

Metaphysical Logic

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Abstract

In the Aristotelian logic the law of identity is used as the logical foundation for thinking and acting, in which the law of identity is stated as: “A is the same as A” ($A = A$), and “A is not the same as not A” ($A \neq -A$). This logical formulation delights in the exclusionary practice by bifurcating things in terms of binary pairs, e.g., either right or wrong, and finds its expression predominantly in Judaism, Christianity, and Islam. On the other hand, Asian religions such as Buddhism and Daoism employ a dialectical logic in which is maintained “A is the same as not A” ($A = \text{not } A$) as well as “A and not A equal zero” ($A + \text{not } A = 0$), based on the experience of absolutely Nothing. This paper purports to give a metaphysical articulation for this dialectical logic.

This metaphysical articulation is based on a reflective recapitulation of my religious self-cultivation which I have rigorously undertaken since my childhood and throughout my life: for example, in my childhood I practiced fasting and waterfall purification-practice under my mother’s guidance, and in my youth I engaged in Yoga practice involving no sleep, fasting, and many hours of continuous meditation under God’s guidance. Consequently, I became capable of negating my being as a physical being, and awakened to the spiritual worlds of *manasvijñāna* and *kāraṇavijñāna* where I could make contact with spirits while realizing spiritual emotion, intuition, wisdom, and supernatural perception, which are expressed as non-physical psychokinetic power.

As I continued to negate my spiritual being, I reached the dimension of *puruṣa* (pure soul or *geist*) entering a kind of enlightenment (*satori*) where I could support and create tribes and nature. While I continued to negate my *puruṣa* being, I finally become unified with the creative God where I experienced the state of absolutely Nothing beyond all beings including the creative God. This simultaneously enabled me to intellectually intuit how it is possible to integrate the spiritual worlds and their religious manifestations, which follow karmic law (karma and reincarnation). In addition, this law determines and controls the tribal

culture and religious struggles among peoples, as is exemplified among the Abrahamic religions.

Keywords: Principle of Identity, Dialectical Logic, Astral World,
Kāraṇa World, Pure Spirit of *Puruṣa*, Absolutely Nothing,
Conversion of Energy

Preface

The first objective of this essay is to explain the qualitative difference between beings of the physical world on one hand, and beings of the worlds of spirits, pure spirits (*i.e.* gods), and the Absolute on the other. I will articulate this difference in terms of two types of logic: one that relies on the principle of identity, and the other which utilizes dialectics. As I will combine these two types of logic with a mathematical consideration, my explanation will be cast in a form of a logico-mathematical formulation. The second objective is to explain the conversion of energy between the world of physical beings and the world of spirits as well as the “sublimation” [*shōka*] of energy in this process of conversion. These explanations will be offered as a reflective restatement of the author’s mystical experience and the results of scientific experiments conducted on (paranormal) phenomena that were generated with spiritual energy as their cause.

I will first explicate a metaphysical logic with a view to providing a systematic exposition based on my experience regarding the worlds of spirits and pure spirits, which, unlike the physical dimension, are not subject to space-time delimitation. (And hence the term “metaphysical” is used to qualify “logic” in the present inquiry.) In so doing, I will also take into account the mode of their being, activity, and energy in comparison with the logic, mode of being, and energy as pertaining to the physical dimension.

I. The Differences between the Mode of Being and the Logic Based on the Principle of Identity, and the Mode of Being and the Logic Based on Dialectics

-- The differences in activities and their modes of being between the physical world and the world of spirits --

A. The Mode of Being and the Logic Based on the Principle of Identity

Within the cultural spheres of the Semitic religions—Judaism, Christianity, and Islam—where peoples lived in deserts or semi-deserts, people engaged in conflicts and battles over water and food, and repeatedly struggled to their deaths for life for many tens of thousands of years, because water and food, essential for living, were scarce in those regions. Soil in Europe was poor because it repeatedly alternated between an ice age and an inter-ice age over the past hundred thousand years. As lands suitable for agricultural cultivation were limited, peoples in Europe engaged in hunting in order to secure food for living. But they were unable to bring disputes over lands and inter-ethnic conflicts to a halt.

[Generally speaking,] the Semitic people and peoples in Europe established their lifestyles by engaging in mutual conflicts and fights. Hence the idea became dominant such that one preserves the identity of one's own tribe by excluding other tribes. This exclusionary practice led to the development of a logic which was later to be formulated as the principle of identity. It stipulates that A (e.g. oneself or the tribe to which one belongs) is identical with A (e.g. oneself or the tribe to which one belongs). This principle is formulated as "A = A." And, the law of the excluded middle was also accepted to be true such that A (e.g. oneself or the tribe to which one belongs) must be either A or not A. This can be notationally expressed as "A ≠ not A." Peoples have endeavored to improve on the harshness of nature in a way suitable for living, and in so doing nature came to be understood as a collection of physical matter that needs to be overcome. This stance was predicated on the understanding that it is different [and separate] from humanity. Consequently, it gave rise to a logical thinking in which humanity is

not the same as nature (*i.e.* humanity \neq nature). This way of thinking can logically be formulated as “ $A \neq \text{not } A$.”

B. The Ontological Structure of the Principle of Identity (“ $A = A$ ”) and the Law of the Excluded Middle (“ $A \neq \text{not } A$ ”)

In order for a cognition to occur such that A is identical with A (*i.e.* “ $A = A$ ”) and/or A is not identical with not A (*i.e.* “ $A \neq \text{not } A$ ”), there must be a cognition of comparison such that even though two A 's, when compared, are the same in regard to their characteristic and function, they are nevertheless different from each other. In other words, it is necessary that such a cognition includes a sense of difference in regard to the characteristic and function between A on the left side of the logical formulation and not A on its right side. In short, the idea of identity presupposes the idea of difference, and vice versa.

