

## Some Philosophical Problems of Parapsychology and Unification Thought

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Facts about an extra-ordinary ability of human brain have been mentioned in many books, publications and presentations. Scientists have been experimenting a lot in order to find out the essence and the materialistic grounds of this kind of phenomena. But the conducted experiment are not quite able to reach the objectives fully, so there is a need for more highly developed experiments, otherwise the contradictions of the experimental results lead to doubts. The progress of development of parapsychology as a branch of science has been developing as the other new branches of science of the same age.

The beginning of it as science started from making notices and reports of phenomena such as telepathy, teleskinez, than there were established some laboratories to conduct the tests and the experiments. Even though we have to accept that the scope of the research of parapsychology has not been clearly defined yet. Almost for over a hundred years scientists have been arguing about if the phenomenon of parapsychology is related to science or not, the opinions are divided into two parts (most of them positive) and the main cause of it that the results of experiments and tests are not definite because the laboratorial experiments are not repeatable under the same conditions or circumstances.

The abnormal object, which is studied by parapsychology, is a "specific" ability of our sense organs. The ability to influence on things which are in distance without using hands, legs or muscles, but only by "powerfully thinking" about how to move that thing is similar to using muscles as tools to do things. There is not need to think about it like "in order to reflect on that thing there it is necessary to do this

or that, to use this or that kind of power or energy". Also this kind of telekinesis occurrences are totally different from any kind of our knowledge. It is different from the ability to know mind from a distance, to see things which are faraway or hidden, to feel about particular signs of things without seeing it. So, I suggest leaving it and trying to find out why even though it is not clear defined that five sense organs participate in occurrences such as telestesy and telepathy these things are counted as specific ability of sense.

As we can see from the scientific examples and evidences, results of experiments and tests that the ability to see things which are faraway in distance or hidden, transfer mind in a distance, influence mechanically on things by "power of mind" it is essential for performing person to "force his thought" or "insist his mind". But there is a big difference between individuals with inborn gift and those who don't have such a gift. That why conclusion is made based on results of the experiments and tests in with participation of above mentioned two groups of individuals need to be separated. Otherwise it is impossible to do truthful conclusion. Individuals with inborn telepathy, telestез or telekinesis gifts have shown that they have ability to successfully (with more higher possibility) achieve their objectives during the experiments. It has been noticed that during the experiment they expose some specific qualities such as shaking, sparkling eyes, making unusual movements.

In cases of experiments with ordinary individuals this kind of things have never been noticed. But it has been noticed that individuals with mental illnesses have shown sings (usually people with mental illnesses are abnormal) similar to the people with an extraordinary gift during the experiments. The results of experiments also have shown that individuals with mental illness have more potentials than normal subjects. As we can see from the abovementioned examples the phenomenon, which is studied by parapsychology as, an extraordinary ability is an abnormal (it doesn't have to be an illness) phenomenon. Some of these are dangerous for life, some are not dangerous at all. Even though those abilities are still considered as abnormal.

During the normal nervous function signal, which is transmitted from one source of sense to the other parts of the body, creates new sources of sense. If the primary signal can override the new created sources of sense then it will be able to call a normal condition of brain function. Then under the hypnosis signals from other sense sources, which are powerful enough to override signals from primary sense sources, have more influence on body, and when it becomes an

independent power with capability to perceive and reflect outer surroundings the phenomenon, which is studied by parapsychology, appears. At that moment parapsychological condition of the brain function must be consisted. The condition of the brain under hypnosis could be called as a transformation period of the brain into parapsychological condition.

Since being under hypnosis is a transformation period of the brain into parapsychological condition, for individual it is essential to learn to get under hypnosis by self-inspiration. Secondly, to learn control overriding signals in the brain by adjusting its physique-chemical and physiological processes. Thirdly, to feel it. And in last fourth stage is to use necessary nervous components to concentrate the mind and aim it to desired action, in other words to learn to get into parapsychological condition. The phenomena studied by parapsychology hasn't come up only in twentieth century, the human kind has known it since ancient times and was trying to explain and to make theoretical conclusions. The kind of parapsychological phenomena in which thought is being transferred from one person's mind into another person's mind was known for thousand years, and people were trying to use it for their purposes whether it was right or wrong. Professor L.L. Vasilev had written that Indian and

Tibetan lamas go into abnormal condition of mind by continuous chanting "Um manii badmii hum" (means: Inwards of lotus is peaceful), he had also mentioned that Christian monks use similar chanting to get into abnormal condition. But since in Buddhism especially in Mahayana this issue is studied more systematically I have decided to talk about Buddhism.

By the Buddhists ideology human being uses its five sense organs of smell, feel, see, taste, and hear to feel and to know outer world as well as sense of mind, which is also counts as the sixth organ. According to their teaching it is possible to know the formation of the universe by using five senses with the help of mental power, and reach the theory of empty quality by practicing, which makes possible to reach diagnosis (close to say a parapsychological ability). If observe cautiously and patiently controlling own mind or as it is formulated in modern science "hypnosis by self-inspiration" to reach parapsychological condition is the first thing to do to get parapsychological ability. The method of using hypnosis exists not only in the Buddhist religion, it also been used and practiced in Mongolian ancient shamanism, too.

Buddhists used hypnosis as a stimulator to reach parapsychological condition of the brain function and it is the peculiarity of Buddhists. The human every thought has its own air, believing in Buddhist

thought, Nagarjunai's theory of empty or nothing quality and practicing thought will bring ones mind to one end, then the person would be able to control it and everything what is thought would be able to be performed. The explanation to it is the fact that a particular thought had joined and owned its air. That is the Buddhists explanation of parapsychological abilities. Parapsychological phenomena also considered in other thoughts as well as in Unification thought, too. I would like to remain here two facts. One of them is, in my opinion, the parapsychological meditation of Excellency, Sun Moon, who during his meditation to establish contacts with the

God and the second case is that when to be founded philosophical basis of the Philosophy of Unification Thought.