responsible for walking around the room monitoring the test, and to verify and record the results.

Results:

On the morning of the 18th of July, at 8:30, 31 minutes after the test began, eleven year old Han nationality student, XIXY (X) (X) correctly answered the test card. It was verified that the characters, color, and color of the paper were all correct. After 40 minutes, thirteen year old Tibetan Student Xun Wen (X) also correctly recognized the characters and color of paper in his ear. This was the first occasion of psychic abilities being induced in children in Tibet.

Results of the three day test show that among these subjects of the survey (nine to fifteen years old) the occurrence of ("recognizing characters by ear" was about 40%. This is about the same as reports from China proper. There was

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no clear difference between the rate of Han or Tibetan nationalities or between boys and girls.

Stage Two - Screening and Selecting:

On the 21st and 22nd of July, we organized our manpower to select six to ten students from each group who were faster in recognizing characters by ear, and screening and selecting from among them. From these we selected those whose abilities were stronger, and whose responses were more sensitive. On the morning of the 22nd, we had narrowed the number down to 25 students. We organized these 25 students into a "recognizing characters by ear" contest. Both the principal of the First Elementary School and the responsible person for propaganda work in the Special District Public Health Bureau, Wang Wen-Yi, attended. The time limit of the contest was one hour. It was very exciting. Fifteen year old Tibetan student, Little Yiba, and eleven year old Han student Xing (X) (X), both recognized ten different cards during this time, or averaging 10 minutes per correct answer. These two students tied for first. Han nationality student Chen (X) (X) recognized nine during this time, and won second place. Twelve year old Tibetan student Tsering Jwolka recognized eight and won third place. This contest raised the interests of the students in this psychic ability survey, and raised their level of belief in psychic abilities as well.

After the contest we selected ten students for further activities, but the students went on vacation, lived far apart, and some very far away, so four students voluntarily withdrew from these activities, and six were left.

Stage Three - Directional Training:

Beginning on July 23rd, we carried out directional training on these six students. The steps were these:

1. Seeing through the protective screen of a sealed manilla envelope, and seeing the test object inside. We did this for two consecutive days. It was mostly unsuccessful. Only 11 year old Han nationality student, Liu (X) (X), was successful on two occasions. The first time required one hour and five minutes, and the second time required forty minutes. Due to the difficulty of this experiment, the subjects of the tests were afraid it was too difficult, and became tired of the experiment.

2. Because of what happened with the above experiment, beginning on the 25th, we change to a "psyhic movement" test, where we placed knoted twine, an open lock, a small bolt with the nut off, or awatch in a cardboard box which we sealed with tape. The children were allowed to attempt to untie the knot on the string, lock the lock, put the nut on the bolt, and set the watch. This was successful. The 11 year old Tibetan girl, Tsering Jwolka, on her first attempt, set the watch ahead one hour and forty seven minutes. On her second attempt she set the watch ahead six hours and twenty minutes. This test was repeated many times and successful each time. This caused quite a stir in Zedang village, and rumors started spreading around. On the 26th we conducted a formal "psychic movement" (public) investigation. Everyone came to watch. Four comrades

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responsible for propangànda in the Shannan Special District Public Health Bureau and Anti-Epidemic Station were there. Comrades Zhao Guo-Xian and Yao Jun-Lie, leaders of Aid-to-Tibet medical teams were also there. Three inspectors romt he inspection rooms of the Shannan Special District Anti-Epidemic Station, Deng Cheng-Lin and Xu Lian-Qing of the Shannan Aid-to-Tibet medical team, and three students from the Lhasa Normal College came to watch and to act as monitors, and to assist us in our work. The results of the tests carried out on the 26th are charted below:

次 / 内容 / 学生	第一次	第二次	第三次	第四次
次仁卓嘎 藏，女，12岁	拨手表，30分钟完成，倒拨37分钟。	锁锁，6分钟完成。	开锁。4分钟完成。	再锁锁。2分钟完成。
尼玛 藏，女，13岁	上螺丝帽，30分钟完成。	打绳结，10分钟完成。	开锁，4分钟完成。	
刘××汉，女，11岁	开锁，39分钟完成。	卸螺丝帽，30分钟完成。	打绳结，未完成。	
许×汉，女，10岁	打绳结，30分钟未完成。	解绳结，3分钟完成。	解绳结，27分钟完成。	再解绳结，12分钟完成。
陈××汉，女，10岁	解绳结，8分钟完成。	开锁，22分钟完成。	上螺丝帽，30分钟未完成。	
陈×汉，男，9岁	解绳结，30分钟后完成。	上螺帽，7分钟完成。	卸螺帽，未做	

The first subject was Tsering Jwolka, a twelve year old Tibetan girl. On the first test she sucessfully set a wath ahead 30 minutes, then she set it backwards 37 minutes. On the second test she closed a lock in six minutes. On the third test she opened the lock in four minutes, on the thefourth test she closed the lock again in two minutes.

The second subject was Nima, a 13 year old Tibetan girl. On the first test she threaded a nut on a bolt in 30 minutes. On the second test she unknotted astring in ten minutes. On the third test she opened a lock in four minutes.

The third test subject was 11 year Han nationality girl, Liu (X) (X). On thefirst test she opened a lock in 39 minutes. In the second test she unscrewed a nut from a bolt in 30 minutes, and in the third test she was unsuccessful in attempting to knot a string.

The fourth subject was 10 year old Han nationality girl, Xu (X). In the first test she was unsuccessful in knotting a string after 30 minutes. In the second test she unknotted a string in three minutes. In the third test she unknotted a string in 27 minutes. In the third test she unknotted a string in

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12 minutes.

The fifth subject was ten year old Han nationality girl, Chen (X) (X). In her first test she unknotted a string in 12 minutes. In the second test she opened a lock in 22 minutes. In the third test she was unsuccessful in threading a nut on a bolt after 30 minutes.

The sixth subject was nine year old Han nationality boy, Chen (X). In his first test he unknotted a string in 30 minutes. In his second test he threaded a nut on a bolt in seven minutes. His third test was to be unscrewing the nut from the bolt. This was not attempted.

In all of these tests, the test object was in a cardboard box. The cardboard box was sealed with tape. A special symbol wasmarked along the edge of the tape.

3. Beginning on the 27th, we carried out "teleportation" experiments for three successive days. We had no success. On the 30th we repeated the "psychic movement" experiments. These were also unsuccessful. We thought the children had exhausted their psychic abilities, so we stopped the training. We planned to start again after two weeks of rest.

Discussion:

1. Under conditions of high altitudes and oxygen shortage (oxygen content of air at Zedang is only 67% of that at Mianzhou in Sichuan), in this group of restricted ages, there was still a common psychic ability. Its rate of occurrence was similar to that in China proper. The rate of occurrence in Tibetan children, who live on a high plateau, was no lower than that for those who lived in China proper of for Han nationality children.

2. Materials from China proper and the work we have done all point out that one method that may be used to build up the ranks of psychics and of ensuring the continuity of investigative work is to first do an inducement survey, then do repeated sreening, then select those with stronger powers for directional training.

3. Directional training should begin with easy tasks and progress to more difficult ones. Using "recognizing characters by ear" as a selection criterion, during directional training, "psychic movement" was relatively easy, seeing through a sealed envelope was more difficult, and "teleportation" was most difficult.

4. One must watch carefully for "exhaustion of powers" in the children.

5. The appearance of a large group of children with the ability to "recognize characters by ear" is very challenging evidence for breaking up the old superstitions and religious falacies.

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Untitled Pictures:

Members of the team: Kadao (Tibetan), Yufei (Tibetan), Tsering Dundan (Tibetan), Qina (White), and Amina (Uigher).
Director: Xi Chang-Qing, Lecturer and Physician-in-Charge of the Shannan Special District Medical Team.

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HEALTH THROUGH JINGGONG

BY: Lyu Ji-Tang

Chapter 13: Basic Requirements for Posture

Form is the foundation of life. Herein lies the spirit and relies the thoughts. If the form is not proper, the spirit will not be unhindered, ifthe spirit is hindered, the thoughts will not be peaceful. Therefore, to study this art, one must maintain a proper body posture. Only with the correct posture might one learn the three levels and nine steps.

Most important in the body posture is the four principles - head erect, body straight, feet level, and the shoulders rounded (this includes the 24 musts). When combined with the five alignments, three bows, and one round, the body will form a complete unit.

1. Head Erect (Head)

The head is the home of the brain. The mouth, eyes, ears, nose and tongue also reside here. These are the extremities of the five internal organs. Therefore, the head commands the entire body. It is the most important part of the human body. If the head is not erect, the body will not be straight. It will affect the coordination and balance of the entire mechanism function. Therefore, adjustment of posture must begin with the head.

1. The Crown of the Head Must be Light.

"The crown of the head must soar aloft, the mind must hang in empty space." Energy is the manifestation of the spirit. There must not be any energy at the top of the head. If there is energy, then the blood will rush upwards. Just remember that the crown of the head must be kept litht. The spirit will naturally rise, but the vitality will pass through the crown, and the excess spirit will sink down. This will cause a natural flow of blood and spirit through the body, and there will be a feeling of spiritual fulfillment and a bodily feeling of lightness and comfort.

2. The Neck Straight and Relaxed.

The neck is the connection between the head and the body. It is the pathway for the upward and downward movement of the blood vessels and nerves. If the neck is not straight, there will be obstructions to the movement of blood and energy. This will affect the normal activities of the entire body mechanisms. Therefore, to maintain a free-flowing movement upwards and downwards, the neck must be straight. However, it must be kept straight and relaxed. If force is used, the neck will be stiff.

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3. The Chin Should be Pulled in.

The chin should be pulled in toward the neck (until the nose is in line with the naval.) The head will naturally attain the correct position, and the spine will decompress, causing the head and back to be stretched. This allows the nerves in the spinal column to act at their peak. It also enhances the yang (positive), and aids in settling the thoughts. When retracting the neck, the chin must be retracted. If the chin is retracted, the head will naturally acquire the correct position, and will not be askew. The head and body will have proper alignment. There will be communications in both the sympathetic and central nervous systems. This is why it is said that the "neck is the second brain."

4. Eyes and Face Relaxed.

The upper and lower eyelids must be relaxed (not squinting). If the eyes and face are relaxed, the muscles of the face will naturally relax, and the muscles of the entire body will then relax. If the face is relaxed, nervous energy will be restrained, thoughts will be peaceful. Therefore, relaxing the eyes and face can effect relaxation of the entire body, and is the key to relaxing the body.

5. Eyes.

The spirit of the organism are summed up in the eyes. They show any change in the spirit. All mental conscious activity, as well as the state and any changes in the internal organs are shown through the eyes. The external world is transmitted through the nerves of the eyes to the brain, thus affecting the entire body. Therefore, the eyes are the doors for the spirit to enter and to leave. They manifest all of the organism's acitivites. The "Neijing" states that "the state of the internal organs are all concentrated in the eyes". This explains its physiological importance.

