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RESEARCH

Unexpected Behavior of Matter in Conjunction with Human Consciousness

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Abstract—The "second consciousness state" (SCS) of human consciousness is described. While in this state, it is possible, for example, for a trained person to move a piece of paper out of a well-capped container without physical contact. The solid state of matter (in this case, a piece of paper) seems no longer to behave like a solid during the removal process. Rather, it seems to behave according to a tunneling process associated with a quantum mechanical wave function. The key element for success of this experiment is a participant with the ability to achieve the SCS. The participant has to adjust his/her consciousness to awaken this new state, which co-exists with the normal, first consciousness state. A detailed description of the experiment as well as of the SCS is presented. Achievement of the SCS is enhanced with an unhurried and supportive environment. At least a week should be allowed for a formal test of a well-trained participant. The possibility of deceptive practices is discussed. This experiment is of interest because it poses a serious challenge to scientific principles known to physicists and neuroscientists.

Keywords: second consciousness state (SCS)—psychokinesis (PK)—third-eye screen—extrasensory perception (ESP)—ESP training—penetration of matter—exceptional function of the human body (EFHB)

Introduction

In the experiment to be discussed here in detail, solid matter penetrates solid matter under the influence of human consciousness. This experiment is typical of many that have previously been done. A small piece of paper, the target, was transported out of a plastic film cartridge container to a random, open location in the room where the experiment was conducted. No control was possible over the choice of this location (see Discussion section, *Possibility of Deceptive Practices*). No physical action was observed during the transport.

In China this type of experiment has been repeated numerous times, but translations from the Chinese are still rare. The first thing most practitioners experienced in similar experiments was an image of the object formed on a

virtual "screen" located in front of the forehead when the practitioners deeply focused on the object for a while (Wu, Zhou, and Luo, 1998:584–587). Some authors (Lee, 1998) make reference to a "third eye" in the middle of the forehead. The "screen", which appears to be located in front of the forehead, is called the "third-eye screen" in this paper.

It takes about half a minute to one hour (Chen and He, 1999a; Qian, 1989), depending on the mental condition of the practitioners, to obtain a third-eye screen. In most cases, the screen is an indicator that a person has entered a special state of consciousness. For differentiation from the normal consciousness state (first consciousness state), which is used for our daily thinking, this special state of mind is defined as the second consciousness state (SCS). Most researchers in this field believe everybody has the capacity to achieve the SCS, which may be inactive or degenerate but is capable of being reactivated with some training.

The psychokinetic (PK) transporting process of matter apparently can only take place when the image of the object is stable on the third-eye screen (Lee, Shen, and Sun, 1999; Luo, 1989:180–186). In this experiment, the SCS was used to "hold" the images on the third-eye screen while the first consciousness state (normal thinking) was used to visualize moving the paper out of the plastic container. It works as if the "paper image" on the screen is able to receive information from the practitioner's mind. When the image of the object is clearly displayed on the third-eye screen, the experiment is very likely to be successful.

Chinese psi Research

In 1979, a boy named Yu Tang living in Sichuan Province was reported to possess "Exceptional Function of the Human Body (EFHB)", which is called extrasensory perception (ESP) in the West. Tang was able to "read" Chinese characters written on a folded slip of paper by placing the paper near or in his ear. After that, several other children in Beijing were found to have the same ability as Tang. The EFHB phenomena attracted one professor's interest. Professor Shouliang Chen in the Department of Physiology at Beijing University started research in training methods in 1979 for children to find out if EFHB ability is one of the physiological functions of the body (Chen and He, 1999b). The methods described in this paper were first conceived and researched by Chen. Chen began with a neighbor girl and his daughter, then informally developed and extended his training method to apply to other children of ages 8–12 years. During the 1980s, this training method became well-known and grew in popularity. Laisheng Shao successfully trained more than 40 young adults who served as practitioners in the Fudan University research group beginning in 1980 (Research Group of Human Body Information Science, 1995). Training also began at Yunnan University in 1980 (Luo, 1989:130–139). At the same

time more children and adults who possess EFHB ability were found. All of these people became a rich source of practitioners and participated in EFHB research. About a hundred research centers sprang up in cities throughout the country. A number of universities became interested and instituted research groups. Most notably these researchers included Shuhuang Lin at Beijing Normal College (Wu et al., 1998:479), Laisheng Shao at Fudan University (Wu et al., 1998:506–512) in Shanghai, and Jinchuan Shen (Wu et al., 1998:559–561) at the China University of Geosciences in Beijing. These researches were unfunded save for a limited amount of private funding, and the programs ran as sidelines to other research programs. Their objective was to try to put the methods and findings on a more solid scientific basis. Their work was given impetus by the emergence of a few talented psychics, such as Chulin Sun at the China University of Geosciences in Beijing (Shen and Sun, 1996), and Baosheng Zhang (Song, 1999; Lin et al., 1981) at the 507 Institute. But the core mission remained the development and implementation of training methods (Zha and McConnell, 1991).