It needs to be pointed out, however, that a consciousness which cognizes a comparison between two A 's, as in “ $A = A$ ” as well as in “ $A \neq \text{not } A$,” must be a kind of being *qua* field (or *topos*). In the case of “ $A = A$,” for example, it must transcend A on the left side of the equation, as well as A on the right side of the equation, while subsuming them within it. Similarly, in the case of “ $A \neq \text{not } A$ ” it must be a being which transcends both A and not A , while subsuming them within it. Or put differently, there must be a field in which both identity and difference, as members of the same set, must presuppose each other in order for them to be meaningful ideas. An important point I would like to bring out in this connection is that this being *qua* field is that which transcends the delimitations of the physical dimension, because it can subsume within it each of the individual A , $A_1\dots$, and not A , all of which are delimited by time and space of the physical dimension. Suppose that we instantiate I_1 and I_2 in the identity statement, “ $A = A$,” where I_1 represents an “ I ” when “ I ” was ten, and I_2 represents an “ I ” when “ I ” was twenty years old. I_1 and I_2 differ from each other in respect of the body's spatial magnitude, intelligence, and knowledge. In spite of these differences, I_1 and I_2 are cognized to be the same “ I .” This indicates that what makes the “ I ” the

“I” that it remains the same in spite of the temporal change, transcending the differences in bodily magnitude, intelligence, and knowledge. It is indicative of an “essence” of “I,” that is, the soul which is not delimited by time and space. It is only in virtue of the field-consciousness (super-consciousness), *i.e.* the consciousness which is capable of comparing A and not A, while subsuming them within it, that A is cognized as A, and that A is different from not A.

In the thought of the Semitic people there is little concern for being *qua* field, or epistemologically speaking, “field-consciousness.” Instead, they have directed their attention to the homogeneity and heterogeneity of things as expressed respectively in “A = A” and “A ≠ not A.” Western science that has developed with the principle of identity and the law of the excluded middle as its logical foundations has hardly paid any attention to the field-consciousness that subsumes both “A = A” and “A ≠ not A” within it, let alone a consciousness of cognition which *compares* the two A’s in “A = A” as well as in “A ≠ not A.”

I will now provide a logico-mathematical formulation based on the principle of identity, “A = A.” According to this principle, A₁ and A₂, as can be instantiated in “A = A,” cannot be distinguished from each other in regard to their characteristic, volume, and function. Take an electron as an example. Every electron has a mass of 9.1094×10^{-31} kg in its static state, while its electrical charge is -1.602×10^{-19} coulombs and its spin is $\frac{1}{2}$. No matter what electron we may choose, the characteristic, volume and function are the same, but might I point out that Electron A and Electron B are ontologically different in their being? Now, take another example: a protein of Person A. This person’s protein is unique to him/herself in regard to the sign-information of his/her DNA, and it cannot be exchanged with that of another person. Moreover, the cells that constitute a certain visceral organ of Person A fundamentally possess the same characteristic, and the same function, and therefore are in these respects indistinguishable from each other. Notwithstanding, however, Cell A₁ and Cell A₂ of this person are ontologically distinguishable in their being. Similarly, Protein A₁ and Protein A₂ are ontologically distinguishable in regard to their being. Being in the physical dimension, as exemplified by these examples, can logico-mathematically be

formulated as “ $A_1 = A_2$,” where both A_1 and A_2 can each be counted as one being. Consequently, we obtain the following logico-mathematical formulation:

$$A_1 + A_2 + \dots + A_n = 1 + 1_2 + \dots + 1_n = n$$

As may be seen, A_1 and A_n are ontologically different in their being, and as such are delimited by time and space in the physical dimension.

Similarly in thinking of “ $A \neq \text{not } A$,” it will be seen that both A and not A (or B) are ontologically different beings, and each can be counted as one being. Consequently, we obtain the following logico-mathematical formulation:

$$A_1 + B_1 + A_2 + B_2 + A_3 + B_3 + A_4 + B_4 + \dots + A_n + B_n = 2n$$

C. Logic and Mathematics in the Dialectical World (“ $A = \text{not } A$ ”)

In the world where the principle of identity (“ $A = A$ ”) and the law of the excluded middle (“ $A \neq \text{not } A$ ”) are held to be the true logical methods of reasoning, it can not be the case that A is identical with not A . However, in the world where a field (or *topos*) is held to be the foundational paradigm of understanding beings, within which “ $A = A$ ” and “ $A \neq \text{not } A$ ” are subsumed, it is the case that A is identical with not A ($A = \text{not } A$), even though the mode of thinking according to Semitic culture will not accept the truth of this formulation, because the principle of identity is adhered to as the only valid form of reasoning.

On the other hand, in the dialectical logic used in the Asian cultural sphere as well as in the case of some German mystics, “ $A \neq \text{not } A$,” which is upheld to be true in Semitic thinking, can become “ $A = \text{not } A$.” In this cultural sphere, both A and not A are established as being the same when they are enveloped in a mystical experience through an intuitive apprehension of their being, wherein an ontological conversion occurs *vis-à-vis* self-negation. The field (or *topos*) which subsumes them is ultimately a world of absolutely Nothing [*zettai mu no sekai*]. Consequently, A and not A both become nothing in the world of absolutely Nothing. Therefore, we obtain the following logico-mathematical formulation:

$$A + \text{not } A = 0$$

$$A + \dots + A_\infty + \text{not } A_1 + \dots + \text{not } A_\infty = 0$$

In the world of absolutely Nothing, A cannot be differentiated from not A. Moreover, $A_1, A_2, \dots, A_\infty$ cannot be differentiated among themselves either. Everything exists without distinction in absolutely Nothing. In fact, it is not correct to use the predicate “to exist” in reference to the absolutely Nothing, because individual beings become nothing (in it). Consequently, this yields the following logico-mathematical formulation:

$$1_1 + 1_2 \dots + 1_\infty = 0$$

When the absolutely Nothing converts itself from the non-physical world, *i.e.* the metaphysical world, to the physical world *via* its own self-negation, and creates $A, A_1 \dots A_\infty$, and not $A_1 \dots \text{not } A_\infty$, a [discriminatory] world emerges such that both “ $A = A$ ” and “ $A \neq \text{not } A$ ” *i.e.* the Aristotelian laws of identity and contradiction are established to be true, because neither A nor not A are understood to be zero in that world but, instead each appears to be individually distinct from the other. This is expressed logico-mathematically as:

$$A = 1, \text{ and not } A = 1$$

When we endow this one with a content and an individuality, note that we obtain “ $A_1 \neq A_2$ ” as well as “not $A_1 \neq \text{not } A_2$.”

Now, let us next articulate *via* a logico-mathematical formulation the logic of being regarding the world of spirits, in which a being of these worlds, though non-physical, is distinguishable from other beings. In such worlds, a dialectical logic is established, though with a certain limitation. I will discuss this in terms of a) the astral world, b) the *kāraṇa* world, and c) the *puruṣa* world. Here, I am using the term “astral” to designate a dimension of being which is formed by a “subtle” body (*i.e.* spirit), when compared to the gross materiality of the physical body. On the other hand, the term “*kāraṇa*” refers to an even subtler body than the subtle body of the spirit, and which is endowed with a power to form both the gross physical body and the subtle body. Furthermore, the term “*puruṣa*” designates “pure spirit (*i.e.* god),” whose dominant characteristic is the freedom from temporal and spatial determination insofar as its activity is concerned. Note that the astral world, the *kāraṇa* world, and the *puruṣa* world all indicate a non-

physical dimension, and hence they can all be considered “metaphysical.” After addressing these three worlds, I will proceed to explain d) the absolutely Nothing where a being, unlike those of these preceding worlds, does not possess any demarcated, individual body.

