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Original Paper

Counterpart Theory and Its Applications

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Abstract

Inspired by the many-worlds interpretation in quantum theory, I present the concepts of "nousor" and the theory of counterpart, by which I make a metaphysical argument that the existence of other parallel worlds could be brought to light by dreams, and that counterparts in different worlds can exchange information through the nousor containing information packets to ensure the oneness of counterparts. Many worlds and all lives there follow the rules which are permanent and can not be violated. Based on the counterpart theory, I propose a new view on the origin and meaning of déjà vu, Planck's problem, and actual dreams, to offer a novel way of thinking and a problem-solving paradigm. Governments should collect citizen's dreams and use group dreams as a critical indicator to predicate catastrophes.

Keywords

counterpart theory, many-words theory, déjà vu, Planck's problem, human dreams

1. Introduction

The double-slit experiment (Brukner & Zeilinger, 2002) demonstrates the intriguing interference phenomenon of light and matter particles. When the two slits are open, a photon or a matter particle passes through these two slits simultaneously, resulting in alternating bright and dark bands, and photons hit the bright band position on the screen. However, when only one slit is open, or equivalently, the path of a photon or matter particle is measured, the interference pattern disappears, and instead, the screen will show a bright broad central band with minor secondary bands on either side, that is, the photon passes through the single slit and just hits the dark band. How does the photon know the dark band position? How does it know that another slit has not opened? Does the photon feel simultaneously the information from "left slit world" and "right slit world"? Such wave-like behavior of particles is difficult to understand and quantum interpretation still remains controversial, even though quantum

theory is extremely successful in predicting an enormous range of phenomena. This is because, unlike classical physics, the epistemological framework of quantum theory was constructed beyond the natural philosophy of everyday experience.

The earliest and standard Copenhagen interpretation asserts that quantum mechanics only describes measurements in an intrinsically probabilistic way, yielding no account of objective reality. A measurement leads to the occurrence of one eigenvalue among all possible eigenvalues randomly, which is mathematically known as wave function collapse. It seems that the observer's consciousness is involved in determining which quantum state will be observed during a measurement. More colloquially, the Copenhagen interpretation proposed a process of "collapse", in which the involvement of Schrödinger wave equation is constantly producing the possibility of countless expansion while the observer has influence on the microscopic world, it is human consciousness that leads to the "collapse" of the electronic wave function (David, 2008). However, there are philosophical difficulties in involving consciousness in determining the microscopic world.

Many researchers after Schrödinger offered alternative interpretations, one of which was the many-worlds interpretation by Everett (Everett, 1956, 1973). Everett asserts an objective reality and rejects wave function collapse. Based on the superposition principle, Everett postulated that numerous branches of an entity (many parallel worlds) are generated continuously and the wave function was thus split into all these branches by probabilities satisfying the Schrödinger equation. All quantum paradoxes such as Schrödinger's cat and the Einstein-Podolsky-Rosen paradox are resolved by the many-worlds interpretation due to the subjective nature of wave function.

In many-worlds interpretation consciousness plays a less critical role than that in Copenhagen interpretation since here the observer and the observed system are entangled, forming an integrated quantum system. The state of one subsystem is correlated with that of the other subsystem, and quantum decoherence leads to the splitting of many worlds. For the integrated system, the interaction between the observed and observing subsystems causes the total wave function to decompose, and all possible states really exist in different branches. Therefore, each branch of the many worlds represents a reality (Wallace, 2003), in contrast to the Copenhagen interpretation in which only one branch is real and exists.

In many-worlds interpretation, although each world is "true", they are all not accessible to experience. Each consciousness of reality is not aware of the existence of its corresponding consciousness in other realities, because there is no physical contact among all branches. Thus each consciousness believes his branch represents the universe as a whole, and the world or universe represented by each branch is thought of as parallel existence. This is why the many-worlds theory is often referred to as the parallel-universes theory (Merali, 2007). According to Occam's razor, other universes are meaningless to us because it is not economic or parsimonious to use the concept of unobservable parallel universe, which will sacrifice the concept of universe for the random selection of electrons. If the many-worlds theory has no empirical meaning, the threat of Occam's razor will be great. But here I argue that the

many-worlds theory could be further developed to reveal its empirical implications, which are of great value not only to science, but also to philosophy, theology, and society.