Laisheng Shao's work in Shanghai started in 1980. He continued unfunded work until 1998. After that time, his research stopped. Jinchuan Shen's work in Beijing is still ongoing, unfunded after 1998.

The response of mainstream science to paranormal research in China has been mixed. Zha and McConnell (1991) give a good overview of work done up until 1990. Currently, mainstream Chinese science regards paranormal research with about the same skepticism as is found in the West. Work in the universities is done as sideline research, largely with private funds or on an unfunded basis.

Methods and Procedures

The materials for this experiment consisted of a standard, black, plastic, 35-mm film cartridge container with its cap, and a small target paper upon which a number was written. The cartridge was opaque. It had a height of 50 mm and a diameter of 30 mm. The paper was 65 mm wide and 90 mm long, with an approximate weight of 0.25 gm.

The practitioner was Mr. Xiao, 17 years old, a worker with middle school education, and no ability to achieve the SCS before receiving six months of training for PK ability. The author Dong Shen (DS) and the late Laisheng Shao (LS) were the two researchers present. LS was the senior researcher and the engineer in the laboratory of Fudan University. Also present were five observers. The names of the observers were not recorded. They were either the colleagues of LS in his ongoing work of training young people or the ESP and PK practitioners who had participated as subjects in prior experiments.

The experiment was not begun until Mr. Xiao felt ready, which took two days. On the third day, the number 830 was written on the small target paper,

described above, with blue ink by DS. To do this, DS sequestered himself in the corner of the room. Then the paper was folded four times by DS so that the number on the paper could not be seen.

DS passed the folded paper to LS, who then put the folded paper into the empty plastic cartridge container. DS then checked the container to make sure the folded paper was inside. An observer in the room verified that the paper was inside the container. LS closed the cartridge container firmly with its cap and put the capped container on a table.

The practitioner was already seated in a chair 1 m away from the table when the container was placed on the table. The two researchers and the five guest observers sat 1–3 m away from the table. The practitioner had never been shown what was written on the paper, but was told that the folded paper was inside the capped container.

For a duration of about 40 minutes, the experimental room was in total silence, and everybody attentively watched the container on the table and paid attention to one another. During the 40-minute time period, Mr. Xiao and all others in the room remained seated. The container was out of reach of everybody. The practitioner stared at the container with concentration. Once in a while he lifted his head and looked at the ceiling.

Results

About 40 minutes after starting the focus on the container, the practitioner reported that the paper had moved out of the container to the floor near the wall, about 6 m away from the table. Nobody in the room observed the paper "leaving" the container and "flying" across the room to the floor. The practitioner also reported that the number 830 was written on the paper. DS opened the container on the table. It was empty.

DS, LS, and the other observers saw a piece of folded paper on the floor. LS picked up the folded paper from the floor, unfolded the paper, and showed the number 830 on the paper to everybody in the room. DS checked the paper and declared to everybody in the room that the number 830 was his own handwriting, and that the folded configuration of the paper was his doing.

Discussion

The Practitioner's History

Mr. Xiao was one of a group of 5–8 people who were recruited from the Fudan University workforce to voluntarily undergo ESP and PK training. Cafeteria workers and other facility workers were a good source of recruits. Typically they had little education and were 16–22 years old (Mr. Xiao was 17). Mental flexibility and lack of preconception seem to be traits for success.

Mr. Xiao's training was conducted by LS during the six months prior to the experiment, which took place in 1994. LS's efforts were voluntary and uncompensated. All recruits expressed interest in voluntarily spending time learning the practice of PK and ESP without compensation, although some received small honorariums. LS, and other researchers, had been engaged in this work for 15 years or so, from the early 1980s to the mid-1990s. Among all researchers in this time period, the success rate for ESP training of children and young adults was about 60% (Shao et al., 1987). Success for PK was somewhat lower.

LS's research had resulted in a number of prior ESP and PK successes. Mr. Xiao was chosen as the subject of this paper because he was one of three or four who had learned PK. He was an example of someone who was successfully trained starting from no capability, and he was available at the time the author was working with LS as part of this research team.

