

Article. The Japanese Journal of Parapsychology, Vol.3, No.1,
pp.19-63, 1998

Contemporary Active Research Groups in Japan for Anomalous Phenomena

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Abstract: There are few English reports dealing with contemporary Japanese research groups for anomalous phenomena. In this paper, the author describes the modern Japanese scene focusing on activities of academic or scientific groups. The most active researchers have experienced a number of social upheavals in their lives. Therefore, the author has taken the historical term "since World War II" and divided it into three parts as marked by two major impacts: the First Impact by Uri Geller and the Second Impact by modern Chinese research. Before these two impacts, psychologists and others were re-constructing and developing Japanese academic activities toward Western parapsychology. After the First Impact, engineers started studies on anomalous phenomena, too. With the Second Impact which is continuing today, researchers from various branches of science are studying qigong, including parapsychological phenomena. In present-day Japan, three academic societies are publishing scientific journals in which peer-reviewed articles appear. These societies have stimulated and activated other groups.

Keywords: qigong, somatic science, external qi, history, parapsychology, Japan, China, academic societies

Contemporary Active Research Groups in Japan for Anomalous Phenomena

(特異現象に関する現代日本の研究グループ)

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This page is the Japanese abstract

要旨：現代日本には特異現象に関係する研究グループがいくつか存在するが、それを紹介する英文文献は少ない。本論文では、学術的・科学的グループの活動に焦点を絞って、現代日本の研究状況を述べる。現在、最も活動的な研究者は、その生涯において、2つの衝撃的社会事象（ユリ・ゲラー、および中国の研究）を経験している。それゆえ、著者は、第2次世界大戦後から現在までを、2つのインパクトを基に3つの時代に分ける。インパクト前の時代は、主として心理学者によって、欧米の超心理学をモデルに国内の研究体制が再構築され、種々の研究が行われた。ファースト・インパクト後、工学者らも特異現象の研究を始めるようになった。今日まで続くセカンド・インパクトの時代は、より広範な領域の研究者が、特異現象を含む気功の研究を行うようになっている。現在、日本には、査読された論文の載る学術誌が3つの学会から発行されており、その3学会が他の研究グループを刺激・活性化する役目を果たしている。

キーワード：気功、人体科学、外気、歴史、超心理学、日本、中国、学術団体

1. Introduction

Modern Japanese history of academic investigations into parapsychological phenomena started with Enryo Inoue [1858-1919] who was the founder of Toyo University and Tomokichi Fukurai [1869-1952] who was an associate professor of Imperial University of Tokyo (now renamed to University of Tokyo). Some articles¹⁻³⁾ and chronological tables⁴⁻⁵⁾ show Japanese historical trends in English, but, there are few English reports dealing with recent Japanese trends of scientific research after the mid 1970s. Since James McClenon⁶⁾ reported on Japanese research in English in 1989, drastic changes in research trends have occurred and are continuing. It is important for contemporary researchers or students to understand the present-day situation in Japan. Elmar R. Gruber⁷⁾ published a popular German book on parapsychology in 1998. In his book, he notes some modern physiological and biological research etc. related to qigong or parapsychology, but he does not describe the whole situation of the 1990s. Moreover, in 1998, Alejandro Parra⁸⁾ published a story describing the whole situation, but his story was written in Spanish.

In this paper, first, the author gives background summary for the contemporary parapsychological research movement. Then, he presents the modern day Japanese scene, focusing on activities of academic or scientific groups. However, the details of individual research activities is not described.

2. Brief of Contemporary Background

In Japan, the most active researchers of anomalous phenomena have experienced two major impacts. In this paper, the First Impact is defined as the shock caused by Uri Geller who first visited Japan in 1974, and the Second Impact is defined as the impression from modern Chinese research including qigong research. The Second Impact is considered to have started in the mid 1980s. Before 1974, psychologists and others were re-constructing and developing Japanese academic activities toward Western parapsychology. After the First Impact, engineers started studies on anomalous phenomena, too. Since the Second Impact which still continues today, researchers from various fields of science have begun to study qigong including parapsychological phenomena.

Presently, in Japan, the following three societies are publishing journals in which peer-reviewed articles are printed: Japanese Society for Parapsychology (JSPP):

日本超心理学会), Society for Mind-Body Science (SMBS: 人体科学会) and International Society of Life Information Science (ISLIS: 国際生命情報科学会). The JSPP was established before the First Impact, and the others were founded during the Second Impact. The latter two societies have stimulated and activated other conventional groups, and brought new scenes of Japanese research for anomalous phenomena.

2-1. Before Impacts [1946-1973]

After World War II, some groups for anomalous phenomena were organized in Japan. The first notable one was the Japan Psychic Science Association, Inc. (JPSA: 日本心霊科学協会) which was founded in Tokyo in 1946. Another was the Tohoku Psychic Science Association (TPSA: 東北心霊科学研究会) which was founded in Sendai in 1946. This became the Fukurai Institute of Psychology, Inc. (福来心理学研究所) in 1960.