D. The Logico-Mathematical Formulation of Being in the World of Spirits

a. The Logico-Mathematical Formulation of Being in the Astral World

The cognitive capacity of apprehending beings of this world belongs to supersensory perception and supersensory intuition. Moreover, it may be noted that the dominant activity of an astral spirit is emotion, *i.e.* likes and dislikes. In this world, which is non-physical and is apprehended only through supersensory perception and intuition, an individual that is distinguishable from other individuals in the physical world assumes the status of sameness [non-distinction/non-distinguishability], although its capacity is limited in scope.

In the physical world, A and B can be distinguished from each other in regard to their being and activity when, for example, they refer to persons. It can be expressed as, “ $A \neq B$ ” and can logico-mathematically be formulated as: $1(A) + 1(B) = 2$. By contrast, in the spiritual world of the astral dimension, Spirit A_1 and Spirit A_2 can become one in an overlapping of their being, even though this world is limited in regard to the number of spirits that can be unified. Nonetheless, they can be unified. However, it is important to note that those spirits that can be unified as one need to share the same homogeneous quality, and this is a necessary condition for them to become one. To represent this world logico-mathematically, we express it as follows:

$$A_1ab + A_2ab + A_3ab + \dots + A_nab = 1,$$

where “a” designates the nature of being and characteristics shared by the spirits which enter into the relationship of union, while “b” designates their activity. And $1 \dots n$ represents the number of spirits. In the spiritual world of the astral dimension, their nature of being is distinguished from each other, depending on which supersensory cognition operates as the main, dominant function. Moreover,

an object that can be cognized in this world is delimited, as mentioned in the foregoing, by the emotion of likes and dislikes. Consequently, there are as many beings of the astral spirits as there are a combination of five supersensory perceptions and two categories of emotions. This can logico-mathematically be represented as below:

$$ASP_{1\sim 5} \cdot E_{1\sim 2} (A_1ab + A_2ab + A_3ab + \dots + A_nab) = 1,$$

where SP designates five supersensory perceptions and E represents emotions. This categorization depicts the nature of being in the astral dimension. Consequently, even though the astral dimension can be categorized into many beings and functions, there are few spirits who share the same nature of being and function. When one becomes unified with an astral spirit, the following logico-mathematical formulation is obtained;

$$A_1 + A_2 + \dots + A_n = 1,$$

where n ranges from three to five in number.

In the astral world, it is difficult to become unified with a spirit that is heterogeneous, but when they gather together, this conjunction can be represented as:

$$ASP_1E_1 + Asp_2E_2 = 2$$

Probability is low, however, for a spirit in the astral dimension to become a field (or *topos*) such that it can be represented by the logico-mathematical formula, “ $1 + 1 = 1$.” Even if it becomes a field, a being of the astral dimension that can subsume [other spirits] does not, as mentioned in the foregoing, go beyond a number ranging from three to five.

By contrast, being and logic in the *kāraṇa* dimension subsume a wider scope and domain of spirits, to which I will now turn.

b. The Logico-Mathematical Formulation of Being in the Kāraṇa World

In the *kāraṇa* world, reason which apprehends universal truths by way of intellectual intuition becomes operative as the primary mode of apprehension, unlike the astral world in which the supersensory perceptions of color, smell, taste, sound and emotions of likes and dislikes are the primary faculties. For this reason,

there is in the *kāraṇa* world no distinction between genders, supersensory colors, smells, tactile sensations, and auditory perceptions. Differences arise in spiritual activity and vibration, depending on whether reason’s intellectual intuition is directed to a divine being, a spiritual being, or nature. Its vibration takes on a specific structural form, which functions to generate a specific pattern of vibration and spiritual energy. *Yantra*, which is used in the practice of concentration in Yoga, is a symbolization of this energy. Many *kāraṇa* souls can become one if their activity is defined by the intellectual intuition concerning the truth of the same divinity. However, a *kāraṇa* soul whose activity is defined by the pursuit of the truth of divine beings and a *kāraṇa* soul whose activity is defined by the pursuit of the truth of nature does not become one in their respective function and vibration, as they each are ontologically distinguished as to their being as well as by their structural form.

A *kāraṇa* spirit can become one with another *kāraṇa* spirit which shares the same spiritual vibration *vis-à-vis* the same form they possess, insofar as their activity is concerned. The difference in the nature of their being is determined by what truth [their] reason is after. The number of spirits (m), whose activity is identical in terms of the activity of intellectual intuition in search of truth is far greater than the number of astral spirits (n) whose supersensory perceptions and emotions are the same, and they can become one.

This can be expressed logico-mathematically as:

$$KF_1 (A_{1ab} + A_{2ab} + \dots + A_{mab}) = 1$$

$$KF_2 (A_{21ab} + A_{22ab} + \dots + A_{2mab}) = 1$$

⋮

$$KF_n (A_{n1ab} + A_{n2ab} + \dots + A_{nmab}) = 1,$$

where K represents the nature of being in the *kāraṇa* world, while F designates a spiritual vibration (activity) expressive of the form of the *kāraṇa* spirit.

While in the astral world, “n” represents a small finite number. In the *kāraṇa* world, “m” becomes far greater than “n” in the astral world. In the mystical

experience of union with a *kāraṇa* spirit, twenty to fifty spiritual beings can become one at one time.