The author did not record Mr. Xiao's resume or personal history. The information presented here is only a profile. Typically, student practitioners will gradually lose their abilities through lack of practice and waning interest, and their progress is not tracked. Such was the case with Mr. Xiao. He volunteered for this work out of curiosity. He finally left for a better job after two or three years of working for the University. His whereabouts at the time of this writing are unknown, as is typical with such a student practitioner.

The Practitioner's Description of His Experience

The practitioner said that during the experiment he concentrated on the black cartridge container and got it deep in his consciousness while entering into the SCS. Then an image of the container appeared on the third-eye screen located in front of his forehead. He saw the image of the paper in the same way. At the very beginning, the paper image was not stable and not clear. After he focused on the image for a while, it became stable and clear on the screen. The number on the paper could then be easily read, that is, 830 written in blue, even though the paper was folded inside the capped container. When the image of the paper was clear on the screen, he started to use his mind to move the paper out of the container. At a certain point, he "saw" in his mind that the container was empty and saw in the room that the paper was on the floor near the wall.

Possibility of Deceptive Practices

Deception must be considered when determining the validity of psi phenomena. Gary Schwartz, Director of the VERITAS Research Program at the University of Arizona, encountered this issue when doing experiments on paranormal effects with an Asian–American practitioner. He has documented an experiment in which there was evidence of possible deceptive practices

(Schwartz, Nelson, and Russek, 2003). He discusses the detection of such practices and, more importantly, their mitigation. While the study found possible deceptive practices, he also concluded "their data suggest that deception is not necessarily involved in all cases of purported anomalous perception".

Young practitioners, ages 8–12 years, are most easily trained (Wu et al., 1998:570–574). They develop their skills early in free and spontaneous environments and tend to lose those skills with age if they do not practice constantly. An important factor in that loss is the lack of a spontaneous environment and the pressure that comes from imposition of controls—the very devices that in Western cultures enable good, objective science to be done.

As the young practitioners lose their abilities in testing, some may first tend to compensate by using patently deceptive practices. Innocently at first, they may not consider this important. It is simply an extension of ways of performing the tasks they are asked to do. When these new ways collide with the scientific method, and the practitioner is challenged, there is an even greater loss of confidence and ability.

A new paradigm is needed (see *The Practice of SCS*). The young practitioner may usually be retrained to use only mental influence, not resorting to physical manipulation to accomplish the task. Most deception can then be avoided if a good experimental design is used, as is the case in most Chinese universities.

The fact that there is no control over the destination of the transported paper deserves careful consideration, because it is a classic act of misdirection used with legerdemain. We note, however, that no one moved about the room after the paper was inserted into the container, and the paper was too small and light to have been tossed such a distance (about 6 m), even if it had been removed or somehow kept out of the capped container. Discounting more sophisticated methods, of which the author is unaware, deception would have to be carried out by placing a duplicate paper in the place where it was ultimately discovered. Since the author himself recognized his own handwriting of the previous hour, as well as his paperfold configuration, deception of this sort was not possible.

Mr. Xiao did not say why he had no control over the target destination. By way of conjecture, if he was unpracticed and under some stress, he may have mentally picked it up and "yanked" it, just to get it outside of the container. Then he would have to "see" where it landed. Why, then, was it found inside the room where it was easily retrievable, and not in a more obscure location? Perhaps there was still a strong enough mental intention on the part of the practitioner, as well as on the part of the observers, to have the target paper be successfully found and identified at the end of the experiment.

Several other more experienced practitioners have demonstrated an ability to control the target destination. Among these are: Chulin Sun working with Jinchuan Shen at China University of Geosciences in Beijing (Shen and

Sun, 2002); Baosheng Zhang working with Lin at Beijing Teacher's College (Chinese Society of Somatic Science, 1998); and Qiang Wang and Bin Wang, also working with Lin (Lin et al., 1983).

In an effort to evaluate the possibility of deception, we asked a magician to review the experiment (Auerbach, 2007). His conclusion was that, if the experiment was performed as described, there was no possibility of deception by the practitioner. His concerns were for the large amount of time involved in the transport (40 minutes) that could lead to a lapse of attentiveness on the part of observers, and for the lack of a visual record, such as a video recording. Addressing these concerns will impact the spontaneity of the environment and in the author's opinion will not strengthen the conclusion, if the experiment is performed as described.