Although JPSA had an interest in broad spiritualism, a few members also supported scientific research. When J. B. Rhine's book *The Reach of the Mind* was published in 1947, a brief version was soon introduced to Japan by the magazine *Reader's Digest* (Japanese version). Researchers who were attracted to parapsychological methods started their studies. From 1950s to the early 1960s, Japanese researchers gradually constructed their own approaches to anomalous phenomena through direct or indirect contact with Rhine.⁹⁾ In 1960, Soji Otani attended the Third Convention of Parapsychological Association (PA), and reported his experimental results on the relationship between a subject's personality or attitude and ESP scores.

In 1963, after J. G. Pratt visited Japan, Otani, Akira Onda and Motoki Kanazawa organized a new group, and they had meetings frequently. The first convention was held in Tokyo in 1967.³⁾ This group, with the help of Toranosuke Oguma [1888-1978], Jiei Ogasawara [1909-1995]¹⁰⁾ and others, had developed into the Japanese Society for Parapsychology (JSPP) by the second convention in 1968. This is the reason why the serial number for the annual convention of JSPP starts with 1967. The next year, records of the first convention were published in *Proceedings of the Japanese Society for Parapsychology*.¹¹⁻¹⁶⁾ To wake up the research minds of other scientists, members of JSPP have reported their studies at other academic societies almost every year since 1962.^{3,17)} For example, Otani reported a confirming process of mediums at the 29th

Convention of Japan Association of Applied Psychology (JAAP) in 1962; Kazuomi Osada and Otani reported about the relationship between a woman's physiological cycle and ESP scores at JAAP in 1967 to 1970; Onda reported on the relationship between creativity and ESP at the 29th Convention of Japan Psychological Association (JPA) in 1965. And, a speech titled "Zen Experience and Parapsychology" was presented at a symposium of the 38th Annual Convention of JAAP held in Osaka in 1971.

JSPSP published *Parapsychology News* [1964-1979] in which studies, reports or book reviews were published.¹⁸⁻⁵⁰⁾ At first, *Parapsychology News* was published a few times a year, but keeping the publishing schedule became difficult, and it was changed to *Newsletter of JSPSP* in 1978. In 1995, this newsletter became the *Electronic Newsletter of JSPSP* which is distributed every week by e-mail at present. The *Japanese Journal of Parapsychology (Journal of JSPSP)* did not appear until 1996, well into the Second Impact. Therefore, many members of JSPSP reported their studies at conventions, or submitted them to groups overseas, or published them in university bulletins,⁵¹⁻⁶¹⁾ e.g. review of hypnosis in parapsychology (Otani 1968); GSR/pulse/breath in ESP experiments (Otani 1970); review of memory in ESP (Hagio 1975).

Within this period, two other groups, Motoyama's group and Miyauchi's group, should be noted, too. Hiroshi Motoyama, a philosopher, founded a private laboratory, Institute of Religious Psychology. He has studied meditation, Yoga and Zen relating to psi, with measurements of physiological index. In 1972 Motoyama founded a new organization, International Association for Religion and Parapsychology (IARP). This organization has grown independently, with little relationship to other groups. Tsutomu Miyauchi [1910-1996] organized the Association of Nengraphy in Japan (ANJ) in the early 1970s. ("Nengraphy" means "thoughtography".) In 1972, ANJ published a photographic book⁶²⁾ of thoughtography. The book published results by five different amateur groups; one of them had continued to experiment on thoughtography for more than ten years. The next book⁶³⁾ of ANJ consisted of 5 parts: 1) The photographic report of a demonstrational experiment on thoughtography on a TV program; 2) Results of thoughtography with polaroid cameras; 3) Theoretical research; 4) Discussion on the relationship between thoughtography and hypnosis; 5) General discussion. Each book shows more than 300 pictures of thoughtography. These photographs are interesting, although they were not obtained exclusively from strict experiments. Some show patterns similar to recent Chinese results; as an example, a photo by Seng et al. is printed on the back cover of *Chinese Journal of Somatic Science*, 6(2), 1996.

2-2. First Impact: Uri Geller [1974]

When Uri Geller visited Japan in March 1974, his performance on a TV program⁴⁰⁾ was aired and numerous media reported about it repeatedly. His metal bending performance caused intense doubts by skeptics, and finally the First Impact vanished in a negative campaign by the weekly magazine *Shuukan Asahi*.⁶⁴⁾ Many children claimed that they could bend a metal object like a spoon although they often used tricks when they performed, and a lot of people like their parents, friends or neighbors saw their miraculous performances. Additionally, *Mind Reach* (Puthoff & Targ, 1977) was translated into Japanese and published in 1978. And the Remote Viewing method became known well to many.

After the First Impact, some researchers started to study anomalous phenomena or organized their own groups. However, the majority of these groups was temporary or non-professional. During this time, engineers became especially interested in psi. For example, a conference of psychotronics, sponsored by a TV station, was held in Tokyo in 1977. However, this group was temporary; almost all of its activities were not well known except for attendants of the conference. For another example, the Psi Sciences Institute of Japan (PSIJ), which is a society consisting chiefly of engineers and non-scientists, was established in Tokyo in 1976.