Next, I will address the logic of being and its logico-mathematical formulation concerning the pure, spiritual world of *puruṣas* wherein there are no differentiated, individual beings.

c. The Logico-Mathematical Formulation of Being in the Pure Spirit of Puruṣas

Puruṣas do not possess spirit-bodies that are spiritually individuated as in the case of *kāraṇa* spirits and astral spirits. Therefore, a *puruṣa qua* field (or *topos*) can subsume an infinite number of individuals. When a physical being, an astral being, or a *kāraṇa* being advances to evolve to a *puruṣa*, *i.e.* when it becomes a field of *puruṣa*, it can envelop an infinite number of individuals. That is to say, it can envelop a being in the physical dimension, a being in the astral dimension, and a being in the *kāraṇa* dimension, as the *puruṣa* dimension is their essence. This can be logico-mathematically represented as:

$$P (Pc_1 + \dots + Pc_\infty + As_1 + \dots + As_\infty + Kr_1 + \dots + Kr_\infty) = 1,$$

where P designates a *puruṣa*, $Pc_1 \dots Pc_\infty$ refer to individual beings in the physical dimension; $As_1 \dots As_\infty$ represent individual astral beings; and $Kr_1 \dots Kr_\infty$ indicate individual *kāraṇa* beings. However, since a *puruṣa* has beingness that is distinguishable from other *puruṣas*, it possesses a distinction and hence a delimitation. This can be represented as follows:

$$P_1 (Pc_1 + \dots + Pc_\infty + As_1 + \dots + As_\infty + Kr_1 + \dots + Kr_\infty) = 1$$

•
•
•

$$P_n (Pc_{n1} + \dots + Pc_{n\infty} + As_{n1} + \dots + As_{n\infty} + Kr_{n1} + \dots + Kr_{n\infty}) = 1$$

A *puruṣa* has the nature of sustaining beings in the physical dimension (Pc), beings in the astral dimension (As), and beings in the *kāraṇa* dimension (Kr), while enabling them to be individually distinct beings established in their respective dimensions. Simultaneously, *qua* their essence it also possesses the nature of enveloping each of them indiscriminately within its oneness. However,

aside from these [individual] natures, it carries behind it the mode of being nothing, which transcends them. A *puruṣa* that is not aware of this corresponds to the meditation stage known in early Buddhism as “neither image nor non-image.”

d. *Being and Logic in [the Field of] Absolutely Nothing*

Because the [field of] absolutely Nothing contains no distinction and no nature of being whatsoever, all beings which return to it become nothing. Consequently, in the field (or *topos*) of absolutely Nothing, we obtain the following:

$$A + B + C + \dots + \infty = 0,$$

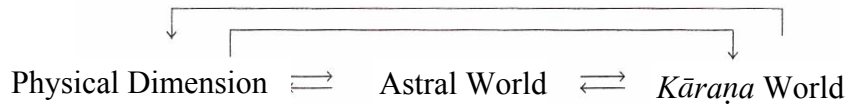
where A, B, C, ... ∞ designate respectively physical beings, beings in the spirit dimensions, beings in the *puruṣa* dimension, and God. All of these beings become nothing, and therefore exist in a world where there is no discrimination and distinction and hence no nature of being. This can be represented by [the symbol] zero. However, this zero does not mean $-\infty, \dots, -1, 0, 1, 2, \dots, \infty$. It refers to *absolutely* nothing.

Nevertheless, because the absolutely Nothing transcends all that is, it can paradoxically become all that is, by creating each and every thing by converting its own energy *vis-à-vis* its self-negation. I will deal with this conversion in the next section. For now, I will provide below a schematic representation of the conversion as it concerns the relationship (1) between the physical dimension and the astral world, (2) among the physical dimension, the astral world, and the *kāraṇa* world, (3) among the physical dimension, the astral world, the *kāraṇa* world, and the *puruṣa* dimension, and finally (4) among the physical dimension, the astral world, the *kāraṇa* world, the *puruṣa* dimension, and the absolutely Nothing.

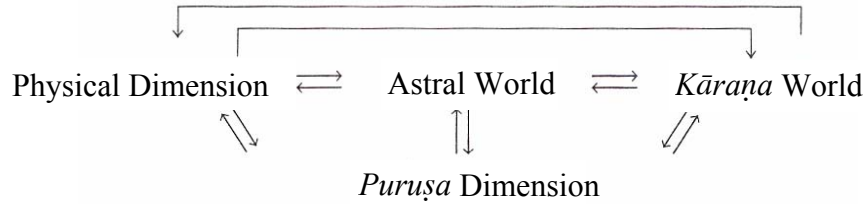
(1) Conversion between the Physical Dimension and the Astral World

Physical Dimension \rightleftharpoons Astral World

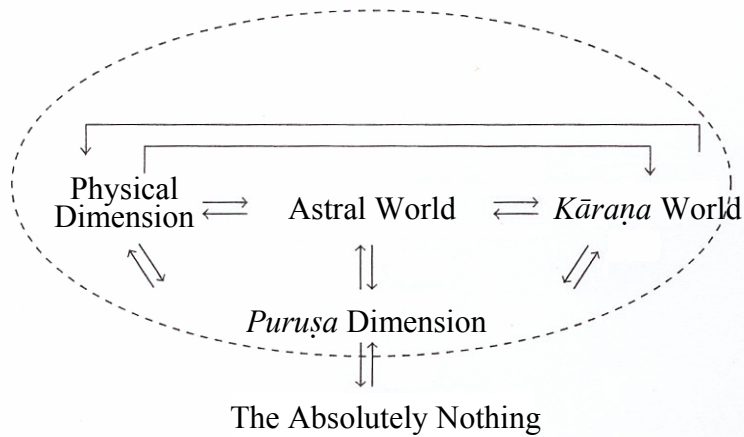
(2) Conversion among the Physical Dimension, the Astral World and the *Kāraṇa* World



(3) Conversion among the Physical Dimension, the Astral World, the *Kāraṇa* World and the *Puruṣa* Dimension



(4) Conversion among the Physical Dimension, the Astral World, the *Kāraṇa* World, the *Puruṣa* Dimension and the Absolutely Nothing



I will provide below a brief explanation of how conversion occurs. Conversion among the different dimensions occurs through a self-negation of a being stationed in a given dimension, regardless of the direction of conversion, whether it is from the lower to the higher, or from the higher to the lower dimensions.

Conversion that is directed from the lower to the higher dimensions occurs through a thorough-going self-negation of the lower being *vis-à-vis* its self-power, and ultimately a complete self-negation of the lower being occurs through the infusion of energy from a higher dimension. In both cases nonetheless, a leap into the higher dimension occurs. It is an “elevation” (*aufheben*) involving a “vertical” relationship.