The eyes take precedence in all human activities. This is why we have the saying the "the eyes are the front guard". Wherever the thoughts are, that is where the eyes must be looking. The energy and blood are supplied in accordance with the optic nerves. This is necessary for all feelings and activities of the nervous organism. If the eyes are looking forward, there is high level of blood and energy in the front part of the body. If the thoughts are on something behind the body, there will be a higher level of activity in the blood and energy in the back of the body. If the eyes look up, there is a rise in spirit. If the eyes look inward, the spirit retracts. Look to the left, the left side of the body is in ascention, look to the right, the right side is in ascention. If the eyes dart about, the spirit is scattered. If the eyes dull, there is not energy, and actions are clumsy. Thus, if the actions of the eyes are normal, or are limited, this will directly affect the balance and coordination of the blood and energy.

Proper vision: This is the fixing of the pupils and concentrating of nervous energy, vision and thoughts at the same time on the left, right, front, back, up and down, inward and outward. To achieve proper vision, there must be

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a high level of concentration on "serenity". This way, energy will be focused inward, and will be spread throughout the bodies internal organs, extremities, and bones. For proper vision, there must be peace inside. No leaning to one side or other, proper mental activity. With proper vision, the thoughts are on nothing, but aware of everything. They are active in a vacuum. With proper vision, one can "see six roads and listen from eight directions all at once", observe any changes in the surroundings, and adjust responses at any time. Only with proper vision can thoughts reach extremes. It is at the core of coordinating the spirit and cultivating energy. It is at the core of balancing the mechanisms. It is the key tie between Chinese Shadow Boxing and Jinggong. This is why we have the saying that the "body is in the eyes".

Proper vision is not looking all around, and it is not looking at anything. It is the ability to observe everything inside and out. The thoughts must first be peaceful and the spirit retracted, before one may attain proper vision. One must have proper vision before the entire body can become relaxed and at ease, with heightened hearing awareness. In Chinese fighting we can use the eyes to threaten, but only to threaten someone smaller than ourselves. If we come up against someone stronger than ourselves, our eyes will look to one side, so as not to be intimidated. Only with proper vision can we observe the enemy in his entirety, await the proper opportunity, like a cat stalking a mouse, with total concentration, able to take advantage of any weakness. This is "others cannot know me, only I know others".

6. Mouth Closed Lightly.

The tip of the tongue should be curled up slightly touching the roof of the mouth (as if in pronouncing the Chinese word for two, "Erh".) With the tongue in this position, the muscles of the body will be relaxed, but not loose. With the tongue touching the roof of the mouth, it is in contact with both the sympathetic and central nervous system. "With the tongue curled, there is much energy", there is a feeling of great internal strength. One must not use force in curling the tongue. If it is forced, the energy rises upward.

Note: The four tips: The tongue is the muscle tip, the teeth the bone tips, the finger and toe nails the tendon tips, and the hair the blood tips.

7. Teeth Slightly Touching.

The top and bottom teeth should be just slightly touching. As if they were almost not touching at all. There should be a slight sensation of trembling, which will cause salivation. The teeth are the bone tips, with the teeth touching the internal energy may be passed into the bones. However, force must not be used in touching the teeth together. If force is used in touching the teeth together, the entire bone structure will become rigid.

2. Body Straight.

The torso is the center of the human body. It is the home for all the internal organs. If the body is not straight, the four extremities cannot work in harmony, there is no balance in the transforming of the internal organs.

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This will affect mechanical agility and the movement of the blood and energy. When practicing this art, the body should be kept straight during all exercises.

1. Waist Relaxed, Spine Straight.

By waist we do not mean the "gate of vitality", nor do we mean the circumpherence. But that area of the public region directly in front of the spine (between the fourth and fifth lumbar vertabrae). The spine is the support column of the torso. The "waist" is the center for movement of the four extremities of the body. If the spine is not straight, then the torso will be crooked. If the waist is not relaxed, the body will not be able to move about with agility. To relax the waist, thoughts must pass through the crown of the head into nothingness, relax the waist and allow all tenseness to pass down. In this way, the spinal sections will naturally loosen up. If the waist is relaxed, energy is accumulated in the pubic region. Strength reaches the four limbs. The lower extremities are stable, and the arms are agile. Force must not be used which causes the waist to drop, or to bend. This will cause over emphasis of the lower portions of the body, and it will be impossible to coordinate the upper and lower portions of the body. Therefore, to relax the waist, the spine must be erect. To erect the spine is not just to make it straight, but to cause the spine to separate slightly which will cause the spine to have a slight natural curve from front to back. The energy of the pelvic region will naturally adhere to the back, passing through the waist it will generate internal energy which will pass to the head as well as hands and feet. The body will become one unit, and the movementsof the hands and feet will be connected with the waist. Thus the waist becomes the hub of the body's movements. With the "waist as the hub" and the "hips as the wheel" around which revolves all the movements of the four limbs. This is why we have the saying that the "waist is the commander in chief".

2. Bowing Shoulders, Opening up Armpits.

When we exercise, we want to generate spirit, power, and force. Without force there is no power, and without power there is no spirit. If we want force, we must bow the shoulders forward slightly. If we do not bow the shoulders, form cannot produce force. If the armpits are not opened up, then the energy dissipates, and the chest cannot expand properly. With the shoulders bowed and the armpits opened up, there is the force of encompassing the external and controlling the internal.

3. Stretch the Chest and Relax the Stomach.

When stretching the spine, the chest must not become sunken, pressed. Stretched is not rigid. One must take special care not to let the area of the solar plexis be sunken. If it is stretched open, the chest and stomach will form a smooth line, and the chest will not be sunken or the back stooped. With an expanded chest, breathing is easier. There will be natural benefits to the heart and spirit, and there will be a feeling of comfort and well being. The stomach should not be consciously stuck out or sucked in. The stomach can only

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be relaxed with the hips and waist straight. If the stomach is relaxed, the diaphram will naturally drop. The internal energy will go down to the pelvic region.

4. Flat Abdomen and Retracted Buttocks.

The abdomen is that area in front of the hip joints where the hips and the stomach meet. This should not protrude (if this protrudes, the body will be bent backward). However, in keeping the abdomen flat, the buttocks must not be allowed to stick out. The buttocks would be in line with the heels, and the two cheeks should be pulled in toward each other (Do not use force).

With a flat abdomen and retracted buttocks, the coccyx will be in the center. This is the key to keeping the body straight. With the body straight there is coordination between the upper and lower halves of the body, and agility in movements.

3. Feet Even.

The feet are the foundation of the human body, and the upper legs are the supports which carry the torso. If the feet are not even, the body will be crooked. If the upper legs are not stable, the entire body will be unstable. With the feet even, the legs form one line, legs bowed to gain spring, with a stable base, the strength goes to the center of the feet which connects upward to the fingers with the impetus for the actions of the entire body coming from below.

1. Crotch Open and Rounded.

If the thighs are held apart, the crotch is naturally opened up, if the calves are brought together, the crotch is naturally round. If the crotch is rounded, the two legs will be able to form a single line, thus gaining spring. The strength in the feet enters the earth, the lower half of the body is stable, like a tree sprouting roots. How rounded the crotch depends upon the position desired. However, the crotch should not be spread wide open.

2. Knees Bent and Rigid.

In all exercises, the strength comes from the feet, which turn the knees, which in turn turns the hip which moves the entire body. So movements up and down, forward or backward, or turning, all are this way. Therefore, the knees are the key link in all body movements.

In any position, the knees must not be so rigid as to be stiff. They must be relaxed and slightly bent for agility in movement. However they must not be relaxed to the point of being soft and weak.

Although the outside of the knees are to be bent and seemingly relaxed, the inside must be rigid, so when turning the upper and lower halves are in harmony. If the knees can be brought close, there will be an attraction in each foot, and there will be agility and stability in all movements. If the thoughts

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can be concentrated on keeping the inside of the knees as if one were lifting a heavyweight, then there will be a feeling of a large amount of "Jingqi" at the four tips.

3. Heels Lifted.

Regardless of stepping down or lifting the foot, the heel must be lifted. This keeps the body at a certain level. It generates a feeling of clarity.

4. Soles of the Feet Flat.

The feet are the foundation of the human body. If the feet are flat, the lower half of the body is stable, and "the body is erect and comfortable." If there is an attraction/suction in the feet, then one will naturally have "strength reaching to the four tips." "Eight sided support" and "feet flat with suction" are the heart of stability. They are the key to controlling body posture and manifesting the strength of the body.

Feet flat means that the soles of the feet, front back, and sides, as well as the toes should equally distribute the weight when the foot is on the ground. Suction does not mean that the toes dig into the ground. It means that when the feet are flat the soles suck the surface of the ground like a suction cup. (If the knees are rigid and the heels lifted, the feet will generate suction.) One will be aware of an attraction between the soles on ones feet and the center of the earth. It will reach between the thighs, to the crown of the head. When it is combined with the attraction of the palms of the hands, there is a feeling of strength reaching to the four tips, and a feeling of fulfillment.

The soles of the feet attract the center of the earth, and the center of the earth steadies the body with its attraction. Thus the center of the body does not leave the center of the earth. It is if the center of the earth controls the movements of the body. Moving forward, backward, or turning are all effortless. This is why in Chinese shadow boxing there is the saying that the "center of the earth is the third master."

4. Upper Arms Rounded.

The two arms should form a circle. In any exercise care must be taken to make sure that the two middle fingers seem to form an imaginary circle with the arms. In any posture, the two middle fingers must be opposed. This causes the strength of the hands to be solidified, protecting the head above, the feet below, and the spine behind. There will be a natural feeling of being full of strength. (The middle finger should be toward the pelvic region.)

If the two upper arms can be rounded, then the two arms form bow shapes. There will be unity in arm movements. They will become one with the torso. This will lead to better coordination of movements of the entire body. It can play offensive and defensive roles in fighting. There are eight requirements for rounding the upper arms:

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1. Stretch and Round the Back.

The rear portion of the torso is all called the back. Here what we mean by back is the portion of the spine between the two arms. This portion must stretch with the two arms in the direction of the hands. The shoulder blades must not show, forming a hump in the back. The stretching of the back must match with the size of the circle made with the arms, so the arms may form a circle. When the left and right arms are extended, they must not be straight. They must form a bow shape. Regardless of whether the hand is extended, open, or closed, the back must be stretched in such a way that it feels as if it is making a circle with the two middle fingers. Only this way can the two arms form a single line, and the movements be in unity.

2. Shoulders Relaxed and Level.

If the shoulders are hunched, energy escapes, and the body is weak. If the shoulders are held down, the energy cannot reach the hands. The shoulders must be relaxed, but not held down. Keep them relaxed but not hunched.

The relaxed shoulders must be even. This will keep the armpits open and the arms agile, and will also allow the energy to go to the crown and down to the soles of the feet. In no movements may the shoulders be hunched. This is the reason for the saying "locked shoulders."

3. Dropping the Elbows.

If the shoulders are relaxed, the energy will go to the elbows. If the elbows are dropped, the energy will go to the hands. If one drops the elbows, he will naturally relax the elbows. Therefore, dropping the elbow and extending the wrist is the key in manifesting internal strength.

If no movement, may the elbow joint be straight. Maintain the bow shape and you will notice the energy follows the arm down to the wrist. (Do not attempt to use force with the elbow, or there will be a retraction of strength and the elbow will tense up.) Only in this way can the internal strength reach the fingers.