The most active laboratory was at University of Electro-Communications, Tokyo. Shigemi Sasaki, a professor of metal engineering, and his colleagues experimented on PK and ESP, metal⁶⁵⁻⁶⁷⁾ or non-metal⁶⁸⁾ bending, thoughtography on a video camera⁶⁹⁻⁷¹⁾ and a silicon photo diode,⁷²⁻⁷⁵⁾ and clairvoyance,⁷⁶⁻⁷⁸⁾ performed by Japanese psychic children whose abilities were developed by psi-conducive training with hypnosis. Experiments, for example, showed that under a condition uncomfortable for the psychic, Masuaki Kiyota, the anomalous lights which appeared in a light-shielding case contained some elements of the room light. Under a comfortable condition, however, the anomalous lights contained no such elements.⁷³⁾ However, unfortunately in the early 1980s, media suggested that these psychics often used tricks,⁷⁹⁾ and the laboratory was obliged to stop official studies until a qigong boom occurred in Japan. Then studies on psi were re-started as qigong research.⁸⁰⁻⁸²⁾ Finally Sasaki moved to Tokai University after he retired from University of Electro-Communications in 1995.

Sasaki's subjects were researched by other groups too. For example, Miyauchi experimented with Kiyota's thoughtography. Moreover, members of JSPP experimented with thoughtography and metal bending of Kiyota: e.g., Tosio Kasahara et al.;⁸³⁾ physiological data of EEG etc. during the experiment were reported by Nobushige Kohri et al.;⁸⁴⁾ the details of the procedure of experiments were described in Kasahara's

book⁸⁵⁾ in 1995.

On the psychological scene, the Hypnosis Symposium VIII was held in Hakata in 1976, at which a speech relating to parapsychology was presented by Otani.⁸⁶⁾ The proceedings of the symposium was published in a book form, in which a review article on hypnosis in parapsychology⁸⁷⁾ and a discussion by Toshihiko Kuroda⁸⁸⁾ were also published. Moreover, at the convention of Japanese Society of Hypnosis in 1976, Masahiro Kuroda reported experimental results on a haunted place; and Otani reported the role of hypnosis in ESP research.

2-3. Chinese Situation

An outline of the Chinese research before the Second Impact needs to be described. In China, there are two main research trends for anomalous phenomena today. One is on somatic science which means parapsychological research, and the other is on external qi (wai-qi 外氣) as a kind of qigong research. Each trend grew after the Cultural Revolution [1966-1976].

In 1978, Bingkui Lu (呂柄奎), the director of the Regulatory Department of Traditional Chinese Medicine (TCM), gave a demonstration of psychics to Chinese Government members in Beijing, and the Chinese Government started to overlook the research for anomalous phenomena. The movement of somatic science was accelerated by an exciting story in the newspaper *Sichuan Ribao* (四川日報) in March 1979. This story reported on clairvoyance ability shown by a boy Yu Tang (唐雨) who could read Chinese letters using by his ears, not his eyes: which letters were written on a tightly rolled paper. In 1980, the first conference on parapsychological phenomena was held in Shanghai.⁸⁹⁾ Chinese researchers developed psychic abilities (anomalous functions of living body) of many children by psi-conductive training, and they studied properties of psi, e.g., a group at Fudan University⁹⁰⁾ and Yunnan University. In Wuhan, there is a university which has a course for psychics.^{91,92)} All students of the course are psychics, and they are educated in qigong to control their own abilities. In 1987, the Chinese Society of Somatic Science (CSSS: 中国人体科学学会), for which the first president was Zhenhuan Zhang (張震寰) [1915-1994], was recognized as an academic society and registered with the Chinese Government.⁹³⁾ Chinese research developed, and Japanese researchers became aware of some of their results through *Ziran Zazhi* (*Nature Journal*, 自然雜誌). Japan-China academic communications became frequent in the late 1980s, e.g., Yasuo Yuasa, Shigemi Sasaki, and others attended the Second Meeting of Somatic

Science in China which was held in Beijing in 1989.⁹⁴⁾ Moreover, the official journal of CSSS, *Chinese Journal of Somatic Science* (ISSN 1005-9466), was started in 1990. Therefore, more and more Chinese research is being revealed today.