2. Nousor, Matter and Consciousness

If each branch of the world cannot be physically accessible to another one, is consciousness able to perceive the existence of consciousness in other worlds? Plank takes cognizance of the existence of "a force" behind matter and "a conscious and intelligent mind" behind the force. Plank writes:

> As a man who has devoted his whole life to the most clear headed science, to the study of matter, I can tell you as a result of my research about atoms this much: There is no matter as such. All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together. We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter. (Excerpt in Gregg Braden, 2008, p. 212)

Clearly, "a force" could mean "natural law", and "a conscious and intelligent mind" could refer to alleged "consciousness." Even though the notions of Plank can not assist us deal directly with the problem above, further assumption that may point a new problem-solving dimension should be offered.

My basic assumption is that although consciousness is closely related to matter, it is immaterial and of nonphysical existence, and there is a driving force behind matter and consciousness, which I name nousor (Figure 1, top). A nousor provides two categories of information, the internal one dominates material motions and conscious activities, and the external one comes from keeping track of the motions of matter and the activities of consciousness. There is a large difference between the degree of nousor's controlling over matter and that over consciousness (Figure 1, left, right). A nousor, which is not constrained by anything in the world of material, fully controls all materials, while it leaves much more freedom to consciousness. A nousor usually lives in the body, and under special conditions it can also leave the body. A nousor can move in any speed, even faster than light, so it can instantaneously reach any remote sites and penetrate different worlds. The term "speed" used here is just a metaphor. As far as one world is concerned, speed is defined by two words: time and distance, but the "time" and "distance" among the corresponding worlds may have another special meanings. Interactions between matter and nousor and those between matters are fundamentally different. At the physical level, a nousor cannot be observed directly, but its effects on the physical world can be disclosed. A nousor not only dominates the motion of material particles, but also stores the corresponding information. Thus the natural laws are the manifestations of nousor's controlling nature, i.e., the material emergence of nousor's internal information.

There might be a nousor world hidden behind the material world and the spiritual world. A nousor manifests itself in two ways:

1) In laws of the material world or intelligent behavior. For example, in the double-slit experiment it seems that a photon can sense the information from the left-slit world and the right-slit world

simultaneously. As Plank states:

> The photons which constitute a ray of light behave like intelligent human beings: out of all possible curves they always select the one which will take them most quickly to their goal. (Plank, 1968, p. 186)

I believe that it is not "the photons", but "the nousor behind the photons" who is intelligent, since the behavior of the photons is directly controlled by the nousor hidden behind the photons which are merely a medium for the nousor to exchange information (Figure 1, left).

2) In humans. The basic role of consciousness is emphasized by Plank who notes the following in his physical work and philosophical consideration:

> I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness." (cited by Fussell, 2003, p. 199)

I espouse Plank's claim that consciousness is more fundamental than matter, but I think the relation between matter and consciousness should be more complex and more ingenious. One should note that matter manifests consciousness directly, and consciousness controls matter limitedly (Figure 1, bottom). Again, I am suspicious that "we can not get behind consciousness". My suggestion is that consciousness is the mirror of the nousor, reflecting the very existence of the nousor. The mode that a nousor dominates consciousness is linked to the state of consciousness. When the mind is awake, consciousness is directly controlled or influenced by the internal information of a nousor without being aware of it. The phenomenon that consciousness may, in some cases, suddenly feel strange and unexpected external information could be called "inspiration", "intuition" or "epiphany." The waking state of consciousness can roughly be divided into two types: the inspiration state and non-inspiration state (Diagram 1). A person's inspiration, intuition or epiphany can appear in the back section of consciousness or on the front. Assuming that P lives in world X, and one of P's counterparts Q in another world Y. P generated inspiration in P's back section offered directly by nousor, and found a novel theory R. Then, this information entered into P's front section, and was emitted to Y's front section, becoming Y's external information, so that Y also found theory R. P and Y all think that the foundation of R should entirely be contributed to their efforts, without being aware of the fact that it is nousor or his counterpart who brought R to them.