Dropping the elbows must not affect the opening up of the armpits, and the elbows must not be raised to open up the armpits, which would keep the elbow from assisting. The two elbows should be in line with the knees slightly pointed toward the pelvic region to concentrate the energy in the pelvic region.

4. Extended Wrists.

If the wrists are not extended the energy will be retracted. If they are not in line, the energy will be obstructed and not able to reach the fingers. Maintaining the dropped elbow and bow shape, the wrists should be extended so the energy will not be ostructed at the wrist and be unable to reach the fingers.

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5. Base of Fingers Sunken

The bases of the fingers must not stick up. The joints between the bones of the hand and the fingers must be smooth, so the back of the hand can be stretched and the palm of the hand empty, and the energy may reach the fingertips.

6. Fingertips Touching

The fingers must not be straight. They must be naturally separated and slightly touching. This way the energy will reach the fingers. There will be a feeling of extended strength and a surplus of internal energy. If the energy reaches the fingertips, there will be a dissipation of energy to the outside.

7. The Lion's Mouth Must be Round

The space between the thumb and the forefinger is called the lion's mouth. Changes in strength mainly occur in the lion's mouth. If the thumb is in the front, there is little strength. If the forefinger is in front, there is much strength. If the fingers of the lion's mouth are pointed outwards, there will be dissipation of strength to the outside. If they are closed there will be little strength. The two fingers should both form a bow shape. It should be an open circle.

The size of the circle of the lion's mouth may be different for different positions . For instance, when one is standing still it should be smaller than when exercising. The lion's mouth must be kept round at all times. The lion's mouth is the key to controlling the amount of strength.

8. Palm Empty

If the palm forms a cup, energy will not be dissipated to the outside. There will be no rigidity. If it is cupped, it can manifest its suction. There is an attraction between the palms of the two hands. Strength is accumulated here. If this is coordinated with the soles of the two feet and the center of the crown of the head (the five centers), there will be fulfillment of strength coursing through the whole body.

The four principles and 24 musts above seem to be very strict. However, all the requirements are to allow the body posture to attain the pysiological normal state. There is nothing artificial.

If the 24 musts are used in all postitions and in daily activities, then at all times and places correct posture will be assumed. There will be a natural feeling of ease and peace, and energy will be efficiently used.

5. Five Alignments

Alignment is the relationship between here and there. It is the contact of a point with a circle. The five alignments include the alignment of the nose with the navel, the buttocks with the heels, the knees with the feet, the elbow

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with the knee, and the two middle fingers. With the five alignements there can be unity in body movements. The upper and lower body act as a single unit.

1. Nose and Navel Alignment

The tip of the nose should form a vertical line with the navel. However, the head must not be bowed to line it up. With proper head and body alignment, no matter whether the body is facing up, down, or turning, a "head erect" posture can be maintained.

2. Buttocks and Heel Alignment

The coccyx should form a vertical line with the heels. They should form a straight line with the back of the skull. To align the buttocks and heels, the crotch must be open and the buttocks retracted.

3. The center of the knee should form a vertical line with the arch of the foot. In all sorts of walkling movements, the knee and foot alignment must be maintained. If one can maintain this knee and foot alignment, the feet will be flat and the gait stable.

4. Middle Fiingers Alignment

This is the imaginary line between the two middle fingers. No matter if the two hands are one in front of, behind, above, or below the other, one must consciously maintain this imaginary line between the two middle fingers. The alignment of the two middle fingers is the key to maintaining the upper arms rounded.

5. Alignment of the Elbow and Knee

The elbow is the center of the arm. The knee is the center of the leg. If one can consciously coordinate the movements of the elbow and knee in all activities, the back and the legs will not become stiff. This will protect the rib cage, will help keep the head erect, the body straight, upper arms rounded, and make the body into a single unit.

6. Three Bows

The "bow" is the bow shape maintained when exercising. It is the basis of generating strength. Only with energy is there "strength", so the bow is the key for exercising for strength. The bow has both Yin and Yang aspects. The outer encompassing (Yang) and the inner control (Yin). It cannot be the other way around. All parts of the body may form bow shapes, but it is the three of the body bow, the upper arm bow, and the thigh bow that are most important.

1. Body Bow

The head and the torso form the body bow. The head and the back are the Yang. The face and the chest are the Yin. If the head sets on the spine, the waist is relaxed and the buttocks retracted, the back will form a slightly

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curved bow. If the chin is also retracted, the abdomen flat and the chest expanded, this will generate a stretching of the torso and a condition of relaxed expansion.

2. Upper Arm Bow

The two arms form bow shapes. In any movement, the spine must be stretched, the shoulders relaxed, the elbows dropped, the wrists extended, and the arms will form bow shapes.

3. Thigh Bow

The two legs form bow shapes. This gives stability to the lower body, and generates an unshakable position.

7. One Round

One round is the general shape of the whole body. If the posture is in line with the four principles and 24 musts, and if the position is in line with the five alignments and three bows, there will be a natural feeling of well roundedness. The 24 musts are the requirements for the individual parts. The five alignments and the three bows are the unity of linear alignment. The one round is the overall coordination and balance. Round is not a shape, but a role of force. And when the force is rounded, there is a natural ability to settle one°s thoughts and be clear of spirit.

Round is the absolute of body posture positions. If during exercises, one becomes aware of roundness, then the body is not upright, the individual is upright. If there is comprehension and understanding of roundness, then one can enter "Nirvana".

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LN734-85

Some Ideas on our Understanding of Diagnosis by Human "X-Ray" Vision

"X-ray vision" is one form of manifestation of the human psychic function. This kind of vision is not really "X-ray" vision, but is where the psychic uses his eyes to inspect the inner structure of the human body, does a comparison of normal and abnormal, and thus comes up with a diagnosis. Therefore, in this article I will talk a little about what I have learned from experience through many years of diagnosing diseases through "X-ray vision" into the human body so others may use it for reference.

I am a nurse in a hospital. Thus it is very convenient for me to do diagnosis through "X-ray vision". Table 1 is a list of results of 133 cases of diagnoses through "X-ray vision":

Chart 1: Results of 133 Cases of "X-Ray Vision"

Malady	Cases	Correct	Basically Correct	Wrong
Stomach Disorder	33	24	8	1
Heart Disease	12	8	4	
Lung Disease	21	19	2	
Liver/Gall Bladder	16	14	2	
Post Operative	5	5		
Intestinal Tract	8	6	2	
Bone Damage	7	4	2	1
Sex of Fetus	6	5		1
Cerebral Hemorrage	5	5		
Uterine Tumor	7	7		
Eye Disease	2	2		
Cerebral Hypoplasia	2	2		
Stillborn Fetus	1	1		
Ear Disorders	1	1		
Cerebral Occlusion	2		2	
TOTAL	133	106	24	3
PERCENTAGE		80	18.2	2.2

Some Typical Cases:

Case 1: At nine o'clock in the morning of September 5, 1983, the air was clear, the lighting in the room was very good. At this time a 61 year old woman, Yu (X) (X), walked in and wanted me to take a "look" at her. My spirits were very good, and I agreed to have a "look". I "saw" that there was a 5 x 4 cm swelling on the stomach. It was a darker color than the stomach itself. I could clearly "see" that the edges were very rough. In order to verify my psychic ability, on November 29, 1983, medical x-rays were taken. The x-ray showed that there was a 5 x 6 cm hole in the side of the stomach. There was decomposition of the mucuous membrane. The diagnosis was stomach cancer. The x-ray was 41059.

Case 2: At three o'clock in the afternoon of October 18, 1983, the weather was clear, and my sprits were good. I was in the chaonan eye, ears, nose and throat section. A patient came in. I decided to use my "x-ray vision". I

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"saw" no lens in the left eye. There was just a small black hole in the area of the pupil. Along the left side of the left eye I "saw" a 0.06 cm scar. It was healing well.

Inspection by the eye section erified that this patient Li (X) (X), 29 years old, patient registration number 49248, had had surgery to remove atarcat. During the surgery, the membrane hyaloidea was damaged. There was loss in light relection.

Case 3: In the afternoon of 23 October, the weather was clear and I was feeling well. I was in good spirits. It was about two o'clock. A man, Che (X), 57 years old, came hunting for me to look at him. It was in the west clinic of our hospital's Chinese medicine section. I "saw" no change in the shape of the heart. The heart was beating slower than normal, 54 beats per minute. The muscle of the wall (about 0.5 x 0.3 cm) of the left ventricle was a darker color than the rear wall of the left ventricle.

On October 30, 1983, the EKG showed that TV6 (+-), TVO (+-), [two words unknown] TaVL low and even, ST, V5 and V6 had all moved down 0.05 ml or more. The pulse rate was 50 beats perminute. The patients number was 49574.

Case 4: On 13 November, 1983, the weather was clear, I was in good spirits, and was feeling well. At two o'clock in the afternoon a person came to be admitted into the hospital. I wanted to "see" this person before he took his pre-admittance exam. I conducted a "seeing" in a bright southern room. I saw a fracture line running down the outside of the lower tibia from back to front. There was a horizontal fracture line of the fibula, even with the lowest point of the fracture line of the tibia, and about two centimeters from the highest point of the tibia fracture line. Medical x-rays showed that there was a fracture in both the lower tibia and fibula. The bones were still in place, and the alignment was very good. The patient's name was Wang (X) (X), and he was 10 years old. His patient registration number was 49882. The x-ray number was 40991.

Case 5: On October 19, 1983, I was on night duty. At about 10:40, I had just finished my Qigong exercise. I was feeling very good. There was a patient who had just left the operating table. The operating surgeon asked me to take a "look" at the post-operative situation. I followed him to the well-lit surgery room. On the rear wall of the stomach near the pylorus, there was a two cm stitched wound. There was a high degree of oedema. Also there was a small blood vessel that had not been tied off well, and there was some bleeding. When we returned to the office I drew on what I had "seen". The doctor was shocked, because the patient had just undergone an appendectomy, and the perforation in his stomach was discovered during the operation. The patient was Wang (X) (X), 40 years old. His patient registration number was 49636.

Case 6: In the morning of November 28th, I was feeling good. I felt like "looking" at some mothers-to-be to determine the sex of the fetus. I selected one of the better lighted rooms of the gynecology and obstetrics section. I took a "look" at Zhang (X) (X), 25 years old, hospital registration number 49746. The fetus head was in a very low position. It was a girl. On November

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29th the patient gave birth to a full term baby girl.

Case 7: On October 10, 1983, the weather was clear. It was five o'clock in the afternoon. The leader of the hospital notified me that I should go to room 203 to give a reading for Bai (X) (X), a 49 year old female from the ocmmunications section of the Heilongjiang Bureau of State Farms and Land Reclamation. Because I had worked three nights in a row, I was very tired. I didn't have much energy. Also, I had given "readings" to six people already that day. I had no interest at all in giving any more "readings". But I finally did conduct a reading for her. The room wascold. Thelight was dim. After "looking" for six minutes this is what I "saw": 1. A 3.5 x 3 cm growth in the uterus with glossy edges. I could not "see" the gall bladder. The place where it should have been was empty. The clinical diagnosis was: a tumor in the uterus. 2. A gall bladder infection, and the gall bladder had decreased in size.