The second trend, research for external qi, should be explained within the history of qigong. In 1953, the concept "qigong" was introduced by Guizhen Liu (劉貴珍) [1920-1983] who was a leader of qigong as a kind of TCM. Qigong was recognized as a method for maintaining health, and the Chinese Government constructed qigong hospitals here and there. It is generally considered that TCM growth was a mix of practical necessity and political expediency on the part of Chairman Zedong Mao (毛澤東).⁹⁵⁾ Many people practiced qigong, and qigong masters used their skills on patients instead of modern medical care. However, this movement was halted by the Cultural Revolution [1966-1976]. The re-start of scientific research for qigong was in 1978. In that year, experimental measurements of infrared rays of external qi from Housheng Lin (林厚省)[1939-1992] was reported. Later researchers, however, have felt the results contained artifacts. But in any case, this report caused further scientific studies to be started for qigong by other Chinese. Since 1978, research for external qi has become an important trend of research for anomalous phenomena. In addition, it should be noted that the mechanism of qigong has been investigated as a kind of health science or Complementary and Alternative Medicine (CAM) by immunologists and other scientists.

2-4. Second Impact: China Impact

The same as many Chinese, many Japanese feel attracted to "ki" or "qi" historically, and they use its amazing exercises to keep or develop their own health today. Additionally, TV programs or magazines often emphasize anomalous or suspected anomalous phenomena as unexplainable effects by qigong, so that many Japanese believe in some kinds of anomalous phenomena.

In the late 1970s, qigong was introduced to Japan as how to maintain health. For example, a popular book for self health care by qigong was published in 1978. However, it is considered that the qigong boom in Japan started in the mid 1980s and continues to date. There were some remarkable events at the beginning of the boom. (1) In 1984, an international symposium was held at Tsukuba. (2) In 1988, many Japanese came to know repeatable anomalous phenomena through the TV program "Science Q" presented by NHK. In the program, some Chinese qigong masters demonstrated external qi, and then some results of physical measurements in Japan were shown. In particular, scenes

of measuring bio-photons emitted from the finger of a qigong master gave an intense impression of the existence of qi to viewers. (3) In November 1988, a Japan-China joint symposium on qigong was held in Tokyo,⁹⁶⁾ and many people learned the results from experiments in Japan or China and saw live demonstrations of external qi. (4) Review⁹⁷⁾ on somatic science in China was published. (5) Psi-conducive training in China was reported on TV. Shuuji Homma, a director of TBS, trained Japanese children, and then made a series of TV programs on psi-conducive training [1990-1993].^{91,92)}

With the qigong boom, in which many Chinese qigong masters and psychics visited or moved to Japan, Japanese psychics and Japanese masters of traditional Japanese martial arts started to call themselves the qigong masters. Carrying out researches on anomalous phenomena became easier than before the boom, and many researchers studied phenomena as qigong research or health science.

Moreover, academic communications between Japan and other countries developed. In 1990, Ramakrishna Rao (FRNM) attended a meeting of JSPP. In 1991, Shouliang Chen (陳守良)(Beijing Univ.) et al. made speeches at an open seminar of SMBS. In April 1992, qigong researchers, Lida Feng (馮理達)(China Immunology Research Center) et al. attended an international conference on qigong which was held in Kyoto. In August 1992, Robert L. Morris (Univ. of Edinburgh) made an invited speech at the 25th Annual Convention of JSPP. In November 1992, Jisheng Wang (王極盛)(Chinese Academy of Sciences) reported on Chinese parapsychological research at a meeting of JSPP. In 1993, directors of CSSS, Runlong Zhu (朱潤龍) et al., stayed in Japan for about 3 months during which they communicated with researchers of Fujitsu Co., Sasaki's group, etc.⁹⁸⁾ (The author has made only a brief listing of visitors; many other researchers also came to Japan.)

In the 1990s, new organizations, whose scope including qigong and parapsychology, appeared on the Japanese academic scene.

In 1991, the Society for Mind-Body Science (SMBS) was established in Tokyo. SMBS, which is the biggest society in Japan of this nature, includes many professional researchers who study human potential including "ki" or "qi" in various aspects of philosophy, art, culture, health science, parapsychology, physiology etc. SMBS established its official journal, *Journal of Mind-Body Science*, in which all articles are written in Japanese with English abstracts. This journal is considered to be the first peer-reviewed journal on anomalous phenomena in modern Japan. SMBS was recognized as an academic society and affiliated to the Science Council of Japan in 1997.

In 1991, ESPER Laboratory (Sony Corporation), Life Science Institute (MOA Health Science Foundation) and Japan Skeptics were established, too. ESPER

Laboratory had four full time staff members. Although some persons may believe that Sony has plans to develop industrial products applying parapsychology, that is not correct. The Laboratory studied anomalous phenomena as pure science.

In 1995, a scientific research program supported by Japanese Government was started at the Bio-Emission Laboratory within the National Institute of Radiological Sciences, the Science and Technology Agency (STA), Japan. The program includes anomalous phenomena research as a kind of qigong research. The International Society of Life Information Science (ISLIS) was established by scientists, engineers and medical researchers, many of whom belonged to SMBS. The head office of ISLIS is at the Bio-Emission Laboratory.

Since 1996, ISLIS has published its official journal, *Journal of International Society of Life Information Science*, in which almost all articles are written in English and Japanese. In 1996, JSPP also began to publish the *Japanese Journal of Parapsychology*. In consequence, at present in Japan, there are three peer-reviewed journals published by societies which relate to parapsychological phenomena.