In the waking state consciousness knows that it is facing the material world, reflecting the influences from the nousor, thinking actively, and being externalized. When consciousness is at rest, the external information of a nousor is mirrored by consciousness in the form of material image (Figure 1, right). The resting state of consciousness includes the dormant state and the silent state (Diagram 1). In the dormant state, consciousness is not involved in any activities, no longer facing the material world flashing back and thinking actively, and consciousness is not aware of its state. In the silent state, although consciousness tries to avoid any activities associated with a nousor, no longer facing the material world flashing back and thinking actively, but it actually is aware of the state in which it is

situated.

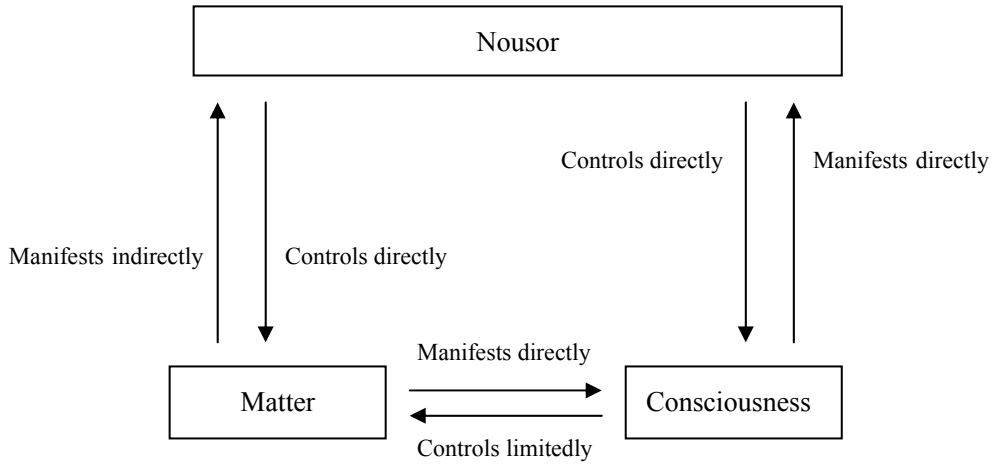

Figure 1. The Relationships among Nousor, Matter and Consciousness

Figure 1 shows that matter manifests nousor indirectly, and consciousness manifests nousor directly, and that matter manifests consciousness directly, and consciousness controls matter limitedly. Under special circumstances, the nousor can transfer information among different referent realities. In daily activities and experience, human consciousness is in the waking state, it is involved in activities and controlled by the internal information of the nousors in the body; on the other hand, activities and experiences are recorded by nousors as their external information. In non-inspiration state, consciousness can neither arrange and emit the external information to other worlds, nor receive and redistribute the external information from other worlds. It is more likely for consciousness in the resting state to accept or transmit external information, since consciousness is not involved in activities and doesn't need to record more external information. In the resting state, one person's consciousness emits information to its counterparts in other reality worlds; thus someone in another world may receive information of this person through a nousor if his consciousness is in the same state.

Two or more counterparts have more chances to be exactly in the same state of rest. We spend eight hours in sleep every day, having the opportunity to know the state of our counterparts in other reality worlds without aware of it. Even though this information is useful, it is not regarded as the real existence, but just the reflection of this world. We could test this idea by an experiment, in which we consciously make ourselves in a quiet state apart from the dream, transmitting information to our counterparts so that they might receive our information in sleep through the nousor. Thus our dreams might come from the nousor containing the packet of information emitted by our counterparts in other worlds. This silent state is, however, not so easily done, perhaps in some kind of religious experience or spirituality, consciousness can be similar to dreamland, for the silent state is much less natural than the dormant state, since, without sleep, it is difficult to put one into the dormant state.

the state of consciousness			
waking state		resting state	
inspiration state	non-inspiration state	dormant state	silent state