Case 8: On September 27, 1983, the weather wasclear. After lunch I was almost napping in the unlit nurse's office on the north side of the building. One of my fellow nurses Wang (X) (X) wanted me to take a look at her pregnancy, and to tellher what the sex of her child would be. I was tired, and did not want to "look", but I finally gave in and did. I looked for a full minute, and could not determine whether or not the fetus had a penis, because the amniotic was murky. On December 12th, 1983, she gave birth to a full term baby boy, but the baby only lived for seven hours.

Relationship Between Qigong and Psychic Powers:

My experience with Qigong had brought me to the realization that psychics can use Qigong to remedy discomfort due to overtaxation of their powers, or when their powers are unstable or fading. In order to verify this relationship, I stopped doing Qigong exercises for nine or ten days one time when everything was going well in my work and my life, and I was under no form of stress. However, I continued with my "x-ray vision" readings. After several days, I began to feel uncomfortable, I was dizzy, there was a stiffness in my joints and muscles. My skin itched, and there was a little scaling. My neck and back hurt. There was sight swelling around my eyes, in my face, and in my legs. However, blood, urine, liver function, and EKG tests were all normal. I believe my situation was due to a lack of inner energy. I resumed two hours of Qigong exercises every day, and after two days my "symptoms" disappeared.

Discussion:

1. Clinical "x-ray vision" and diagnosis by psychics is objectively feasible.

2. It is of clinical value. When modern medical instruments are unable to diagnose an illness, timely diagnosis can be made using psychic vision.

3. People with psychic vision should have a certain degree of medical knowledge, so the results of the "reading" can be described in medical terminology.

4. The weather, room lighting, surroundings, angle selected by the "seer", and

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the mechanism of the psychic himself all affect the results of the "reading".

5. To avoid any restraint of loss of psychic powers, each psychic should select some form of Qigong which is suitable to his own physical state.

6. There is a limit to everyone's abilities. Each psychic should limit the number of patients he sees according to his own physical state. He should not overextend himself.

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LN734-85

Letters from Readers

Editor's Note: "Research in Human Paranormal Abilities" has been published for a year now. There has been a good response from the readers. The editorial department has continuously received letters from readers all over China - over one hundred. Among those readers sending letters some are interested in research in the human brain and thought science, some enjoy studying psychic abilities and Qigong, and some are presently researching the trainin and observation of psychics. Some personally know of feeling of the Qigong functional state and realize that research must be carried out in the human sciences to uncover mankind's latent abilities. Their requests and hopes for "Research in Human Paranormal Abilities" are in all forms. Here are som e excerpts from some of the letters. We hope readers will continue to send us letters so "Research in Huma Paranormal Abilities" can continue to improve.

Shanghai Communications College Class 80221, Zhang Hong, Sept. 1983.

A few days ago, I happened to pick up a copy of "Research in Human Paranormal Abilities" from an older co-worker. I like it very much, and am writing for a subsription blank.

When I was in middle school, I read an article which said: "Mankind knows many things, but he cannot truly know anything until he understands how he knows these things." The article was talking about man's study of thought. Since that time, I have been very interested in the human brain. Before I tested for high school I suddenly realized that China does not have an occupational specialty dealing with the human brain. Also, research in the human brain involves many other specialties. In order to someday realize my own dream, I selected the biological medical instruments specialty at the Shanghai Communications College. (This was in the precision instruments department). After reading "Research in Human Paranormal Capabilities", I hope that when I graduate in four years that I will be able to progress further in this field.

At present people are not able to understand many psychic phenomena. They believe that psychic abilities are impossible. This may indicate a flaw in man's thought. If man wants to understand his world, he must first understand that little brain which he must use to understand the world. Research into the psychic abilities will enable man to really understand himself.

Beijing Medical Institute, Xiyuan Hospital, Qigong Section, Xu Hong-Pu, December, 1983.

I am a 1983 graduate of the Wuhan Medical College. I am very interested in psychic abilities and Qigong. After graduation when I was assigned to my job, the school granted my request and assigned me to the Central Medical Institute, Qigong Section to work. When I found out that one of the doctors in this section had a copy of "Research in Human Paranormal Capabilities" I got it from him. So that I may read your publication on a timely basis, and to collect materials, will you please send me a subscription blank?

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Shanghai Fudan University, Box 8223, Pan Jin, April 1983.

I was really excited when I read your "Research in Human Paranormal Capabilities". I am studying physiology. In the future I plan to do researh in this field of work. However, I can't find much of this kind of material. I hope I can subscibe to your publication.

Guizhou, Guiyang Medical College, Li Lin, September 1983.

I am a student of the Guiyang Medical College of Class of 1978. I am very interested in psychic abilities. At school I have taken part with one of my professors in surveys. Because of my specialty and my personal situation, I am formally studying this in my off duty time. I hereby request a subsrciption blank for "Research in Huma Paranormal Capabilities".

Sichuan University, Chemistry Department, Pan Zhu-Zheng, September, 1983.

Back when I was in middle school, I was very much interested in Qigong. I was very much attracted by what it could do. Since the publication of the reports on Tang Yu's ability to recotnize characters by ear, I have gained a further understanding of human psychic functions. Psychic ability is a new world expanding before our eyes. I have begun to collect this kind of material and to buy and read this kind of publication.

With the development of science, man's knowledge of the o;utside world has increased. However, at the same time, research and knowledge of man himself, has not been deep or complete enough. How can psychic functions be accurately expalined using present theories? Can present theories explain psychic functions? These are quesions which concern the researchers in the human psychic functions, and concern me.

To assist in my study of human psychic functions, would you please send me a subscription form for "Research in Human Paranormal Capabilities"?

Peijing, Xicheng Intersection, Number Four Xigong Street, Dan Shu-Sheng, September, 1983.

Although I am a scientific technical worker in the field of plumbing and electrical work, I have researched, studied, and practiced Qigong on my own since I was young. This has been almost 13 years. I have noticed that there are many similarities between Qigong and psychic functions. Not long ago I wrote a draft paper on the similarities between Qigong and psychic functions.

I enjoy "Research in Human Paranormal Capabilities" very much. It is so closely connected with Qigong, which I have practiced for many years. I earnestly request that my namebe listed among the other subscribers of your publication.

Hangzhou, Xihu, Comrade and Bai-Li of the Arts and Literature, November, 1983.

This year I have been studying Qigon with Master (X) (X) (X). I have

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discovered some peculiar effects. After practicing Qigong for several months all symptoms of ulcers, after-effects of hepatitis, constipation or diarrhea, and a hard lump on my leg from which I had been suffering all disappeared. This is clearly the effect of Qigong. The powers of Qigong and the self-curative powers of the human body startled me. This was what enticed me to begin studying human paranormal activities. Although I know very little about the human sciences, I believe that the reseach of human paranormal capabilities is a revolution. Its development will transform the fields of medicine and physical education. I earnestly hope that you will send all issues of your magazine from the first issue to the present to me.

I take the liberty to request that you send me some more materials as those in "Research in Human Paranormal Capabilities". I want to keep abreast with the present research and developments in this field. I have always been interested in human paranormal capabilities.

This year I participated in the Qigong training class conducted by the Hangzhou University. I was instructed in and experienced the "Qigong Functional State". I feel that man has some extraordinary abilities that have not yet been explained by science, but are often sneered at as "unscientific".

I believe that to bring forth these abilities would have practical significance for our present lifestyle, work, and stydy. Scientific research of these phenomena will advance the development of the human sciences.

Sichuan University, Physics Department, Class of 1980, Solids, Ran Yu-Jun, October, 1983.

I am very interested in the riddles of nature such as flying saucers and huma science. I am also a member of the UFO society. In the past I borrowed a copy of "Human Paranormal Capabilities". I have a lot of respect for the spirit you showed in putting out this publication despite all the difficulties. The serious scholarship, the detail and reliability of experiment reports, the strictness of the theses are all praiseworthy. Therefore, I hope to be a long term reader of your publication.

Wuhan Water Conservancy and Electric Power College, Teaching and Research Section, Chen Xiao-Jin, October, 1983.

Early in September I went ot Beijing on temporary duty and went to see a teacher of mine. When I mentioned to him that I would like to read "Research in Human Paranormal Capabilities" he told to write you a letter requesting copies. I would like to understand the present status in "Research in Human Paranormal Capabilities".

When I was in college, I was interested in psychic abilities. Then I spent some time in this area. I would like to do some further research on what I have found out and on some of my ideas.

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Shenyang Municipal Party Committee, Science Education Department, He Zhi-Dong, December, 1983.

After reading "Research in Human Paranormal Capabilities", I felt that it was really a good thing to have such a good beginning in research in the human science. I immediately recommended this publication to some of the major members of Shenyang Qigong Association. They all thought that this was a very good publication. All wanted to subscribe. I made several copies of your subscription form and gave them to them to fill out and mail.

When I was recommending your publication, myny cadre said to me that the newspapers have refuted the idea of psychic powers. This statement had a serious effect on cadre of lesser rank. With the publication of "Research in Human Paranormal Capabilities", this shows that the support of the party central, the proper descriptions by the older generation of scientists, and the facts of all the scientific experiments of psychic abilities have clarified this contraversy over psychic abilities, and have opened the way for psychic research.

We have discovered several psychics in Shenyang City, and the Qigong Association is training them and observing them. In the future I will be reporting to you on the progress of this work.

China Academy of Sciences, Oceanographic Institute, Li Shang-Pin, November, 1983.

I was very encouraged to read your "Research in the Human Paranormal Capabilities". The contents are serious, scholarly, and educational. I deeply feel that "Research in Human Paranormal Capabilities" in China should be capable and competent to go to the foremost in the world, especially in research in the expansion of Qigong, to strike the first blow for psychic research. However, our research is just now beginning. Many people are opposed to or do not believe in it. Research into a new branch of science is impossible without the support of leaders. Now the party central and other leaders all support research into human paranormal capabilities. This is a guarantee for progress on this research topic. I wish you the best on improving your publication.

I am just an average comrade. Although I have not had very much formal education, I am very interested in psychic abilities, and would like to look deeper into this. During my off duty time, I am applying myself in the study of Qigong, and of traditional Chinese medicine. Although there is a scarcity of material, I read what I an get hold of. The copy of "Research in Human Paranormal Capabilities" I read was borrowed. I would like to subscribe to your publication.

Shanghai, Huangpu Area, Pudong Central Hospital, Acupuncture Channel Research Laboratory, September, 1983.

After reading the first issue of "Research in Human Paranormal Capabilities" and some of the introductions contained therein, we were very interested. At present, based on the traditions of Chinese medicine - the

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theory of energy and blood, we are doing basic research on human "energy". Therefore, we are eager to understand more and newer trends in this area. Therefore, we would like to subscribe to your publication.

Tianjin Hospital, Department of Orthopedics, Hsieh Wei-Sheng, October, 1983.

First of all, let me congratulate "Research in Huma Paranormal Capabilities" in surmounting hardships and dificulties to break new ground in a new field. I am grateful for the efforts of the comrade editors.