Properties of the Second Consciousness State

The SCS images of objects on the third-eye screen have some remarkable properties. When the practitioner is in the SCS, he can see the contents of the target on the third-eye screen. As described by the practitioner in this experiment, the image of the folded paper can be mentally examined, part by part, and the contents (the number 830) assembled into a legible image. In the same way, one also can examine the mental image of a closed book with the second consciousness, focus to a given page, and read it while the real book stays closed (Hua, 1995). The image of the object on the third-eye screen is actively connected with the real object. It is reported (Shao et al., 1993) that the practitioner can press the keys of a calculator image using the mind and get the results on the third-eye screen while the calculator lies untouched in front of the practitioner.

If the practitioner is asked to "read" the screen only, this is ESP. However, if the practitioner is asked to move an object using his mind, he must adjust his mind to see the object on the third-eye screen first. Then he sends the instruction to the image using the normal, first consciousness state, and this instruction causes the real object to move. The result is PK.

The Talent for Second Consciousness

My partner researcher, Mr. Shao, with his research group repeated the experiment described above more than ten times (Shao, 1997). Researchers in institutes and universities in China successfully completed thousands of psi demonstrations between 1979 and 1998. Why, then, have these results not been accepted or discussed in the Western literature?

Part of the reason is that not all of these thousands of demonstrations are documented and published in scientific journals. Many PK and ESP research

papers can be found in the *Chinese Journal of Somatic Science*. However, there remains a translation problem, from Chinese to English or other Western languages, the solution to which has not been systematically undertaken. A third factor is the natural skepticism of Western science, which is needed for continuing progress.

Many scientists do not believe in psychic phenomena. One of the difficulties is the rarity of good practitioners. Researchers often cannot find qualified practitioners, or the practitioners cannot reproduce the phenomena on demand. Parapsychology, therefore, has not been fully investigated and accepted into the scientific mainstream. I claim here that we may overcome this difficulty. The ESP and PK phenomena related to the SCS can be consistently reproduced. Hundreds of people, ages 8–25, have been trained and induced to possess this ability. A success rate of 40% was recorded among 40 children of about 10 years old (Wu et al., 1998:570–574). This may be compared to a naturally occurring rate without training, estimated to be 1:1 million to 1:10 million. Also, Tian et al. (1996) reported that their research group at Hangzhou University obtained a success rate of 9.6% from 1,222 children 7–18 years old, with one day's training.

The problem of repeatability may be solved if we can get enough qualified practitioners to do the experiments. We can repeat the experiments as many times as we want, but not in one day, and not on demand (see below, *The Practice of SCS*).

For some years a new attitude has been developing about experiments related to extraordinary human consciousness. It is different from the older concept about parapsychology and psychic phenomena. We are not confined to only one or two special, talented persons who can succeed in such experiments. Based on hundreds of subjects we have successfully trained, we can now expect to more easily research the field of consciousness and matter. In particular, we can explore those behaviors of matter that are affected by the SCS.

In Western science, work on the U.S. Army's STARGATE Program, terminated in November 1995, showed that certain paranormal skills can be taught and learned and talents developed. Joseph McMoneagle (2000) was a trained psychic viewer who trained others in the same skill, both during the program and after the completion of the program. While not the first nor last of its kind, his work was a systematic exploration of such training methods. We can potentially train hundreds of people to activate their SCS and offer hundreds of ESP or PK experiments to the scientific community to answer their questions. The reason is simple. It is not an occasional phenomenon. With proper training and appropriate expectations, it can be performed in any laboratory.

In principle, the training method for SCS is simple. It is facilitated if training is done in groups rather than one on one. Typically, LS's groups were five to

eight people, but larger groups can be effective, up to the normal size classroom of twenty or thirty people. Training is further facilitated by the presence of people who understand and perhaps practice the paranormal, as in the sheep–goat effect.

The best training groups consist of children in the 8–12 years age group, or young adults 15–22 years old with limited education. Training steps are typically described as follows:

1. The researcher writes two numbers (or letters) on a small piece of paper, about 2 × 3 cm in size, then folds the paper twice to hide the target numbers.
2. The trainee puts the folded paper in their own ear or armpit, or just holds it clenched in the hand. Some researchers allow the trainee to hold the unfolded target with one or two hands hidden inside a black bag (see, for example, Schwartz et al., 2003).
3. The researcher asks the trainee to relax and to meditate for five to ten minutes.
4. The researcher asks the trainee to focus on the target and do his/her best to mentally see the number or letter on the paper.
5. The trainee reports the number or letter and the color of the ink used after five to thirty minutes.
6. Train in this fashion for an hour a day, or every other day, for two to ten days, until the numbers or letters are being read.
7. Training can be extended up to 30 days or more, until almost everyone can read the numbers or letters.
8. Test ESP ability with sample targets prepared with any kind of symbols drawn in different inks on the paper. It is said the "Tian Mu" (third eye) is open if the trainee can read five out of ten samples correctly. Success rates may differ. The more training time used, the better the success rate.
9. Training for PK is done in a similar fashion after completing ESP training. The target exercise is to cut a wooden match or a thin metal wire into two pieces, using the third eye along with mental intention.
10. After three months or so of training ESP ability, the successful student will be ready to perform PK experiments.