Diagram 1. The State of Consciousness

I note that a dream is not imagination, which comes from human beings in the quiescent state or in the waking state, while the emergence of dream occurs in the dormant state. Hence imagination is the controllable awareness activities, and dream is not. Imagination can be defined as mobilizing, releasing and regrouping the information in the front section of consciousness, and the information in imagination may be against the natural laws and become less reliable. Again, one would never regard his imagination as experience. An individual could not accept information from his counterpart's imagination, for a nousor only transmits the information of personal experience according basically to natural process. The information is transmitted among counterparts who are actually the one person, and then the one person doesn't send out unreliable information to himself, let alone prevaricate. A dream, on the other hand, contains real-life information from counterparts in other worlds, but one would never regard his dream as experience either. After one's life turns into the non-material form, however, those dreams will be incorporated into a capsule, becoming experience.

There are two types of external information of nousor, one is the living experience of a person recorded by nousors, and the other is from counterparts in other worlds. These two types of information are different, but sometimes they can be very similar. For example, some people have a hunch of the death of their distant relatives who just died before he they receive the message. Here let me explain this based on my nousor postulation. Assuming that P lives in world X, and the counterpart of P's (named Q) relative in another world Y just died. Q in world Y has known this, emitting this information to P through his nousor, so P can perceive it. The nousor transmits information in packets, and each packet contains an amount of external information. When we have a dream, we have just received an information packet, and the dream is over when the packet has released all its information to the dreamer's brain. We can transmit a packet to our counterparts. One may send his past information to his counterparts; if a person dies, however, he cannot transmit or receive information packets any more.

All of our activities and experience are recorded by our nousors, but we can only feel just one small part of the external information. The phenomenon that we can't feel part of the external information is known as the "memory loss". We often feel that the amount of information carried by a nousor seems to be decreasing. But as long as we are alive and can interact with the outside world, the total amount of external information in the nousor in our body will only increase, and memory loss may be caused by limitations in our body. Many packets lurk in the back section to allow the new packets on the front, so that the most important information waiting for emitting can be stored on the front. An information

packet emits only when it is on the front. The received information packet is initially brought to the front. After it is moved to back, we could still retrieve the lost memory by mobilizing and relocating the information packets in the back in some way.

Other worlds might appear in our dreams, but we don't realize that they are as true as the world we are in. We are used to our dreams, not aware that dreams reflect other worlds in which we are not present. It has been suggested that our dreams merely reflect our world; the dream is not real, but represents various combinations of past experience and memory fragments in our brains. This interpretation views the universe where we are living as the whole universe. If there exist other worlds different from each other as well as correlated to each other, and nousors do exist, then our dreams could reveal other reality worlds through nousors. One can sense one's counterparts in other worlds through nousors, and each counterpart can also sense the other in this world.

The notion of nousor is fundamentally different from that of soul, which is generally thought of as the central or most important part of a person, the quality that makes a person human, and not to die when the body disappears. The soul being integrated with the body can control not physical and chemical movement inside the body, but mechanical motion outside the body. Nousor is the deepest being, which establishes and controls the laws not only inside the body but also behind the soul. It is nousor that makes body and soul intelligent, and makes soul more intelligent and much freer than body. Nousor lies in the most basic level beyond body and soul. And without nousor, body would break down and soul would disappear. The basic functions of nousor are dominating the movement of matter and consciousness, fitting all reality worlds together, while soul simulates such functions of nousor as controlling body's external activities, interpersonal communication, and so on. After a body die, the soul in it will enter into a capsule of spirit in a kind of new world independent of reality world and nousor world.

There are those doubts about the legitimacy of a kind of cognitive construct that rest on linguistic conversion, whose "hidden assumption is that if a term is used as a noun, then there must be something, somewhere that the noun symbolically represents or to which the noun refers." (Moore, 2003, p. 183) The detail reads as follows:

> Turning from observed behavior to a fanciful inner world continues unabated. Sometimes it is little more than a linguistic practice. We tend to make nouns of adjectives and verbs and must then find a place for the things the nouns are said to represent. We say that a rope is strong, and before long we are speaking of its strength tensile, and then explain that the rope is strong because it possesses tensile strength. The mistake is less obvious but more troublesome when matters are more complex. (Skinner, 1974, pp. 165-166)