Conversion among the physical dimension, the astral dimension and the *kāraṇa* dimension occurs at the *cakras* (*i.e.* energy centers active in each dimension) in these respective dimensions involving the energy specific to these respective dimensions. When energy in the physical dimension, which is subject to physical time and space, is converted into energy of the astral dimension, it becomes spiritual energy that transcends the time and space of the physical dimension. In the reverse case, that is, in the case of spiritual energy converting into energy of the physical dimension, a trans-spatial-temporal energy becomes energy that is consequently delimited by physical time and space.¹

Next, I will explain how spiritual and divine energy is converted via *cakras* into *ki*-energy (which is a subtle, physical energy) in the meridians, by providing experimental results. I am using “spiritual and divine energy” to mean energy whose transmission is not delimited by physical time and space, which is identified as *psi*-energy.² Experientially, this energy becomes available most clearly upon reaching the *purusaic* dimension to those meditators who have transcended the *cakras*, *i.e.* energy-centers that are active in the physical dimension, the astral dimension, and the *kāraṇa* dimension. On the other hand, *ki*-energy is that energy whose field spreads only five to six meters from the point of its emission, and as such it is delimited by physical time and space. This is the form of energy which, for example, acupuncture medicine utilizes for treating

pathological conditions. Physiologically, I identify *ki*-energy to be a bodily fluid flowing in the water-rich phase of dermis (connective tissue), wherein are found various chemical substances that are ionized. Taking note of the fact that they are ionized, I invented a measuring device called AMI to measure electrophysiological static electricity in the bodily fluid.³

II. Conversion: Experimental Data and Statistical Analysis

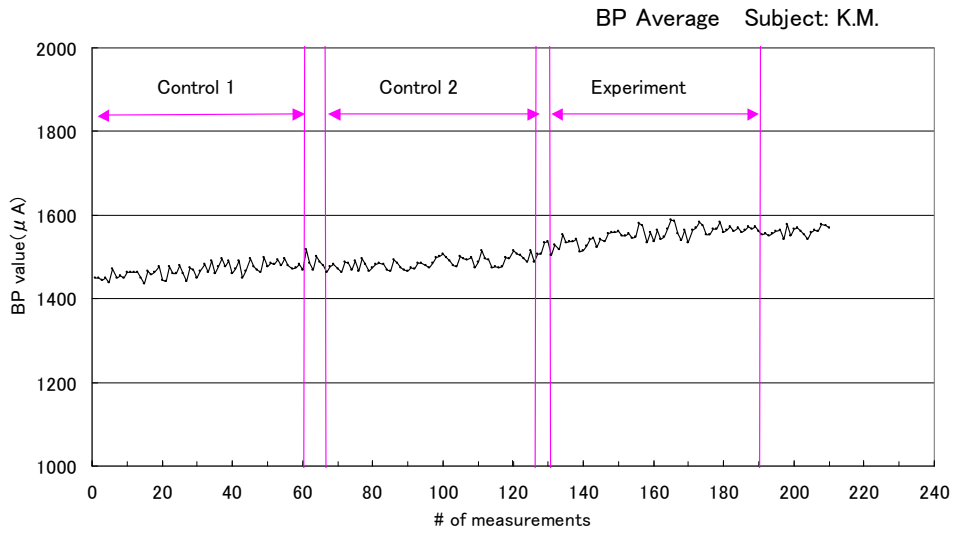
This section offers experimental data and statistical analyses on the experiments, which were designed to verify whether or not the conversion of *psi*-energy to *ki*-energy is possible. In these experiments, *psi*-energy was transmitted to be infused into a targeted *cakra*. This infusion was measured in terms of an increase or a decrease of *ki*-energy in the meridian(s) corresponding to the targeted *cakra*, by using the above mentioned measuring device, AMI (an abbreviation for Apparatus for measuring the functioning of the Meridians and their corresponding Internal organs).⁴ To represent this conversion process, it can be shown as follows:

1. Transmission of *psi*-energy directed to a targeted *cakra*,
2. Where there occurs conversion of *psi*-energy to *ki*-energy in a targeted *cakra*,
3. Detection of either an increase or a decrease of *ki*-energy in meridians corresponding to the targeted *cakra*.⁵

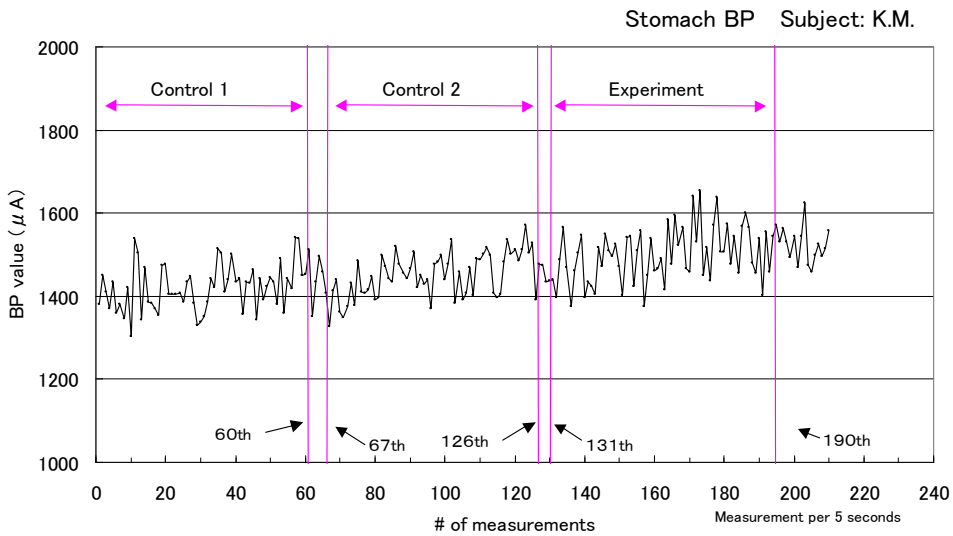
[The experimental data consists of three classes of people.] Class A is comprised of people who have a *cakra* awakened at a spiritual dimension. Before the experiment, I determined through spiritual seeing whether a subject's *cakra* is awakened or not, and which *cakra* is awakened.

a. Class A

The following is an experiment conducted on the subject, K.M., who has an awakened *maṇipūra cakra*. When *psi*-energy was transmitted to K.M.'s *maṇipūra cakra*, it was found that *ki*-energy increased, when compared to Control 1 (to be abbreviated as C1) and Control 2 (to be abbreviated as C2), in the fourteen meridians as a whole covering the entire body of this subject at the time.⁶ See Graph 1. More specifically, an increase of *ki*-energy was indicated by the BP value, which is an abbreviation for "before polarization" (BP). BP indicates the amount of electricity resident in the water rich-phase of dermis before the polarization of ions of various chemical substances occurs following the



Graph 1: Time-related Change of BP Average before and during Psi-energy Transmission - Subject: K.M. -



Graph 2: Time-related Change of Stomach BP before and during Psi-energy Transmission - Subject: K.M. -