Recently, experimental results of qigong are often reported at conventions or meetings of the natural sciences. For example, Masashi Usa et al. presented a paper on bio-photons emitted from subjects during qigong at a symposium on bio-engineering of Society of Instrument and Control Engineering (SICE) in 1989. At the 54th Autumn Meeting of Japan Society of Applied Physics (JSAP) in 1993, Atsushi Fukuroda et al.⁹⁹⁾ presented that ozone was generated near the human palm. Other reports covered results on qigong including parapsychological phenomena:¹⁰⁰⁻¹²¹⁾ e.g., visible light emission with external qi (Matsueda et al.); electronic spectrum analysis of an anomalous chemical shift (Suda et al.); physiological changes by external qi (Machi); auditory evoked potential on anomalous cognition (Yamamoto et al.); remote action "Toh-ate" (Kokubo et al.). Moreover in 1995, Mikio Yamamoto, head of the Bio-Emission Laboratory, edited articles on qigong in an issue of *Medical Imaging Technology*.¹²²⁻¹²⁷⁾ In Japan, the same as in other countries, the allergy to anomalous phenomena seems weak if these phenomena are colored by qigong.

In the 1990s, various other movements appeared in Japan. For example, in 1996, a society for transpersonal psychology was organized, and in 1997, a study group of members of Parliament who looked at human potential science was founded; "Human Science Association of Diet members". On the academic scene of religious studies, anomalous experiences in religions began to be treated overtly. Japanese parapsychologists published books on anomalous experiences,¹²⁸⁾ Near Death Experience (NDE),¹²⁹⁾ psychic healing¹³⁰⁾ and others. There are a few universities which

have courses on parapsychology. For example, Masahiko Nakamura, an associate professor of Ehime University, lectured on transpersonal psychology and parapsychology in a university and he pointed out educational values of parapsychology.¹³¹⁾ But, his lectures are not held at present, despite it being considered that education on parapsychology is a preventive measure to superstitions believed by young people in new religion groups like AUM Shinri-kyo.

3. Outline of Activities by Contemporary Research Groups

There are many active groups in Japan looking at anomalous phenomena. Some are academic organizations in the usual sense, others are small clubs for "pseudo parapsychology" or private schools for qigong. It is not possible to describe all active groups, and also it is not necessary to do so. The author lists noteworthy or well-known active groups related to parapsychology, and give a short summary of their activities. (See Appendix if contact addresses are needed.) Articles or reports of those groups are on pure parapsychology, research for external qi and general research on qigong, meditation, Zen etc. However, the author does not distinguish parapsychological papers from others because reviewing them is not the aims of this paper. Evaluation of these studies should be done in future reviews.

3-1 Professional Societies

These societies publish their official journals using peer-reviewed articles. One of them is a pure parapsychological society, and the others are in wider a scope.

[Japanese Society for Parapsychology (JSPP)]

JSPP was established in 1968. The scope of JSPP is pure parapsychology. The first president was Toranosuke Oguama [1888-1978] who was a professor of Meiji University. The second president is Soji Otani, an emeritus professor of National Defense Academy, Japan. The annual convention is held in December usually. At the convention, about 10 studies are reported and a symposium and a round table are held. Recent subjects of symposia are Psychic Healing (1997), Memory and Parapsychology (1996), Psychology and Pathology Related to Anomalous Phenomena (1995), Cult Groups and Anomalous Phenomena (1995). In August, a summer seminar is held. Recent subjects of summer seminars are Hypnosis and Meta-analysis (1997),

STARGATE Program (1996), and Batchelder Method (1995). Ten monthly study meetings are held annually. JSPP publishes the *Japanese Journal of Parapsychology* (ISSN 1343-926X) twice a year, and the *Electronic Newsletter of JSPP* by e-mail every week. JSPP publishes reference books irregularly; for example, Japanese translations of Ganzfeld research by Honorton were edited in 1997.¹³²⁾ JSPP has had a home page on the Internet since 1998.

Some results of members' research to the mid 1980s were published in two books:^{133,134)} for example, relationship between Basal Body Temperature and ESP scores;¹³⁵⁾ relationship GSR and ESP scores.¹³⁶⁾

Reports and articles from 1985 to 1997 number 90.¹³⁷⁻²²⁶⁾ Reports and articles in 1990s can be categorized into case studies (e.g., Onodera 1997, Kokubo 1995), psychosociological studies (e.g., Imaizumi 1997, Kohri 1991, Becker 1991, Hagio 1990), experimental studies (e.g., Hagio 1997, Hirasawa 1995), theoretical studies (e.g., Hirafuji 1992, Kokubo 1990), philosophical studies (e.g., Watanabe 1996, 1992), historical studies (e.g., Hagio 1996, Shimidzu 1997, 1996), etc.