I am deeply sympathetic to this kind of doubt. The interpretive issues raised by the problem of linguistic conversion are real issues. Nor would I want to deny that insights can be obtained by exploring these issues in psychology and linguistics. I do not intend to enter deeply into the discussion of these issues, what I want to do here, however, is to make a kind of metaphysical claim that we ought

to eschew any form of tautology in scientific practice, that we ought to forgo claiming any kind of epistemic warrant for taking cognitive constructs as representative of the nature of the world in any sense. I find it necessary to construct fanciful inner world in scientific practice, for the legitimacy of a construct relies on generating a richer theoretical structure that is the precondition for accounting for, or, predicting more observational phenomena, which might not be dealt with by other theories. We need not to ask if a construct is true or false, above all, we should concentrate our attention on the problem that whether the construct lead to better understanding of the value and significance of nature, society, and life.

Not surprisingly, the notion of nousor discussed here is treated in quite a philosophical fashion in which it offers a somewhat novel way of thinking, a problem-solving paradigm. Sklar emphasizes a profound role played within science by just the kind of critical, philosophical thinking familiar within general methodological programs. He writes:

> I will argue that various kinds of reasoning that we normally think of as philosophical are deeply embedded in the very practice of science. This embedding of philosophy in science can be clearly seen only when one explores in some detail the ways in which empirical data, hypothesis formation, and philosophical critique all interact in the body of science itself. (Sklar, 2000, pp. 7-8)

But we should direct more attention to the dependence of any novel and absurd idea adopted on various cultural or social conditions in which science is, usually unconsciously, embedded. In Feyerabend's classic study on absurd point of view in his *Against Method*, he puts it in this way:

> There is no idea, however ancient and absurd that is not capable of improving our knowledge. The whole history of thought is absorbed into science and is used for improving every single theory. (Feyerabend, 1982, p. 47)

Next, I will try to provide enough detail to explain how the cases chosen illustrate the counterpart theory and make the notion of nousor plausible. I hope that working in this somewhat novel way will raise all sorts of critical concern within methodology, epistemology, metaphysics, and semantics.

3. Rules Governing Reality Worlds (Note 1)

We have the same God, but we might have different worlds. As long as God will do, he can create any kind of world. With our limited human wisdom, we could assert that God had actually created various forms of worlds. We can not completely understand the many parallel worlds and the nousor world created by God, but our human ability given by God is enough to make us probe into at least some of its secrets. The great power of God is characterized by Newton as follows:

> It is allowed by all that the Supreme God exists necessarily; and by the same necessity he exists always and everywhere. Whence also he is all similar, all eye, all ear, all brain, all arm, all power to perceive, to understand, and to act; but in a manner not at all human, in a manner not at all corporeal, in a manner utterly unknown to us. (Newton, 1729, p. 391)

I believe that the world created by God is not “flat” and “single layer”, but “stereoscopic” and “many layers”. The whole reality world is made up by many material worlds (reality worlds), which are connected together by nousor (Figure 2, outer circle). One person has many counterparts in different worlds showing different aspects. We regard these counterparts as the one person because of the inseparable correlations among them (Figure 2, intermediate circle). The different worlds obey permanent rules, one of which is the correspondence rule, which states that everyone has only one counterpart in another world, exhibiting various aspects of one person, and the probability of having no counterparts is extremely small. If an individual’s counterpart marries with another individual who is not the corresponding counterpart, they will have less chance to give birth to children. Thus the counterparts of a couple in one world are also a couple in another world; if each couple has one child, these children are the one person. If all counterparts of an individual are dead, this individual will have no dream, since the one to one correspondence is broken. I call this correspondence rule the first rule of life in the universe, which shall not be violated.

I need to clarify the concept of the one person and explain how to determine an individual’s counterparts in other worlds. First, I would like to describe the concept of time presented in this article. Here, the present, the past, and the future indicate the relative sense of certain counterpart in a reality world. For example, if an event happened when you were 18 years old, which is identical to another event happening when your counterpart was also 18 years, then you and your counterpart would think that these two events took place at the same time.