Stomach BP			Subject: K.M.		
	Control 2	Control 1		Experiment	Control 2
Average	1450	1420	Average	1500	1450
Variance	2861	3049	Variance	4373	2861
Observed value	60	60	Observed value	60	60
Pearson's c.	0.2600		Pearson's c.	0.2013	
Dif. from a.m.	0		Dif. from a.m.	0	
Degree of f.	59		Degree of f.	59	
t	3.553		t	5.079	
P(T<=t) One tail	3.786x10 ⁻⁴		P(T<=t) One tail	2.039x10 ⁻⁶	
t.c.v. One tail	1.671		t.c.v. One tail	1.671	
P(T<=t) Two tail	7.572x10 ⁻⁴		P(T<=t) Two tail	4.078x10 ⁻⁶	
t.c.v. Two tail	2.001		t.c.v. Two tail	2.001	

Pearson's c. -- Pearson's correlation
 Dif. from a.m. -- Difference from assumed mean
 Degree of f. -- Degree of freedom
 t.c.v. -- t critical value

Table 1

application of a DC 3V rectangular pulse in duration of 512 μ sec to the meridians circuited on the surface of the skin. This was interpreted to mean that *psi*-energy was converted into *ki*-energy in K.M at her *maṇipūra cakra*.⁷

Now, when we examine Graph 2 and Table 1, we find that when comparing C1 to C2, *t* increased by 3.5, with a probability (P) of 7.5 x 10⁻⁴, whereas when comparing C2 with the recordings during *psi*-energy transmission to the targeted *cakra* (that is, during the Experiment, hereafter abbreviated as E), an increase in *t* of 5.07 with a probability of 4 x 10⁻⁶ was recorded. With the transmission of *psi*-energy to the *maṇipūra cakra*, there occurred a significantly greater change showing a difference of over 10⁻² in probability between the experiment (E) and C2, when compared with the difference between C1 and C2.

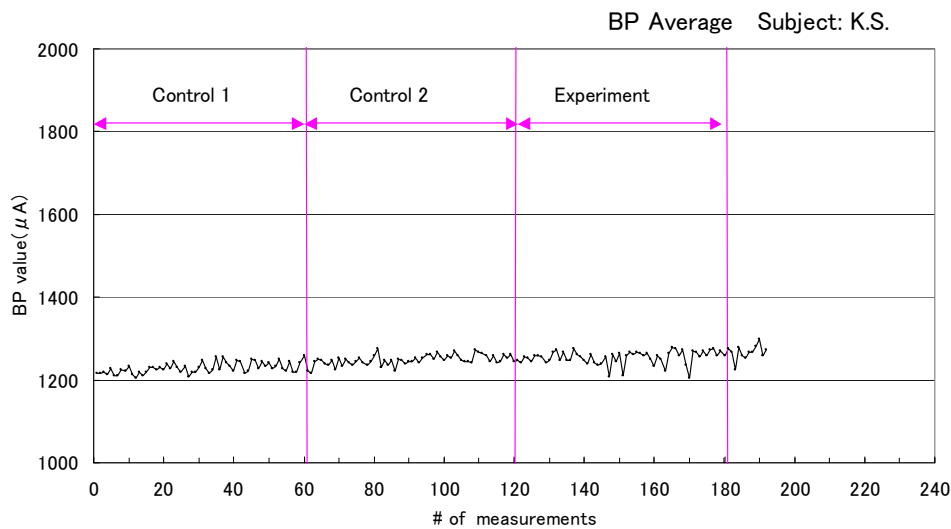
From these experiments we learn that people who have one or more *cakras* awakened receive *psi*-energy in the awakened *cakra*, which is then converted into *ki*-energy. In this experiment the conversion occurred at the *maṇipūra cakra*.

Next, we will observe what kind of change occurs upon transmission of *psi*-energy to that *cakra* in people who have a *cakra* that is not fully awakened, but partially awakened.

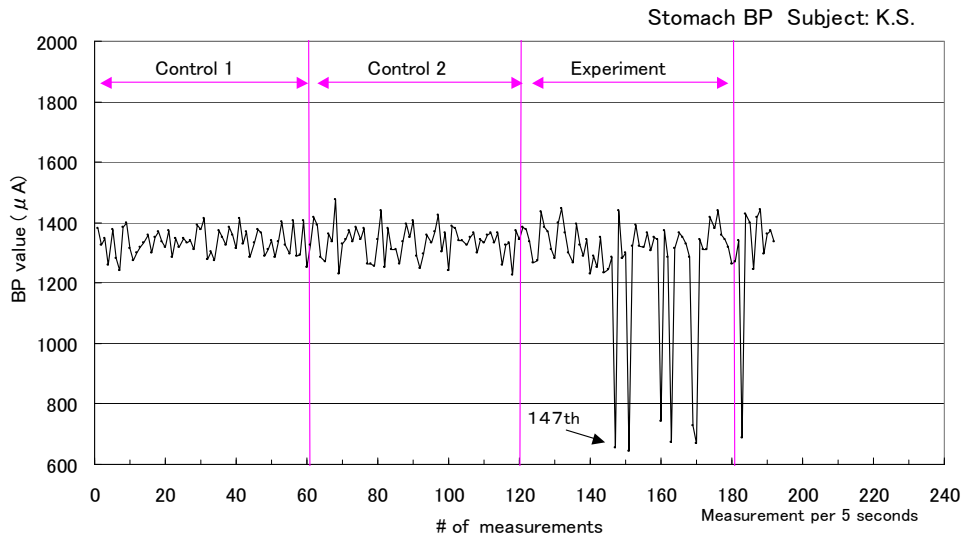
b. Class B

Class B is comprised of people who have a *cakra* that is partially awakened. This was determined, as in the case of the experiment on the people of Class A, by my spiritual seeing prior to the experiment. Graph 3 shows the average BP value of all fourteen meridians. The subject of this experiment was K.S.

It appears that there was no significant change between C1 and C2, or between C2 and E, although we can observe that there occurred a slight decrease of BP in E.