[Society for Mind-Body Science (SMBS)]

SMBS was established in 1991. The scope of SMBS includes qigong and parapsychology. The first president was Kakichi Kadowaki, an emeritus professor of Sophia University. The second president was Yasuo Yuasa, a professor of Obirin University. The third president is Joji Fujinami who is a professor of International University of Health and Welfare. SMBS was recognized as an academic society and affiliated to the Science Council of Japan in 1997. The annual convention is held in November usually. At the convention, 15-20 studies are reported, and a symposium and a demonstration session are held. Recent subjects of symposia are What is Qi (1997), Skills and Qi (1996), Approach to Mind and Qi (1995). A popular seminar is held once or twice a year and recent subjects are Human Science of Meditation (1997), Future and Present Status of Parapsychology (1996), Life, Sickness and Care in Contemporary Society (1995). SMBS publishes the *Journal of Mind-Body Science* (ISSN 0918-2489) once a year and *SMBS Newsletter* twice a year. Abstracts of almost all articles in the journal are written in English.

In the journal, articles include general researches which do not relate to anomalous phenomena. These can be categorized into philosophical studies, art study, effects of therapy, health sciences (e.g., Suzuki 1997, 1994), physical studies on qigong (e.g., Sasaki 1997, 1993, Machi 1994), anomalous cognition (e.g., Sakakibara 1997, Sako 1996), macro PK (e.g., Kido 1997), etc.

Some who research anomalies think of qi as a kind of "subtle energy" and they try to make artificial external qi by devices. It is not considered, at least presently, that their studies are parapsychological, although they may be challenges to develop the field of research for anomalies. Excluding works of this type and other general studies, research articles which relate to parapsychology or external qi number nearly 30.²²⁷⁻²⁵²⁾

[International Society of Life Information Science (ISLIS)]

ISLIS was established in 1995. The scope of ISLIS includes qigong and parapsychology. The first president was Yoshio Machi, a professor of Tokyo Denki University. The second president is Kimiko Kawano, Nippon Medical School. The Symposium on Life Information Science is held in March and August. At the symposium, about 15 studies are reported and mini-symposia are also held. Recent subjects of mini-symposia are Present Status and Subjects of CAM Worldwide (1998), "Japan-China Joint Research on Anomalous Somatic Functions" Supported by STA, Japan (1998), Magic versus Research on Qigong and Anomalous Somatic Phenomena (1997), Present Status of Chinese Studies on Qigong and Anomalous Somatic Science (1997). ISLIS publishes the *Journal of International Society of Life Information Science* (ISSN 1341-9226) twice a year. The journal is the only one in this country in which almost all articles are written in English. Editorial board of the journal includes members outside Japan. ISLIS has had home pages on the Internet since 1995.

Articles in the journal, which include papers of proceedings of symposia, can be categorized into Positron Emission Tomography on qigong (e.g., Itoh 1997, Tashiro 1996), EEG or physiological studies (e.g., Ueda 1997, Machi 1996, Kawano 1996), immunology of qigong (e.g., Higuchi 1997, 1996), anomalous cognition (e.g., Yamamoto 1997, Sako 1997, Hirasawa 1996), anomalous perturbation (e.g., Kido 1997), healing (e.g., Kuramoto 1997), biological studies on external qi (e.g., Kataoka 1997, Yamauchi 1996), etc.

Articles relating to parapsychology or qigong are more than 40.²⁵³⁻²⁹⁴⁾

3-2 Laboratories and Institutes

In this section, the author introduces some laboratories and institutes which study parapsychology or parapsychological phenomena. Minor groups or others which look mainly at non-parapsychological research are not described, although some of them are active and interesting.

[Bio-Emission Laboratory]

The head of the Laboratory is Mikio Yamamoto, the chairperson of the Board of Directors of ISLIS. This Laboratory came from the Medical Imaging Laboratory in 1996. It is in the Division of Radiation Research, National Institute of Radiological Sciences (NIRS) in Chiba. NIRS is an institute of the Science and Technology Agency (STA), Japan. The Laboratory consists of the Bio-Emission group, Atomic Force Microscope group, Lung Cancer Automated Recognition group and Semi-Conductor for Nuclear Medicine group. The Head Office and the Editorial Office of ISLIS are in this Laboratory.

In September 1995, a five-year project "Study on Analyzing Methods of Human Body Functions Using Various Simultaneous Measurements (VSM)" started with a budget awarded from STA. An outline of the project was reported by Yamamoto et al.²⁹³⁾ (A Spanish translation will be published in *Revista Argentina de Psicología Paranormal*.) The scope of the project includes studies on qigong, therefore researchers also studied anomalous phenomena as a kind of qigong research: e.g., telepathic signal transmission by "Toh-ate" which is a skill in traditional Japanese martial arts;^{290,291)} EEG response of somatic sensation by external qi.²⁹²⁾ Moreover, in 1996, a Japan-China joint research project with a budget awarded from STA was begun.

Results by the Bio-Emission group have been published in *Journal of International Society of Life Information Science*^{255-258,266,272-273,290-294)} and presented at the JSPP,^{165-166,189)} SMBS, Japan Society of Applied Physics,^{105,118-121)} CSSS and symposia in China.