This occurrence is just like a video that showed yesterday and is showing again today. A scene in the video that showed yesterday is coincided with a situation in the video playing today, then the two persons in the same scene in the video find that the events happen simultaneously. But if two corresponding pictures in the video are not consistent, the individuals will feel a sense of different time. For instance, if you are 18 years old while you sense that your counterpart is only 8 years old, you will feel the associated event occurs in the past, while your counterpart will feel that an event occurs in the future. On the other hand, if you find that your counterpart is the age of 48, you will conclude that an event is happening in the future, while your counterpart regards it as a past event. However, most counterparts will feel only present events, i.e., the age you feel in your dream is more likely to be the age your counterpart feels in his dream, because all reality worlds are symmetrical and parallel to each other, and because the nousor is little affected by time and space.

In reality worlds, the fundamental basis that an individual and all his counterparts are the one person is not the sense of simultaneity, but the one-to-one correspondence determined by the very nature of nousor. A nousor transfers information only between a pair of counterparts; anyone in one world can only receive the information from one person (his counterpart) in another world, and anyone in one world can only emit the information to one person in another world. Sometimes you dream some things about other people, which are not directly from those you have dreamed, but from your counterpart who knows them. Though all counterparts originate from one person, they have distinctively different

experience in thousands of ways. The role played by the nousor is to transmit the information between two counterparts, making them have more opportunities to know each other, be aware of each other's existence, perceive each other's passions, and provide help to his counterpart. A pair of counterparts share the largest interests, since one dies if the other dies, whereas one flourishes if the other flourishes.

It is the nature of the transmission of nousor that determines, both materially and spiritually, the convergence of a pair of counterparts. A person's father and her counterpart's father also form a pair of counterparts, and is also true for her mother and her counterpart's mother. Furthermore, her spouses, children, brothers and sisters, friends, colleagues, and other surrounding features, all of them and their counterparts in other worlds shall have one-to-one correspondence. There are many material and spiritual similarities, such as body, health, thoughts, knowledge, experience, between a pair of counterparts. Externally they shall also appear to be the same or similar. If one has natural blue eyes or black hair, her counterpart is likely to also have natural blue eyes or black hair. Thus a pair of counterparts share the same spirit, moral, knowledge, emotion, life, personal relationship, and so on. For example, if a man is a theist in one world, his counterpart is probably a theist in another world as well; if a woman in one world is well educated, her counterpart is not likely to be illiterate. The convergence of an individual and his counterparts determines their behavior disposition. The reason why a man wants to become a woman-a transsexual, according to convergence rule, is that most of the man's counterparts' are woman. Homosexuality is incomprehensible to most people, but from this point of view, the etiology can be analyzed.

But in the premise of not violating the first rule of life in the universe, a pair of counterparts might have some interesting differences, some of which lies in interactions with others. If you are unlikely to contact somebody in your world, your counterpart may contact this person in another world. If you didn't meet Deng Xiaoping in person before he died in this world, but your counterpart had a chance to meet him in another world. I consider the difference law to be the second rule of life in the universe, which can not be violated. Please note the distinction between "convergence" and "same". Convergence allows some level of variation, with time preceding the variation will not gradually decrease until one person and all her counterparts die, while same means no difference at all among counterparts. All counterparts obey the convergence rule which states that an individual and all his counterparts are, materially and spiritually, convergence. I call this convergence rule the third rule of life in the universe, which shall not be gone against. Hence I name an individual and all his counterparts "the one person", not "the same person". The reason behind the convergence effect is that God gives all creatures a certain degree of difference and freedom, ensures the richness and diversity of things and events. Everything is free, but human beings are standing on the top of the freedom tower. The free will is holy and inalienable gift God gave to human beings. God grants an individual and all his counterparts having different choices, and makes them the one person.