Graph 3: Time-related Change of BP Average before and during Psi-energy Transmission - Subject: K.S. -



Graph 4: Time-related Change of Stomach BP before and during Psi-energy Transmission - Subject: K.S. -

Stomach BP			Subject: K.S.		
	Control 2	Control 1		Experiment	Control 2
Average	1336	1335	Average	1268	1336
Variance	2806	1889	Variance	41089	2806
Observed value	60	60	Observed value	60	60
Pearson's c.	0.1444		Pearson's c.	0.1811	
Dif. from a.m.	0		Dif. from a.m.	0	
Degree of f.	59		Degree of f.	59	
t	0.1291		t	-2.621	
P(T<=t) One tail	0.4488		P(T<=t) One tail	5.568x10 ⁻³	
t.c.v. One tail	1.671		t.c.v. One tail	1.671	
P(T<=t) Two tail	0.8977		P(T<=t) Two tail	0.01114	
t.c.v. Two tail	2.001		t.c.v. Two tail	2.001	

Pearson's c. -- Pearson's correlation
 Dif. from a.m. -- Difference from assumed mean
 Degree of f. -- Degree of freedom
 t.c.v. -- t critical value

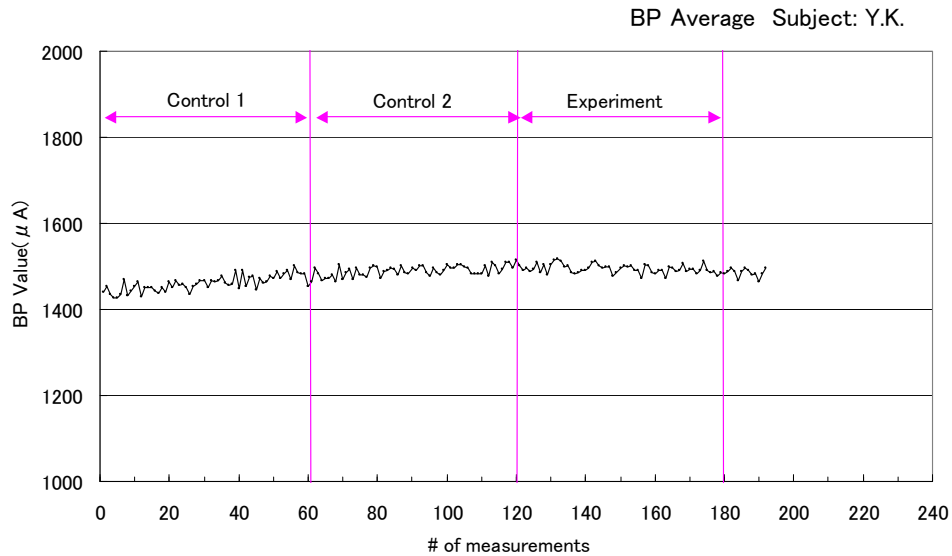
Table 2

Now, when we examine Graph 4, which shows a temporal change of BP value in the stomach meridian, when conducting a PK experiment on the subject K.S., it is seen that even though there was almost no change between C1 and C2, a dramatic

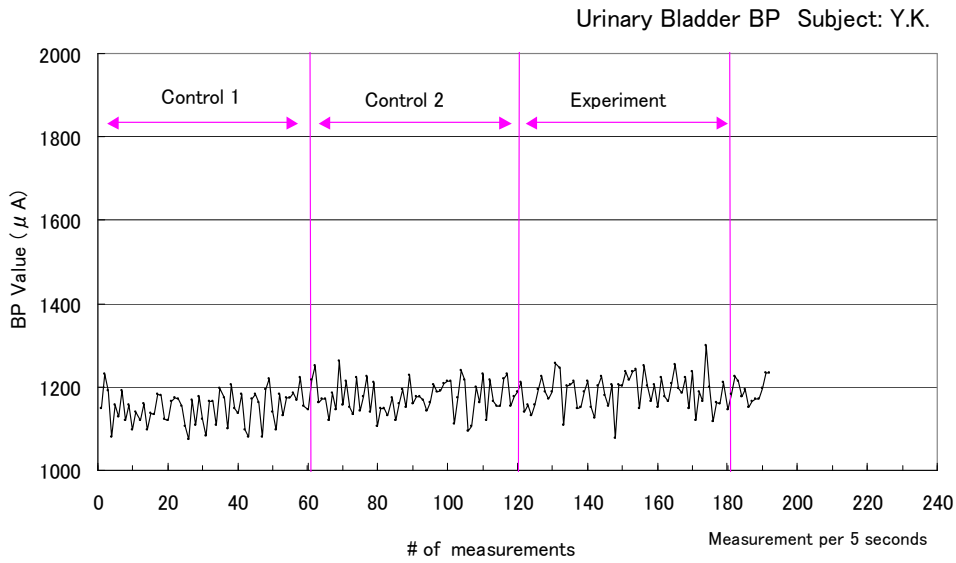
decrease of *ki*-energy (in terms of BP value) was observed in the stomach meridian of the subject at the time of transmission of *psi*-energy (E). When we examine Table 2, we see that *t* was 0.12, and the probability was 0.89, wherein we can discern no significant difference between C1 and C2. By contrast, we can see that *t* decreased by -2.6 when comparing E and C2. The probability was 0.011, or less than 5 %, indicating a meaningful decrease.

c. Class C

Class C is comprised of people whose *cakra* is not awakened, *i.e.* ordinary people. Graph 5 depicts a temporal change of the average BP value in the subject Y.K. when a PK experiment was conducted on Y.K. In this experiment, *psi*-energy was transmitted to Y.K's *svadhiṣṭhāna cakra*, which, though not awakened, was nevertheless active. When we examine Graph 5 we find, when comparing C1 and C2, an increase of *ki*-energy all over the body in C2. We also notice that there was a slight decrease in E.



Graph 5: Time-related Change of BP Average before and during Psi-energy Transmission - Subject: Y.K. -



Graph 6: Time-related Change of Urinary Bladder BP before and during Psi-energy Transmission - Subject: Y.K. -

Urinary Bladder BP			Subject: Y.K.		
	Control 2	Control 1		Experiment	Control 2
Average	1175	1149	Average	1188	1175
Variance	1518	1515	Variance	1777	1518
Observed value	60	60	Observed value	60	60
Pearson's c.	0.3394		Pearson's c.	0.1148	
Dif. from a.m.	0		Dif. from a.m.	0	
Degree of f.	59		Degree of f.	59	
t	4.599		t	1.738	
P(T<=t) One tail	1.149x10 ⁻⁵		P(T<=t) One tail	0.04367	
t.c.v. One tail	1.671		t.c.v. One tail	1.671	
P(T<=t) Two tail	2.298x10 ⁻⁵		P(T<=t) Two tail	0.08734	
t.c.v. Two tail	2.001		t.c.v. Two tail	2.001	

Pearson's c. -- Pearson's correlation
 Dif. from a.m. -- Difference from assumed mean
 Degree of f. -- Degree of freedom
 t.c.v. -- t critical value

Table 3

Graph 6 also shows results of a PK experiment, in which a temporal change of BP value in the bladder meridian of the subject Y.K. is charted, while *psi*-energy

was transmitted to Y.K's *svadhiṣṭhāna cakra*. In examining the graph we find that there was an increase of BP value in C2 when compared with C1. However, there was no significant difference between C2 and E.