I am a student of medicine. I am very much interested in this field. I am also thinking of doing some work in this field. I hope I will be able to receive this magazine.

Zhejian University, Comrade Luo Jin-Xing, Hangzhou Shoe Factory, Comrade Wang Le, October, 1963.

We practice Qigong for two reasons: One is to strengthen our bodies, and the other is to personally learn from experience and pratie human paranormal capabilities - this extremely controversial subject.

From our personal experience, we deeply believe that human paranormal capabilities really exist, and is a branch of sciencce which is not yet undestood. The popularization of research into the human sciences by your publication "Research in Human Paranormal Capabilities", will have a very active popularizing and leading effect. We congratulate you. We also hope to keep in contact with you, so we may report on the effects of our Qigong practices and understanding of psychic phenomena. We would also like to subscribe to your magazine.

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A GENERAL DISCUSSION OF PARAPSYCHOLOGY

By: (American) L. E. Lyons

Chapter Three: Advances in Parapsychology Research

1. ESP Experiments in Schools

Much of the experiments carried out so far have shown: the classroom is an extremely good place for ESP experiments. After results of experiments had first been rported from ESP labs, Florida elementary school teacher, E. Bood, noticed the report, and conducted an experiment in her own class of 22 students. The night before the experiment, she made up a stack of cards numbered 1 through 10 to be drawn at random. The next day, she stood at the fron of the classroom (sometimes at the back of the classroom) and every four or five seconds she would concentrate on the number on a card. The students would wite down their guesses. The results were startling. There were 371 correct answers in 2,870 guesses. This is 86% better that the odds of chance. This ratio is second highest of all experiments conducted in classrooms.

In 1953, a Holland school disciplinarian, J. G. Busschback, carried out an ESP experiment in more than 100 classrooms under his jurisdictio;n. After results of his experiments were published, Busschback was invited to Duke University to repeat the experiments ha had conducted in Holland. In the laboratory, M. Anderson and R. White assisted him. He conducted experiments with 23 classes of fifth and sixth graders, and 17 classes of seventh and eighth graders. The results were similar to those in Holland. The results with the fifth and sixth graders were somewhat better, and the results with the seventh and eighth graders were closer to those of chance. During the course of these experiments, the younger students showed more interest in the experiments than the older students. Later, Anderson and White made some changes in the experiments for seventh and eighth graders, attempting to create more interest in the experiment.

The results of the experiment show that success rate for ESP is related to the student/teacher relationship. There are four types of student/teacher relationships to be considered. (1) Where the student likes the teacher, and the teacher likes the student; (2) Where the student does not like the teacher, and the teacher does not like the student; (3) and (4) Where one likes and one does not like the other. The ESP success rate for type 1 where both parties like each other is highest. Type 2, where both parties dislike the other, the success rate is lowest. The success rate for 3 and 4 is much lower than the odds of chance. This means, that the deviation of psychic error was higher than the deviation of chance.

In the next ten years, many other repeat experiments were carried out. However, there were no major results. Although some experiments ahieved the predicted results, they were of no great significance. This discrepancy can only be explained by the enthusiasm which Andeson and White had for their work, and the way it infected those who worked around them. This is clearly just as important as the "Lamb" records.

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The French school system prohibits teachers from planning any extracurricular activities such as ESP during class time. French elementary school teacher, C. Vasse, was able to use her off duty time to give these tests to students who wanted to play ESP games. In the spring and fall semesters of 1955 she conducted experiments with two of her classes, the results of which were almost the same of Miss ?Bond?. ESP experiments in the classroom are totally dependent on the student/teacher relationship.

Later, Miss Lowrens conducted experiments with preschool age students (4 to 6 1/2). When she conducted experiments with strange (unfamiliar) students, not one class in ten achieved results better than the odds of chance. Another of Lowrens' conclusions is that un many of the classes (though not all) the girls' success rates were higher than the odds of chance, while the boys' success rates were less than the odds of chance.

In order to determine the subtle differences between ESP scores between the two sexes, Dr, J. F. Freeman conducted a series of experiments on this over a number of years. Freeman reported that the results of his experiments, which were conducted as research on retarded children under the guidance of an instructor, surprised him. What surprised him was that the success rates for the boys was higher than the odds of chance and the success rates for the girls was lower than the odds of chance. The instructor did not like girls. This is clearly just the same as the experiments by Anderson and White. The attitude of the teacher influences the sucess rate of the students.

Because the effect of gender on ESP was unclear, Freeman gave a test to some seventh graders. The girls did clearly better than the boys on the word tests, and the boys did better than the girls on the space related tests. However, when he gave different aptitude tests to some about to finish the seventh grade, some girls (a minority) did better on the space related questions than they did on language questions, just as the boys did. On the other hand, some boys (a minority) did poorly on the aptitude test, but did the same as the girls in guessing pictures in a book. The difference is significant. However, it is more apt to say that it is the result of different stages of psychological development than it is to say it is a difference between the sexes.

There is another experiment which shows a basic difference in ESP between the sexes. This was reported by R. M. Brier. later, the parapsychology laboratories also reported it. The Junior High School magazine reading had an attached ESP chart, which the students were requested to fill out and return. The results were unexpected. More than 100,000 students replied. As would be expected, the overall results were the same as chance. Some were psychicly right, some were psychicly wrong. They averaged each other out. This may be one of the reasons that man has historically not been aware of ESP. However, in this large mass of data, inherent proof of ESP was discovered. This was connected to the different sexes. The girls' success rates were clearly different from the odds of chance, and the boys' success rates were the same as chance. However, tests done in 22 of 32 classes show that the fluctuation of some of the boys' answers to math questions were clearly not the same as chance, while the girls' were the same as chance. This diference is not very apparent, and is perhaps only noticeable in such a large case.

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The ESP experiments in the classromm is just an overature. Its value lies mainly in the educational methods. However, it may lead to even wider applications in everyday life.

2. Dreams and ESP:

One person's thoughts, without going through normal channels, being known by another person - this is what has led to research in thought transfer. In report of spontaneous ESP, there are about equal numbers of it occurring in a dream and while awake. However, people are much more deeply impressed with their experience when it occurs while they are awake. Furthermore, this is very easy to test. It was only after ?Foloyinde? that people were aware of the psychological significance of dreams. It has only been recently that research has been conducted on ESP in dreams. Thought transference during dreams has drawn most attention of psychologists.

Way back in 1953, a psychologist in New York, M. Ullman, cooperated with L. Dale of the U.S. Parapsychology Association in beginning research in thought transference in dreams. It was only through the use of an EEG and other new technologies that the experiments made qualitative progress. In a hospital in New York, they established a dream researh center. Dr. Ullman and his co-workers atempted to induce thought transference dreams. Although similar to as awakened state, these experiments seemed to be a waste of time and money. Howeer, they conducted several relatively successful experiments. The experiements showed that the dream content of the subject could be influenced by the sender's thoughts.

They told the subject to attempt to dream about what the sender was thinking about. They put him on a bed in a dark room. There were many special electrodes on his body to record electrical waves and rapid eye movement during the dream cycle. The sender was not far from the subject. His job was to select at random a topic card and to attempt to transmit that out. The topic cards were sealed in an envelope. Most of the time prints of pictures were selected. In a room next door, the experimentor controlled the EG and a walkie-talkie system to communcate with the sender and the subject. At the beginning of the experiment, the sender would open the envelope, and conccentrate on the card and any related thoughts it might invoke. When the experimentor saw that the subjects rapid eye movement cycle was completed, he would awaken the subject through the intercom system. He would ask him to describe the dream and record it on a tape reorder. He would then allow the subject to go back to sleep. The same topic card would be transmitted the whole night. In this way several of the rapid eye movements could be related to the topic card.

Thus, every night the experiment consisted of the sender transmitting a mental image, and the subject recording his dreams. Could the dreams really be affected by this? This is not an easy question to answer. In the average experiment, the subject of the dream seldom was precisely the same as the topic card, but in the situations described below, can we say the subject's answer was accurate? For example, the card about the Mexican Revolution. There were clouds and mountains in the background. The subject's answer was "a

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thunderstorm. It made me think of travelling. A threatening thunderstorm. Low hanging clouds. A desolate background. Hey, I just thought of it, it was New Mexico."

The impression which the results of the experiments which Dr. Ullman published in 1970 gives us is: They proved that ESP occurs in the dream state. Although in the experiment some components of the topic card were twisted, or substituted with something else, looking at all the reports of ESP during dreams, this fact at least was proved by the experiment.

Because of the developments in the experimental methods, dream research has become the paving stone between research into brain function and EP. This work is a long way from being over, and it often leads to new concepts in brain research. Actually, the door has been opened to the research of the brain and dreams. I predict that in ten years from now, much will be told to us about the relationship betwen the spirit, the brain, and Esp, of which we are not aware.

3. ESP and Varoius Mental Attitudes:

A wife of an anthropologist was walking down a rocky road in Greece. Just as she had become hot and tired, she saw an old olive tree up ahead. She sat under the tree to rest, and noticed that her dog was not close by her side as was his habit. He was on the mountain road and refused to come. When she called him, he hung his head and ran down the road in the opposite direction. When she arose and walked out from under the tree, the dog came when she called him, licking her hand and wagging his tail. He seemed happy to see her. Een stranger, on the return trip, she was unable to locate that old olive tree. It was nowhere to be seen on that entire mountain road. The proprietess of the hotel did not seem a bit surprised. Her answer to this tale of an unusual trip was: "That is the way it is here. They come wihtout warning and leave with no trace."

The next morning she took the same road to look for the old olive tree, and found nothing. She went looking with her husband, but they did not see a trce of that tree. Her husband laughed and said she must have been sitting in "another dimension". This would also explain the dog's strange behavior.

Often, when unable to offer a reasonable explanation, people will speak of the fourth and fifth dimension. But this is nothing more than a subterfuge. Here, however, her husband half jokingly mentioned "another dimension" possibly referring to a state of awareness such as the dream state. This is not the same as the normal state of consciousness when one is completely awake.

Another thing which is related to parapsychology is the so-called "out of body experience".

In New York, a girl in normal health was sound asleep one night when she had the feeling that she was being "taken up". Then she felt that she left her body shell and was looking down at her body sleeping on the bed. She felt as if she were being "pulled by a magnet". She was pulled up along set of stairs, all the way to the top, in a bright light. Finally she went through a door and

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entered a land filled with light and warmth. There she met her deceased friend. This happy visit lasted until someone blew a long note on a trumpet. People told her she had to hurry and go back. Otherwise she would be stuck between two worlds and could go nowhere.

Cases like this cannot be verified. It is just like people having a "peek at heaven". It could be nothing more than a dream. Therefore, this sort of experience may have nothing to do with parapsychology.

The second case was reported by a woman from New York. A doctor had written her a presciption for some monor ailment. She planned to have the prescription filled the next day. She awakened the next morning at nine o'clock. Although she was knew she was lying on her own bed, she clearly felt herself flying over the stairs, and into her doctor's bedroom where she had never been before. The doctor's father was in the next room. He waslistening to the morning news. She saw the doctor sitting on th side of the bed. He was leafing through a book. She knelt down beside the bed. While she prepared herself for what the doctor had to tell her, the doctor reached out his hand, which passed through her body, and picked up the telephone.