[ESPER Laboratory]*

The head of the laboratory is Yoichiro Sako. The Laboratory's name means "Extra Sensory Perception & Excitation Research". This Laboratory, part of SONY Corporation, was established in Tokyo in 1991 to study life phenomena, mental phenomena and anomalous phenomena. The final purpose of the laboratory as noted in the founding prospectus is to explore the mind/consciousness and spirit.²⁹⁵⁾ Before the ESPER Laboratory, there was a temporary laboratory called the "Human Science Research Institute" which existed for 6 months in 1990. There is a short report written in Spanish²⁹⁶⁾ about ESPER Laboratory.

Early work was on psi-conductive training with Japanese children. Researchers found that it was easy to develop psychic abilities by psi-conductive training. Some of these experiments were done on TV programs broadcasted by TBS. Psychic abilities of

children were developed remarkably: for example, children could read letters without using their eyes;²⁸¹⁾ and an anomalous connection of two paper clips was recorded by a video camera.²⁹⁷⁾

Major results were published in *Journal of Mind-Body Science*²³⁹⁻²⁴⁵⁾ and *Journal of International Society of Life Information Science*²⁷⁹⁻²⁸²⁾ and a book. Workers presented their results at ISLIS, SMBS and the symposium on the Bi-Digital O-Ring Test.

(Footnote: * Closed on March 31, 1998)

[Laboratory of Mind Studies]

Established in Tokyo in 1996, this is a private laboratory of Tosio Kasahara who is one of the most famous parapsychologists in Japan. As he is a psychotherapist too, he has incorporated some parapsychological factors into his system of psychotherapy. He has published well-received books including his original research. For example, he has edited books which dealt with the history of controversy on parapsychology²⁹⁸⁾ and the problem of elusiveness on psi,²⁹⁹⁾ and he published a book³⁰⁰⁾ including his conclusion. His books form the most important literature on parapsychology. Moreover, he has translated important studies of parapsychology into Japanese: e.g., Stevenson's researches on reincarnation, spontaneous cases, unlearned language; *Psychical Research* edited by Granttan-Guinness, *Margins of Reality* by Jahn & Dunne; *Parapsychology: A Concise History* by Beloff. He has translated more than 20 books.

[Machi Laboratory]

This is professor Machi's laboratory at Tokyo Denki University, Tokyo. Yoshio Machi, a professor of electronics, is a famous researcher for qigong in Japan, China, Taiwan and Korea. He was the first president of ISLIS.

He and his colleagues have measured physiological indices by various devices during qigong or anomalous cognition experiments; e.g., changes of thermal distribution of subjects' skin during qigong^{233,234)}. Their results have been published in *Journal of Mind-Body Science*,²³³⁻²³⁶⁾ *Journal of International Society of Life Information Science*²⁷⁶⁻²⁷⁸⁾ and several books. Moreover, they have presented their results at ISLIS, SMBS, Japan Society of Applied Physics,^{106-109,117)} CSSS, symposia in China, etc.

[Fukurai Institute of Psychology, Inc.]

Established in Sendai in 1960. This is a memorial organization to Tomokichi

Fukurai who was a pioneer in Japanese parapsychology. This institute holds many articles by Fukurai and many of his personal items: e.g., photo materials of thoughtography which Fukurai has obtained in his experiments. The institute often has meetings. The institute has published *Fuku-shin Kaihou* and the *Bulletin of the Fukurai Institute of Psychology*.^{5,301-305)} For example, the first issue³⁰¹⁾ of the bulletin revealed all photos obtained in Fukurai's experiments. The first edition has Japanese/English descriptions, but the second edition has only Japanese descriptions. The second issue⁵⁾ of the bulletin is a chronology of parapsychology. The third issue publishes Fukurai's last original paper,³⁰²⁾ written in English, before his death in 1952. Moreover, some members of the Institute have published books; e.g., *Biography of Fukurai* by Nakazawa.³⁰⁶⁾ However, the Institute has not been active recently.

[Life Science Institute, MOA Health Science Foundation]

The Institute which was established at Fukuoka in 1991 belongs to a big religious organization; Mokichi Okada Association (MOA). The director of the Institute is Hisanobu Sugano. The scope of their studies includes anomalous phenomena related to their faith; for example, studies on physiological effects of "Johrei" which is a kind of therapeutic touch. Institute results have been published in *Journal of International Society of Life Information Science*^{274-275,284)} and reported at ISLIS, SMBS and Japan Society of Applied Physics.¹¹⁴⁻¹¹⁶⁾ The Institute has supported other studies including anomalous effects, and results have been published in report books of the MOA Health Science Foundation.³⁰⁷⁾⁻³¹⁴⁾

3-3 Other Organizations

[Japan Psychic Science Association, Inc. (JPSA)]

Established in Tokyo in 1946. JPSA is an organization focused on spiritualism. JPSA has more than 10 local branches in Japan, and spiritual meetings are held at each branch and in Tokyo every month. JPSA has published many books and the monthly magazine, *Psychical Research and Spiritualism*. Articles in the magazine are written in Japanese, they are usually essays, spiritual messages or records of speeches at the monthly meeting. In 1997 issues of the magazine (No.604 and No.605), experimental reports of the sitting at which an English medium was present were published: e.g., analysis of sound spectrograph; photo reports, etc. The sitting was held as an event of the 50th year anniversary of JPSA. However, workers could not obtain convincing

evidence of paranormal phenomena.