Through a statistical analysis of Table 3, we observe a very significant increase of t (by 4.59), with a probability of 2.2×10^{-5} between C1 and C2. When *psi*-energy was transmitted, however, no significant increase was found, as t was 1.7 and P was 0.08. This indicates that the increase observed between C1 and C2 was significantly controlled.

d. A Summary of the Conversion Experimental Data and the Statistical Analysis

The preceding experimental results show that *psi*-energy was readily received among people whose *cakras* were awakened, and that an increase of *ki*-energy was discerned in the fourteen meridians of the entire body as a whole. This increase was particularly significant in the meridians corresponding to those *cakras*, wherein *psi*-energy was converted into *ki*-energy. By contrast, when *psi*-energy was transmitted to the people of Class B, in whom a *cakra* is partially awakened, there occurred a meaningful decrease of *ki*-energy in the meridian corresponding to the *cakra*, but a slight decrease is discerned in the meridians of the entire body as a whole. Among those people whose *cakra* was not awakened, when *psi*-energy was transmitted to the targeted *cakra*, we observed a slight decrease in the meridians of the whole body. However, we did not find any significant increase in the meridian closely related to the targeted *cakra* between C₂ and E, although a significant increase was detected between C₁ and C₂.

Judging from the preceding results we can conclude the following:

1. *Psi*-energy exists, which is not delimited by physical time and space.
2. Spirits exist.
3. *Cakras* exist as conversion points between *psi*-energy and *ki*-energy.
4. *Psi*-energy is converted into *ki*-energy at the awakened *cakras*.
5. Conversion of *psi*-energy negatively affects those people in whom a *cakra* is partially awakened.

6. Ordinary people show a negative response to *psi*-energy as in the case of Class B people, but this response is not as dramatic as in the case of Class B people.

Translator's Notes

1. For a detailed explanation of this point, see Hiroshi Motoyama, *Theories of the Chakras — Bridge to Higher Consciousness* (The Theosophical Publishing House, USA, 1981). As this book published by the Theosophical Publishing House is now out of print, it can be obtained through New Age Books, India (2001). Also see Hiroshi Motoyama, *The Correlation between Psi Energy and Ki: Unification of Religion and Science* (Human Science Press, Japan, 1991).
2. For further information on *psi*-energy, see Hiroshi Motoyama, *The Correlation between Psi Energy and Ki: Unification of Religion and Science* (Human Science Press, Japan, 1991), pp. 107-108.
3. For further information on *ki*-energy, see, *ibid.*, pp. 108-109.
4. AMI is a measuring device invented by the author, and is an apparatus that measures the function of the meridians and their corresponding internal organs. By applying a weak electro-wave pulse to the fourteen pairs of electrodes attached to the well acu-points that are located at the tips of the fingers and toes, it measures:
 - 1) The value of the electric current flowing prior to polarization (BP) at the outer and inner sides of the epidermal barrier membranes, a parameter for the meridian function of the organism.
 - 2) The value of the electric current after the polarization (AP), a parameter for the function of the autonomic nervous system.
 - 3) The total electrical charge that accumulates in order for the polarization to occur (IQ), providing a parameter for the metabolic functions of the organism.
 - 4) The total time (TC) necessary for the above mentioned polarization process to be completed.

The AMI monitors these four parameters while its external computer system analyzes them according to the following:

- a) L% and R% designate the values obtained by dividing the values monitored at 28 well (*sei*) points, that is, the left-right *sei* acu-point values of the fourteen meridians for the BP, AP, IQ and TC parameters, respectively. The relative value for the left side is represented as L%, with the right side as R%.
- b) D% designates the value obtained by dividing the difference between the left-right *sei* acu-point values of the bilateral branches of each of the fourteen meridians (D_i) by the average left-right differences of the fourteen meridians for each of the BP, AP, TC and IQ parameters.
- c) AVE stands for the average of all the values obtained at 28 *sei* acu-points for each of the BP, AP, TC and IQ parameters.
- d) SD stands for the standard deviation of the values obtained at 28 *sei* acu-points for each of the BP, AP, TC and IQ parameters.
- e) F/T denotes the ratio between the average of the fourteen finger *sei* acu-point values and that of the fourteen *sei* acu-point values for each of the BP, AP, TC and IQ parameters.
- f) L/R stands for the ratio between the average of the fourteen left *sei* acu-point values and of the fourteen right *sei* acu-point values for each of the BP, AP, TC and IQ parameters.

After computational analysis, the computer arrives at the value, indicating the condition of each meridian as either “normal” or “abnormal” based on the prescribed criteria. On the basis of the above data, the computer prints out:

- 1) The present condition of the functioning meridian and bodily health, as well as the stage of a disease, if any.

- 2) The acupuncture points for treatment and other means of treatment on the basis of the symptoms recorded in 1).
- 3) The active/inactive condition of the astral energy centers (*cakras*), which is reflected in the functional condition of the meridians.
- 4) The constitution and character of the subject, based on the data taken from 1) and 3).

When there occurs an inversion of yin-yang relationship, a new software judges and determines the pathological condition or functional disorder in the visceral organs that are related to the yin meridians, and accordingly a curative method is displayed including the acu-point for treatment, Yoga breathing exercises, and meridian exercises.

For details of the AMI system and its data assessment, see Hiroshi Motoyama: *How to Measure and Diagnose the Functions of the Meridians and Their Corresponding Internal Organs* (The Institute for Religious Psychology, Tokyo, 1975); *Measurements of Ki Energy, Diagnoses & Treatments - Treatment Principles of Oriental Medicine from an Electrophysiological Viewpoint* - (Tokyo, Human Science Press, 1997); *Comparisons of Diagnostic Methods in Western & Eastern Medicine - On BP (I1 + I2 + I3, AP; A Correlation between Ki Energy and Environmental Conditions* - (Human Science Press, Tokyo, 1999); "Acupuncture Meridians" in *Science & Medicine* (July/August, Vol.6, No.4, pp.48-53; Pennsylvania, 1999)

5. For further information on this conversion process, see Hiroshi Motoyama, *Ki no kagaku* [Science of *Ki*-energy] (Tokyo: Shūkyōshinri shuppan), particularly a chapter on *Sai no energugī ga keiraku, ki no energū ni henka o shōzeshimeru* [*Psi*-Energy Brings about Changes in the Meridians and *Ki*-Energy]. Also see Hiroshi Motoyama, "Influence of Non-Physical *Psi* Energy of the Soul on Physical *Ki* Energy of the Body," *CIHS Journal* (On-line), Vol. 2, No. 1.

6. For further information, see, *ibid.*

7. For further information, see, *ibid.*

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