The sound of the telephone brought herback to reality. She was still in her own bed. The telephone call was from her doctor. He told her that the presciption he gave her the day before was wrong. He asked her to come and pick up the correct prescription. When she reached the doctor's office, she told him of her unusual "visit". Actually it was exactly as it had happened. The book the doctor had been leafing through was a telephone directory. The doctor was looking for her telephone number. What she had tried to make out in the living room was a writing desk. It was very much out of place in a corner. The doctor's father was actually in the room right next door listening to the nine o'clock news.

In this case, the material can be verified. They have proved to be accurate. This type of experience may be considered to fall in the realm of parapsychology. However, this only means that she was capable of supersensitive consciousness. However, this does not mean that the person actually left her own body and went to the place she saw.

The main reason parapsychologists are interested in "out of body experiences" is that they seem to point out that: The spirit is able to leave the flesh and have an independent effect. If this can be proven, it will be of utmost significance. It will reveal much knowledge in to the nature of man. However, there is one fatal flaw in the evidence of these kinds of experiences. No matter how free that person feels when he has left his own body, his body is still alive. This is entirely different from death. Therefore, there is no evidence to prove that the connection between the brain and the spirit has acatually been broken. As long as there is insufficient evidence to prove that the separation actually took place, this kind of phenomena cannot be said to fall in the realm of parapsychology. Whether or not there is an ESP factor therein, "out of body experience" may be nothing more than a creative imagination, which leads people to feel that they have gone somewhere else. In other words, this may be only a "flight of fantasy".

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"Automatic movement" belongs to another type of state of consciousness change. When the pointer of a Ouiji board seems to move by itself, or someone "automatically" begins to write, this tis the effect of unconscious muscle movement. Before they are aware that the spirit in fact has an unconscious level, people often wonder why they do things at their own will.

I. Litvag, in Song in the Shadows (Macmillan, 1972) noted a famous case. In 1913, Helen, a housewife from St. Louis, found out that the answers from the Ouiji board were coming from a 17th century English maiden who claimed she was ?Frances Warren?. Although the Ouiji board yielded some soustanding prose, the language was that of 17th century English. However, this cannot prove who Frances Warren was or if she was still alive. This case, also, cannot be placed within the realm of parapsychology.

Sometimes the Ouiji board will give statements which are later proven to be true, but the people using the Ouiji board were not aware of this at the time. A young girl wrote a paper with automatic writing. What she wrote was that a handsome boy she knew was a parolled felon, that he would be invovled in a shooting in a robbery. A few days later what she had believed to be a joke actually came to pass. The picture of this young man appeared on the fron tpage of the papers. According to the papers he attempted to hold up a store, and was killed by the police.

This automatic writing seems to have come from an outside intelligence. Actually, the intelligence was her own. Unlike some people who believe that the knowledge comes from someone's spirit, she very accurately stated, "This time the ESP took over, and it made a message with the pointer."

There are many types of automatic movements similar to the Ouiji board and qutomatic writing. One of these is to put a pendulum on a chart. It is determined beforehand which kind of movement will be a "yes" and which will be a "no". When people ask it a question, the type of movement will determine your fortune.

Another type is the "divining rod". When a dowser walks over a place where there is underground water, the divining rod will automatically twist in his hands. If the divining rod actually points out an area where there is underground water, unless there are other explanations, this is a type of "x-ray vision" using a divining rod.

Another type of automatic movement is "table rapping". Normally a group of two or more people will sit around a table with their hands placed on top of the table. Then they will ask the table to answer a question. If the table tilts enough to cause one of the legs to raise up high enough to gently rap on the floor, then it may give an intellligent answer in accordance with a code established beforehand. The code may be a certain number of taps for "yes" and a certain number of taps for "no". It may cease apping at a certain leter when the alphabet is being recited, and in this manner spell out individual words.

Those participating may not know that just slight pressure of one or two fingers on the table is enough to cause this movement. Of course, there may be

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some psychic movement or automatic movement within this activity. Before psychic movement was acknowledged, automatic movement seemed like magic. Sometimes it was seen as the manifestation of the spirit. It may now be considered that all intelligent answers come subconsciously from the participants' own spirits. It must also be noted that some automatic movements, if carried to the extreme, or if there is a sensitive participating, may result in injury. It may cause a mental breakdown or abnormal psychological reactions.

Psychic abilities have always been believed to be generated by the subconscious - turning unconscious knowledge into conscious knowledge. Problems with this have been the greatest obstacle to conducting a free will over psychic abilities. Experiments have shown that ESP seems to be only manifested after the overlaying layer of consciousness has been broken through. Therefore, one of the tasks of parapsychologists is to find an environment which will induce ESP where the subject is not completely awake and completely conscious, and look for the proof of ESP there. Therefore, more recent researh methods are to attempt to discover a kind of "altered" conscious state, which will enable the unconscious to more easily break through the shackles of the consciousness.

Hypnotic states are believed to be a kind of altered conscious state. Lots of people use hypnosis as an aid to research ESP and PK. Despite this, J. B. ?Lyon?, after he had hypnotized his subjects, did not discover any clear cut increase in scores. However, for the question of whether hypnosis can aid in increasing psychic powers, people are continually pointing out that because under hypnosis mental conscious activity seems to be controlled, it is hoped that the deep unonscious may bemore easily unlocked. However, the experiments were not as decisive in their results as had been hoped. So far we have been unable to determine just how much of an effect hypnosis has on the psychic powers.

One reason for this is that research in hypnosis is just now beginning. The authorities have still not reached agreement on just what exactly what mental process occurs in hypnosis. Also, methods for inducing a hypnotic state havenot been standardized. Each hypnotist has his own methods. In addition, it is difficult to determine the level of so-called "under". Also, each person has his own individual reaction to hypnosis. Because hypnosis itself is an unknown quantity, research into its relationship with ESP has not come up with any definite results, not surprisingly.

As was stated in the last chapter, a kind of instrument for reording brain waves has simplified dream research. It has also made it possible to explore other brain activities.

Several years ago, J. Kamiya, a psychologist at San Francisco State, attahed electrodes on a subject's head, and taught the subject how to use the signals of the instrument to become aware of the distinction of the different wave forms generated by the brain. The alpha wave was one of the wave forms he was most able to control. Once the subject became aware that he was generating an alpha wave, specially designed apparatus would play a specific note. This was the feedback that he was in the predicted state of consciousness. In a short time, a number of subjects learned to put themselves into this state of consciousness.

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This calm, relaxed, but always active alpha wave seems to be so similar to the state in which ESP scores are highest. In fact, some parapsychologists have attempted to find out if subjects achieve higher ESP scores when in an alpha state. The results were the same as when the testing for ESP was under hypnosis. There was no simple yes or no answer. In general, the manifestation of an alpha state does not necesarily signify higher ESP scores. However, many high scores were achieved where the alpha wave was very strong or had just turned from weak to strong. Also, many low scores were achieved when the alpha wave changed from strong to weak. More experiments are needed to prove this relationship.

Recently, there has been a great deal of researh in another state of consciousness. This is the ancient indian yoga trance, induced by yoga of other buddhist techniques. Some experiments investigating psychic abilities using these techniques have been reported. They have produced some exciting, but not yet verified, results.

As yet no one hundred perent effective "open sesame" has been found to open the doors to psyhic ability.

More basic researh is necessary in psychological states before it can be determined if they are significant and where they should be categorized.

4. The PK Effect:

When a relative dies or is in grave danger, a person often experiences a feeling of cold. Cases like this are often seen in reports of spontaneous psychic experiments. Dr. Schmeidler's report was published in 1973. She conducted experiments on Ingo Swan's ability to change temperatures at will. During the experiment, four thermometers were placed in thermos bottles (the temperatures could be read by instruments in the next room). The four thermos bottles were placed close to the subject. In each experiment, one of the bottles was chosen as the target. Each test lasted for 45 minutes. According to the prearranged sequence, the experimentor would tell the subject to raise or lower the temperature in the object thermos. The results show that the average change in temperature was about one half of one degree. This shows that the subject was able to affect the reading of the thermometer in the thermos to a significant degree.

People noticed that thermometers placed a distance away from the object bottle showed an oppostie change in temperature. This raises some interesting possibilities. Perhaps the energy to raise the temperature in the target area was gathered from the surrounding area. This theory, just like the experiment itself, needs more testing before it can be used as reliable evidence for the "cold effect" when a relative dies or is in danger, or for expanding our knowledge of the PK effect.

Information from the Soviet Union, demonstrations where objects have been moved by will power alone have been very successful. Doctors J.G. Pratt and H. H. J. Keil saw a Russian woman move an objuect on a table. Because of restrictions placed on them by the authorities, a planned experiment was

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cancelled. Since this woman can move objects by will power, then it is possible that other people have this ability. Subjects can be found where there are not any such restrictions and restraints, and research work can be carried out here.

Actually, recently there has been a flurry of cases of people who claim to have PK. The most reported is a young Israeli named Yuri. Even though papers have published many reports exposing Yuri as a fake, they have been unable to bend metal under his conditions. In 1973, at the annual conference of parapsychologists, H. Puthoff and R. Targ of thestanford research center, showed that using a scales they determoned that Yuri's PK force on the scales was 1 to 1.5 grams. These two researchers also reported that Yuri created a magnetic field, which could be measured with a magnetometer. They conducted this experiment several times.

At the 1974 conference, E. Cox reported what so far has been closest to the real thing. Cox conducted an experiment with Yuri using two keys. One key was a key to a safe, so hard it could not be bent by hand. Cox placed it on the glass table top. He kept his finger on the large end of the key throughout the experiment so the key could not be switched. Yuri gently stroked the key with his finger. Cox watched it slowly bend up 12 degrees. The second time he used a common soft metal two inch pass key. Under the same conditions as the first experiment, Yuri bent the key 36 degrees. An experiment was also successful in causing a broken watch to run again.

If Yuri really has the abilities that Cox believes he has, then they are so much greater thatn those weak powers verified in a lab that even parapsychologists are shocked. We have to go and find out what this psychic research is all about.

At the 1973 conference, Puthoff and Targ also reported that they aslo conducted experiments with ?swang?. In these experiments, ?swang? was able to create a magnetic field just like Yuri, and it was measured with a magnometer. Of course, with each new subject with these kinds of abilities, everyone imagines that there must be even more people with psychic abilities, because a definite number of qualified subject is the main prerequisite for advancement of this research.

5. The Effect of PK on Lower Life:

The first section of this chapter already discussed the french schoolteacher Vasse, her clever ideas and enthusiasm curiosity. In the 1950's she also conducted some new experiments to see if man's will power could affect the growth of lower life. She placed barley seeds in two different trays, and placed them on the window sill. In the experiment she attempted to use will power to make one tray of seeds sprout faster than the other. After several days, there was a clear difference between the two. In two trays she had given to her husband as a control group, however, there was no discernable difference. She sent pictures of the results of this experiment to J. B. Lion.