Note that Step 2. is designed to give the student trainee a feeling of "connection" with the target. It may also be an opportunity for the student to learn to dissemble, surreptitiously reading the target through normal visual means. Schwartz et al. (2003) have given a possible example of this. Of course this needs to be watched for and corrected in such a way that the student understands the needs of the training and that there is no fault if the student is not able to see the target mentally.

The Practice of SCS

Some unexpected behaviors of objects in the perceived world become easier to understand if the SCS and third-eye screen are invoked. There are three requirements for PK activities. First, the image appears on the third-eye screen. Second, it is most important that the image on the screen be stable; then it is very closely connected with the real object. The connection is analogous to the connection between an object and its reflection in a glass mirror. The practitioner does nothing active to achieve this connection other than continuing to concentrate on the object. He/she knows it is complete when he/she is holding the image stably on the screen. Third, one gives the image an "instruction" using normal thinking. This communication between the mind and the image is not difficult when done properly. Whenever the position of the image on the screen changes, the real object will follow the position change simultaneously, even through physical barriers. There is an intriguing analogy between this behavior and the well-known tunneling process associated with a quantum mechanical wave function. The present experiment indicates that such action can be completed when the practitioner is at a distance of about 1 m. Future experiments may offer evidence that, as has been shown in ESP experiments, there is no practical distance limit for these connections (Yan et al., 2002).

PK phenomena are not easy to accept for most scientists, violating as they do the current principles of physics. But if we suppose that these unexpected behaviors are happening under the SCS of the human mind and may be repeated at different institutions by different practitioners, we may be led to a new attitude. More successful, controlled PK experiments conducted and verified at different institutions will cease to be a surprise to the scientific community.

The three described processing procedures on the third-eye screen for PK activities also leads to the conclusion that PK is always accompanied by ESP, as in the paper transport described in this report. But ESP is not necessarily accompanied by PK.

Researchers need to be aware that since this type of experiment involves the human mind, the experiments will be affected by many factors. Replication is not as simple as experiments in physics and chemistry. The practitioner cannot always get into the SCS even though he/she has previously shown such ability. Most well-trained practitioners will honestly tell the researchers whether they can induce the third-eye screen at a particular time or not. A good experimenter will recognize when a practitioner is compensating for an inability to perform and will not treat it as an inherent lack of ability, but will begin retraining. It is unwise to confront a practitioner with a blunt accusation of failure and then expect to continue the experiment successfully. It is unwise to ask practitioners to repeat experiments a short time after. As an example, one cannot put oneself to sleep right away on demand, even though one has the ability to go to sleep.

Future Studies and Challenges

As pointed out by Dean Radin (1997): "As acceptance grows, the implications of psi will become more apparent. But we already know that these phenomena present profound challenges to many aspects of science, philosophy, and religion. These challenges will nudge scientists to reconsider basic assumptions about space, time, mind, and matter."

The task of science is to explore the unknown. Neuroscience is one of the most attractive scientific areas in this century. Fortunately, we have already found ways to adjust the mind to the SCS, particularly for young Chinese people. But these phenomena also give us more challenges. What is the nature of the SCS and the third-eye screen? How can we see the image on the third-eye screen? Is there any relationship to the normal human optical system? Can blind people see an object by using the SCS? Does the SCS extend to far distances?

Many Chinese people now can reach the SCS with some simple training and are able to form an image of an object on the third-eye screen. They will be enabled to give more detailed descriptions of the third-eye screen in the future.

Another related question is about matter. When matter is under the influence of the SCS, its behavior is absurd and unexplainable in the light of existing scientific theories. We cannot explain it on either the macro scale or the quantum scale. What is the physical state of matter when the solid paper is penetrating the plastic wall of the film container in this experiment? Is this another aspect of quantum "wave–particle duality" manifestations as in quantum tunneling? More deeply, what is the "origin" of matter, and how does it receive information from the mind? Is there a wave-like connection (something like resonance or coherence) between mind and matter? We may postulate that the fundamental state of matter is not particulate but energetic, giving a new emphasis to the physics of $E = mc^2$.

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