[International Association for Religion and Parapsychology (IARP)]

Established in Mitaka in 1972. The president of IARP is Hiroshi Motoyama who is a pioneer of various simultaneous measurements. IARP publishes a monthly newsletter and the magazine, *Religion and Parapsychology*. IARP is one of Motoyama's organizations. His association owns a graduate school in the USA; California Institute for Human Science. Motoyama has published some English books reporting his studies; e.g., anomalous generation of light in a shielding room.³¹⁵⁾ Moreover, his group developed an electric instrument, so-called "AMI", to measure electric properties on meridians.

[Psi Sciences Institute of Japan (PSIJ)]

This society was established in Tokyo in 1976. The president is Hideo Seki. PSIJ deals with popular enigmas as well as parapsychology. The Annual convention is held in April usually. PSIJ publishes a monthly newsletter and its journal, *Journal of Psi Sciences Institute of Japan* (ISSN 0385-5945), once or twice a year. Articles in the journal, written in Japanese, have its English abstract. However, articles in the journal are sometimes not scientific because anyone is allowed to report anything. A few years ago, Keijiro Kubota, former chairperson of the Board of Directors of PSIJ, and others started a seminar to be held every March, to pull up the scientific level of the members. A research group directed by Shigemi Sasaki was started as a branch of PSIJ.

[Japan Skeptics]

Established in Tokyo in 1991. The first chairperson was Jun Jugaku, a professor of Tokai University. The second chairperson is Ikuro Anzai who is a professor of Ritsumeikan University. The society publishes a newsletter 4 times a year and the *Journal of the JAPAN SKEPTICS* (ISSN 0918-8649) once a year. The society has supported a research for fire balls and sociopsychological researches on paranormal belief.³¹⁶⁻³¹⁹⁾

3-4 Information on Electronic Network

Some groups have home pages on the Internet. Some of them are written in English and Japanese (**Table**), others are written only in Japanese.

Moreover, members of JSPP are operating an electronic board for parapsychology "Parapsychology Research Room" at a forum "Misty Land" offered by NIFTY Serve which is the biggest computer network in Japan.

Table URLs of English Available on the WWW

JSPP	Http://wwwsoc.nacsis.ac.jp/jspp2/index.html	
ISLIS	Site-1	http://wwwsoc.nacsis.ac.jp/islis/index.html
	Site-2	http://www.d.dendai.ac.jp/hs/islis/index.html
Bio-Emission Laboratory	Site-1	http://wwwsoc.nacsis.ac.jp/islis/belabo.htm
	Site-2	http://www.d.dendai.ac.jp/hs/islis/belabo.htm
Machi Laboratory	http://www.d.dendai.ac.jp/hs/index.htm	

4. Final Remarks

Researchers, who emerged before the Second Impacts, were often ignored or disreputed by other scientists. In contrast, at the Second Impact, critical attacks on qigong including parapsychological phenomena have been weaker than before. However, the majority of qigong researchers, who are usually researchers of physics, medicine, health science, etc. do not know parapsychology well, therefore they are not aware of traps of the occult, dangers of tricks or elusiveness of true psi. While some of them devote themselves to the renewal of ancient philosophy, some use qigong for health care without scientific background. It is possible that qigong researchers will be criticized harshly if their research loses its scientific spirit.

However, even such problems and lack of knowledge on difficulty of psi research seem to supply research power. As a result of studies on anomalous phenomena under very simple or optimistic assumptions, remarkable successes have often been obtained: for example, a significant correlation of EEG between the sender and the receiver; significant changes of physiological index, etc. Modern investigations with high technology may give clearer the details of psi or psi-relating phenomena.

In pure parapsychology, for example, psi-conducive training with Chinese/Japanese letters etc., has examined development of psi abilities, especially clairvoyance. These results have activated parapsychological research.

In Japan, parapsychological researches are often misunderstood as a kind of

qigong research. Therefore, as protection from skeptics, some researchers prefer to stay in the community of qigong researchers; in contrast, some qigong researchers tend to use parapsychological results to reinforce their faith on qigong. Although the author can not predict that the honey moon between parapsychology and qigong will continue forever, at least presently, the connection of parapsychology and qigong with the uncertain concept "ki" or "qi" is providing a comfortable situation for Japanese researchers.

Acknowledgement

The author wishes to thank Mr. Tosio Kasahara and anonymous reviewers who provided valuable suggestion for revision of this paper.

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