This aroused the interest of J. B. Lion. However, although the difference in the pictures were believed to be the result of the will power of Vasse, it

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could also have resulted in different amounts of sunshine, warmth or water. Experimental conditions must be more strictly controlled than what Vasse's were before a judgement can be made. J. B. Lion suggested that Vasse be tested for psychic ability to see if she had PK abilities.

Vasse accepted this suggestion, and the results were the same as with the barley. Vasse clearly had a good deal of PK abilities, but her husband was borderline, possibly only coincidentally greater than chance. This experiment indirectly verifies the result of the barley experiment.

About the same time as Vasse, in England, N. Richmond, selected paramecium as the subject in an experiment of the effects of will power on living organisms. He placed a drop of water on a glass slide. He used the cross hairs on the microscope to zero in on a paramecium. Then he used his will power to "wish" the paramecium would move in a certain direction. A large number of experiments showed that the reactions of the paramecium clearly demonstrated the effects of his thoughts in their movements.

An English middle school teacher, J. Randall, repeated Richmond's experiments, and like many other people, was unable to achieve results any better than chance. He designed a new experiment using lice. He took lice which were accustomed to living in a dark damp place and put them on a dish. He put the dishes in five equal parts in the center of a pan shaped piece of cardboard. He hung a light directly above the dishes. When the light was turned on, the lice would try their best to climb out of the dish. On the cardboard he drew five ESP card diagrams. He would then take five corresponding ESP cards, shuffle them, and draw one card. He would use his will power to "wish" the lice to run to the picture of the card he had drawn. He continued until all the cards had been drawn. The results were that the lice ran toward the corresponding section of the cardboard more than they ran to any other section. This demonstrates that man can use his will power to affect the actions of animals.

In 1968, French internist J. Barry, with the suport of an agricultural university, carried out several experiments using standard biological techniques. He attempted to detrmine if the growth of certain pathogenic bacteria could be slowed down by human will.

In each dish Barry placed equal amounts of nitrogen culture medium. Then he placed the bacteria cultures in an incubator, giving each dish an equal amount of heat. (It was the lack of this kind of equipment that caused the problems with Vasse's experiments.) Ten subjects were readied. Each subject had ten dishes, five being for the experiment, five for control. Each subject was to strive to use his will for 15 minutes to retard the growth of the pathogenic bacteria in his five experimental dishes. Then a comparison was made with the experimental dishes and the control dishes. If the average growth ;rate of the experimental group was slower than that of the control group, then the subjects were awarded one point. According to chance, the plus points and the minus points should come out half and half. However, in the 39 cases in the experiment, there were only 3 minus points. There were 33 plus points and three ties. It seems that the subjects' will was controlling the

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bacteria, retarding its growth rate.

In her experiments, Vasse demonstrated that the will could cause plants to grow. Doctor Barre's experiments on using will power to retard the growth of bacteria verifies Vasse's experiments in certain ways. Although we need experiments on a wider scale before we have ample evidence to prove this positively, these results are very encourageing. It shows that the hu;man mind can have an effect on living things. Since this is the case, it seems extremely important that we determine the mechanism as quickly as possible, and determine just how great a curative effect Pk has.

6. PK and Healing:

A jockey in Iceland had bone cancer, and many doctors gave up on him. Finally there was nothing to do but let him go home and take pain pills for what time he had left. The jockey requested help from a "psychic healer" from across the ocean in England. Every month at a certain time he would report his condition to her. In eah reply the healer would say nothing but "you must have faith", "believe in me", or something like that. The jockey had faith in the healer, and cooperated with her. After two years his paralysis disappeared and he started riding again.

In this case and in many other cases of "faith healing" of "spiritual healing" the "faith" or "spiritual" factors does indeed play a role. Just what these roles are hasnot yet been seriously researched by persons in orthodox medicine. What was the effect of the healer far across the ocean on thi;s jockey anyway? The jockey's personal belief and hope and will had what effect on his tumor? Did he only have a one percent chance of curing himself? If there is a reason, is it only that it is not yet understood?

If we are able to explain this kind of question as well as the endless unorthodox curative methods of peoples all over the world, we must repy on progress in basic research.

The first reports of research on this "healer" came out of Canada in 1961. B. Grad, a university biochemist and his associates designed an experiment. The purpose was to eliminate any effect of the power of suggestion on the subject, and to prove whether of not all of the curative effects were brought about by the "healer". Therefore, white mice were used as subjects in the experiment.

The experiment used 300 white mice. A small piece of skin was cut from the back of each mouse. One hundred mice were allowed to be cured by "healer" E. Another hundred were treated to a similar treatment by a person who claimed no curative powers, but who mimicked the actions of the "healer". The final one hundred mice were placed in a cage, and a paper bag was placed over the cage. The "healer" would put his hand in to the bag twice a day, and touch the cage a couple of times a day for fifteen minutes at a time. The other person did the same thing.

The results of the experiment showed that E's group of mice healed faster, but not to the extent where the experimentor felt he could make a conclusion.

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Then they used plants to conduct some successful experiements. E had the effect of accelerating growth of all the plants, thus supplying strong evidence for the existence of the "healer's" PK ability.

Another experiment in basic research was conducted by J. Smith. She measured the effect of "healer" E on trypsin. The results of this experiment were published in "Parapsychology".

In 1971, G. Watins of Parapsychology research and his wife reported the results of their experiments verifying the existence of man's ability for psychic cure. White mice were also used as the subjets of this experiment. However, the mice were anesthetized. This way, the laboratory animals did not have to be harmed, and data would be generated much more quickly. An expeimental and a control rat were both placed under a general anesthesia. A young girl, G, who believed she had psychic healing powers was allowed to attempt to will the experimental rat awake and to have him gain consciousness before the control rat.

After several unsuccessfu attempts, they progressed to the double blind method. Even the experimentor did not know which rat was the experimental one, so as to avoid prejudice in judging the results. The experiment was conducted 24 times. G was 100% successful. In view of the fact that there had never been a perfect score in a PK experiment, G's score was unprecedented. At the same time, amother 11 persons were also tested. Most of these did not believe that they possessed psychic healing powers. As a result, four of these showed "gifted" powers. The different abilities levels of these people show that only few have PK to any substantial degree.

The major significance of this pioneering work is that man may mentally affect other biological processes. No matter how this is viewed by some orthodox medical conservatism, the results of these experiments seem to indicate that in the future there will be more and broader advancements in research. If we can determine that the will has an effect on live organi;sms, then this will be of unmeasurable benefit to mankind.

7. Psychic Abilities in Animals:

A house cat set out on her own from California and found her own master who had moved to Oklahoma. Just before disaster struck, a hunting dog showed signs of unusual restlessness. Part of the reason people take notice of animal psychic phenomenon, is the phenomenon itself. More important is that following the discovery of man's psychic ability, man began to pursue research into animal psychic behavior. Wher does ESP come from? Is it hereditary? If it is, then is it a point in evolution? If it is a natural gift of man, is it a quality of all organisms? It is difficult to answer these questions.

Not only does parapsychology want to know if ESP abilities were lost or matured in the evolutionary process, but also assumes that if animals really have ESP abilities, they may be easier to prove than man's. They may be easier to research. It is because of these two reasons that experiments attempting to discover if animals had psychic abilities were begun several years ago.

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In 1962, K. Osis of Parapsychology labs first reported experiments with clear cut results. He selsected six cats, mostly from five to eight weeks old. He petted them and became friendly with them. The experiment was of the double blind type. A worker who did not know what the experiment was all about placed food dishes every so far on both sides of a hallway. Normally, the cats would eat from one side first, then turn around and eat from the other side. Then they would continue up the hallway to the next dish. They seldom changed this procedure. The experiment attempted to have the cats eat from the food dish as willed by the unseen experimentor. The target dish was positioned according to a random number chart.

The experiment produced three significant results. First, after the cats had formed the habit of going to a specific dish, later ESP signals had little effect. That is to say, in two experiments, the success rate of the first experiment was greater than that in the second experiment. Secondly, in the same experiment, the success rate was higher in the first half of the experiment than it was in the second half of the same experiment. This indicates that there was a decrease in ESP ability during the course of the experiment, just as happens among some humans. Third, during the same day, the cats did better in the morning than in the afternoon. The entire experiment eliminated any possibility of prompting. Osis believes that his esperiment signified an ESP between himself and the cats. But he did not attempt to judge what part the man (through PK) or the cats (through ESP) played.

In France, an experiment was conducted using white mice to test whether animals could tell the future. A professor called Duval and his student Montredor designed an automatic recording device which could speedily carry out repeated experiments when no one was around. In animal experiments there is one question which is repeatedly asked: Is the ESP ability generated by the animals themselves, or is it caused by the experimentors? To show that the psychic phenomenon was a result of the animals themselves, and eliminating any human role, this automatic recrding device took a giant step.

The object of the experiment was to determine if the white mice could predict danger and avoid the discomfort of a slight electrical shock. A low fence was used to divide a small cage into two part. Each half was wrapped with a separate conducting wire. A binary random number generator controlled the path of the current. The number of discharges was random. However, the total number of discharges were the same for each half of the cage. If the mice could predict the danger, before each discharge they would climb over the fence to the safe side. A photocell tracker recorded the number of mice on each side of the cage for each discharge. The results of the experiment were slightly better than chance, but were not statistically significant. The actions of the mice seemed to be mechanical. When they received a shock, they would immediately run to the other side of the cage. Since ESP itself is not a strong entity, it may be hopeless to expect a mouse to be receptive to a weak ESP signal while it is recovering from an electrical shock. Furthermore, the experimentors discovered that the mice would sometimes act not in a purely mechanical manner. Sometimes they would stay on the same side after receiving a shock, as if it were getting ready fot something unusual. Four white mice were used in 612 experiments. Successes outnumbered failures by about ten to

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one. This number is very significant. It shows that mice used prediction to avoid a shock in this experiment.

Several years later (1971), S. S. Schouten from Holland, to verify the French experiment described above, designed a new experiment. In order to test white mice's ability to predict, he changed the punishment stimulus to a reward stimulus. In a state of water deprivation, the white mice would be given water when they made the correct response. Another purpose of this experiment was to check it there was any thought transfer among the mice.

Schouten first trained the mice to press a control lever on one side of the cage. If the buzzer sounded, they were given a drop of water. After they had learned how to do this, they were given further training. A black and white lever were installed. Both sides of the cage had a light. A watering system was installed in the side of the cage. The mice were trained that when a light went on on one end of the cage, if they pressed that color lever they would be rewarded with water. If they did not press the lever, the light was extinguished.

After the mice learned this sequence, two cages similar to the one used in the training described above were prepared. One was used as the target cage, but it did not have a bar. The other was the response cage, but it did not have lights. The two cages were separated by several rooms. During the experiment, the mice in the target cage could see the black or white light flashing, knew what they were supposed to do, but there was no bar for them to press. The mice in the response cage had a black and white bar to press, but did not know which one to press unless they received ESP signals from the mice in the target cage. If themie in the response cage pressed the correct bar, the mice in both cages were rewarded with a drink of water.

This experiment was conducted with ten mice. The average for all the rats was 16 correct responses out of 20. This seems significant, but there is no way to determine if there was thought transfer or if it was psychic vision. The results were mostly similar to those of the experiment in France. Only when the experiments are conducted by humans do the mice show any psychic ability.

Several years ago, people began testing animals for PK in Seattle. When people proved man had PK abilities, they began to wonder if animals had similar abilities. Theoretically, ESP and PK are two different aspects of the same ability.

H. Schmidt, research physicist for Boeing aircraft, designed an especially sensitive instrument for testing PK. Inside was a geiger counter and a light switch controlled by strontium 90 decay. Barring anything unexpected, the light should be on 50% of the time and off 50% of the time. In a small room with a temperature of zero degrees, he installed a heat lamp of 200 watts. Then he put a small cat which likes warmth in the room. He conducted five successive experiments in the afternoon. Each half hour was an experimental group. When each experimental group was concluded and recorded, the at was remmoved, but the equipment was left on in order to test whether there was a 50/50 on/off ratio when the cat was not there. Each experimental group was

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composed of 9000 on or off switches. Half (4500) should be on, and half (4500) should be off. However, the results of the experiment showed that there were 115 more on switches. This seems to be a significant excess, especially since between experiments the on/off ratio was still half and half. This would look as if the cat were turning on the heat lamp.

Because of the fear the cat had of the light of the lamp, it refused to have anything to do with the light again. Also, the weather warmed up, and the cat had no need for additional warmth. Later experiments did not show any additon on time. However, these five groups of experiments were so inspiring, that he decided to make some more PK experiments with animals.

The same year, Schmidt was transferred to the parapsychology research lab in northern Colorado. He began using American crickets as the subjects of his experiments. He would place them in a small box where a random generator would produce a small current to make the cricket uncomfortable, to see if he could lower the number of charges. The results were surprising. The number of charges were not less than expected, they were higher than the odds of chance. After altering the experiment, the results were the same. There are two possible reasons for this. First, the cricket had never been subjected to an electrical shock before, and his response was unnatural. Second, because the animal was observed at all times throughout the experiment, perhaps it was the human response and not the cricket's. Nevertheless, the experiment did prove that there was something more than normal biological phenomena affecting the decay of the strontium 90 in the generator. That may have been PK.

(This chapter was translated by the following comrades: Sections one and two, Ji Miao Xing-Ze, Lian Qi Ming-Xiao. The third through sixth sections, Zhu Chun Jie-Zi, Qui Wei Cha-Xiao. Secion seven, Hu Guo Yu-Ze.)

(To be continued)

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LN734-85

A Psychic Student in Japan: (Asaihi Shimbun Weekly)

A Public Experiment by the Editorial Department

The reason society does not recognize the existence of psychic abilities, is probably because there are too few opportunities to actually observe it. This publication invited third year university student (name untranslated) to come to the editorial department to take part in a public experiment.

Nervousness in the Editorial Department Staff

The first experiment was two o'clock in the afternoon of Otober 21, 1983. It was held in the offices of the photography department on the fourth floor of the Asaihi Shimbun Building.

First let me tell you a little bit about the general atmosphere in the editorial department. The last time I and two other persons from the editorial department went to the student's house and saw him bend a spoon, the rest of the editorial department were not convinced.

One person in the editorial department was convinced that this was a trick of some sort. He could not believe that it was real. Although some people seemed surprised yet convinced by our stories, they still had doubts in their minds.

This is a completely normal reaction. Who could believe that a steel spoon could be bent with just the slightest touch?

It might also be said that people are not going to believe in something that runs counter to common scientific knowledge without good evidence. As long as we are not too caught up in superstition, it is all right.

However, almost everyone has a desire to see this unusual phenomenon.

Therefore, we at the editorial department met this day with a mixture of emotions of doubt, curiosity, and hope.

On this day there was an unusually tense atmosphere in the offices on the fourth floor. Before the designated hour of two, all the staff of the editorial department from the editor-in-chief on down were waiting anxiously for the student's arrival.

I must frnkly admit that the most nervous were we two who had previously reported his spoon bending, because we were not confident that he would be able to repeat this before such a large group of observers.

Slight Tingling of an Electric Shock

If he were unable to repeat his feat in front of everyone, everyone in the editorial department would say, "So, this is how it is."

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This "so" would mean "How could something like this happen?" This would be a criticism of us.

Also, at the time we were watching the student bend and break a spoon, we wondered, "Is this really happening, or is it a dream?"

Therefore, while we were waiting for the editorial department experiment, we were feeling odd mixed emotions.

The experiment did not start off very smoothly. The student was thirty minutes late because of traffic.

"He's really coming, isn't he?" asked the editor-in-chief half jokingly. When the student still had not arrived after fifteen more minutes, the editor-in-chief and some of the editorial department staff went downstairs to the cafeteria to have a late lunch.

Some of those who stayed behind did not seem to have their heart in it. It seemed that they were not really believers, and we were uneasy. Finally the student arrived. To be truthful, it was then that I finally relaxed.

I have spent a lot of time with this introduction, but the reason I did this was to give a psychic demonstration. This type of confused mental state my be considered to be representative of normal reactions to psychic powers.

The reason why it is so difficult for people to believe in psychic powers is because it cannot be demonstrated at any place or at any time. Just like the psychic student who cannot pick up a spoon at any time and bend it. If he should have a cold or be tired, it takes him a lot longer to bend the spoon.

This day was not exactly ideal. He still had not bent the spoon after thirty minutes. Everyone was watching closely. The atmosphere kept getting more and more tense. People were having more and more doubts. We were more nervous than the subject.

After lunch, the editor-in-chief had business at the editorial department on the ninth floor. The student would often lift his hand off the spoon and joke with the editorial department. "If I can't do it, I'll be embarrassed. I'm so ashamed that I°ve lost my confidence."

It seems he knew just how we were feeling. This is exactly what we were thinking.

"Maybe our nervouseness has a negative effet on him."

This is just what I was thinking, so I left for a while, and went up to the editorial department on the ninth floor, I went back to the offices on the fourth floor about five minutes later. When I got to the door, I noticed that it was oddly quiet inside.

Then I felt, "Aha, it's beginning."

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Just as I had thought, there were people standing all around the sofa in the office. In the middle of all these people, the student was holding a spoon in his left hand. His left ;hand was gently touching the handle of the spoon. The spoon had already bent 90 degrees. Part of the spoon was still slowly bending.

Staring eyes and startled faces, gasps of astonishment. Everyone was very excited, and afraid they might miss comething. Their eyes were glued to the student's hands.

It goes without saying that the spoon was provided by this publication.

Someone said, "Can I touch it?" As he said this, he reached out and touched the spoon.

"Ow, that's odd, it tingles like electricity."

Another member of the editorial department leaned over and put his face close to the spoon.

"Oh, it seems like it's buzzing."

When the student was bending the spoon, the spoon felt tingly to the touch. Many persons can attest to that. The student himself said that when the spoon begins to bend, he feels something tingling in his fingers, but he does not know if this tingling is electricity.

A 34.5 Megahertz Electro-Magnetic Wave Coming from the Head

When the student was in the 11th grade, he did a very interesting experiment in the studio of a television station. An antenna was placed on his head, to see if there was anything like a radio wave coming ou;t.

The person in charge of the experiment was a technician from the police department's scientific police research institute, and the chief of the Japan sonic reseach laboratory.

He was one of the first people to research wave motion, and is famous for early research in voice printing. He solved a kidnap-murder ase in the forties by identifying the guilty party through voice printing. He was instrumental in solving the case. In the recent South Korean passenger jet incident, he helped decipher the last transmissions from this jet.

It was learned from this experiment that the student emitted a 34.5 megahertz electro-magnetic wave from the left side of his head. Everyone has a weak electro-magnetic wave which comes from the brain. However, that of the student is more than one hundred times stronger.

Thinking back to that time, the wave expert said, "It was several microwatts. Amplified it could light a bulb." When he was bending a spoon, when we were taking pictures, the wave was much stronger.

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It was said that when this experiment began, when the student was being interviewed, there would be static in the microphone and the video picture would tilt.

The wave expert said that when he first heard about the student being able to bend a spoon and take pictures with his mind, he felt it was, "Lies, a bunch of baloney." He did not bellieve it at all. This was the same sort of attitude we had in the editorial department.

When we asked the student to give us a demonstration in his house, he was successful right away. It was the same on that day.

With everyone wathing, he took a spoon he had just taken from the cafeteria to use for stirring coffee, and held it up in front of his face. Right away, the small spoon bent and broke in two.

Within the space of about thirty minutes, with some rest time, he bent three spoons and broke two.

When everything went smoothly, when he would pull his fingers of his right hand away from the handle of the spoon, the spoon would still be bending.

Bending a Wrench

In the final test, a person from the photography department brought out a wrench from a corner of the office and asked him to try to bend it. It was three millimeters thick and 1.5 centimeters wide. One end bent up over the middle. Even those who had watched him bend several spoons were amazed by this.

There were many different reactions from the reporters who had watched him bend several spoons. One reporter who had started with a negative attitude said, "It's real, it's amazing. This changes the way we look at everything."

One reporter said, "I believed it all along."

Other reporters looked moved. They discussed supernatural things that had happened to them in the past.

A computer programmer said, "It's really scary." Another chief reporter said, "My heart jumped when the spoon broke."

Finally, I would like to talk about the differences between people who have observed psychic powers and those who have not. A reporter in his twenties who had not seen the demonstration said that no matter what we believed, he still did not believe it.

When that computer programmer was later talking to his friends about what he had seen that day, no matter how many times he told them, he could not make them believe.

People who have not seen it with their own eyes will not believe. This is

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probably the main reason why psychic ability is categorized with the occult. However, perhaps this is the only way, because if it were believable without seeing it, then it would not be paranormal.

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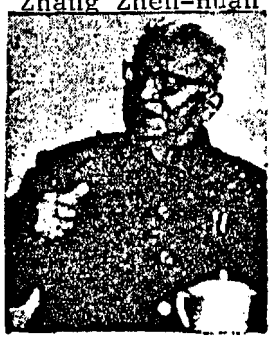
张震寰

钱学森

赵忠尧

吕炳奎

Zhang Zhen-Huan Chien Xueh-Lin Zhao Zhong-Yao Lyu Bing-Gui



杨龙生

陈守良

林书煊

陈信

王楚

Yang Long-Sheng Chen Bao-Liang Chen Xin Wang Chu

王强 姜燕

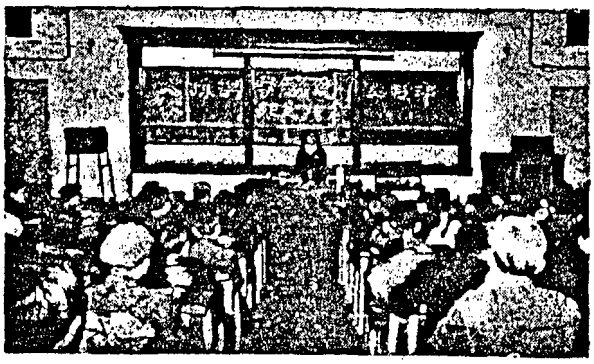
Wang Qiang and Jiang Yan

Group Picture

马安宁老师和王楚

Teacher Ma An-Ning with Wang

上海



He Zhong-Shi Group Pictures

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