It might be very convenient to explain strange dreams by the rule of correspondence and convergence. Such case can be found in a free website:

> I had a dream yesterday. The contents of the dream are as follows. My brother and I went to a place, where is the source of a river. We took off our clothes and swam to the opposite bank. When we landed, I found a strange question, that is, why did we still wear clothes, which had been put off on the other side of the river? I just thought that I was in a dream, and then we kept going. Suddenly, I had an idea that I was dreaming, and then I remembered a word from a movie, word that you can do what you want to do in the dream. I thought I can fly and I did. I have been feeling very strange, why was I aware that I was dreaming. (Note 2)

I would like to offer a plausible explanation: Your counterpart Xc in world c emitted an information packet to your counterpart Xb in world b, and Xb received the packet in dream. Xb then emitted an information packet to you when you were sleeping in world a. It is one reason why the dream within a dream is formed. Another reason is when you were dreaming in world a, your counterpart in world c could communicate with your counterpart in world b through you, i.e., you were the bridge between them. Your dream belongs to the second case, because in your dream you (a counterpart in some world) asked your counterpart in another world (where flying is easy) to fly.

Then how to understand when you landed why you still wore the clothes that have been put off on the other side of the river? This is because two of your counterparts happened to swim with their brothers, one counterpart put off his clothes on this side of river and swam to the other side, and other counterpart crossed the river without taking off his clothes. You simultaneously received the two information packets from two counterparts in your dream, and these two scenarios emerged and were superimposed. By the way, if these two counterparts have very similar swimming styles in nearly similar rivers, they are likely to experience déjà vu at the same time.

The falsifiability is usually thought of, by some scientists and philosophers, as the most important criterion of empirical proposition. Although I don't think that we ought to accept any claim to its uniqueness as the best criterion of empirical proposition, I think it is illuminating to note that we have a derivation of some falsifiable empirical propositions from the counterpart theory. (Note 3) It can be inferred that it is impossible for any individual to have such a dream in which, as examples, he becomes someone else, or a bird flying in the sky, or a fish swimming in a lake. The ground for accepting such statements is the assertion that all reality worlds, in the light of the rules of life in the universe, obey the same natural law. If someone has a dream with the same content above, then, I should admit that the counterpart theory fails partly.

In different reality worlds, the one-to-one correspondence between counterparts is not necessarily complete due to the limitations of human beings and the reality world: (1) the number of worlds is finite; (2) the population in each world is finite; (3) the life span of each person is finite; (4) the total number of a person's counterparts is finite. All of God's creations are finite, because there is no infinite being except God. I regard the rule of limitation as the fourth rule of life in the universe that could not be broken. Specifically, I have been learning, growing, and loving in many worlds since I was born.

The individual and her counterparts among different reality worlds are always very similar, whether at age 10 or 80. A person can only live once in one reality world; however, in different real worlds, the life spans of her counterparts are not the same, but convergent. A man dies at 70 in one world, while his counterpart may die at 10 or 90 in other worlds. If a person cannot reach the average age in this world, her counterparts are not expected to reach the average age in other worlds because of the convergence effect, while if she has a lifespan over the average in this world, her counterparts are likely to have lifespan longer than average.

If a dead man is dreamed of by others in the same world, he is still alive in another world. A child of my friend died accidentally, and he often has dreams about her in which she is very happy, thus she is still alive in another world. His realization of this will not only help my friend get great comfort, but also change the fate of her counterpart in other worlds, since he can communicate with her counterparts in other worlds by dreams to warn them to avoid certain tragic events.

The argument to the effect that an individual and all his counterparts are the one person rests also upon somewhat religious modes of reasoning. We find in Plank the grounding of the way to two insights:

> Science cannot solve the ultimate mystery of nature. And that is because, in the last analysis, we ourselves are part of nature and therefore part of the mystery that we are trying to solve. (Plank, 1937, p. 217)
>
> Both religion and natural science require a belief in God for their activities, to the former He is the starting point, and to the latter the goal of every thought process. To the former He is the foundation, to the latter, the crown of the edifice of every generalized world view. (Plank, 1950, p. 184)

All counterparts share the same destination eventually, since everyone will die, one after another. The spiritual information of a dead counterpart (all their stories or memory) will be kept in a nonphysical space which obeys the law entirely different from that in reality worlds, being capsulated and continuing to exist as a spiritual entity, who will find that he has accomplished many things that he did not do, and he has repeated same things many times, almost as if his memory has returned. A whole person will not be born until the bodies of an individual and all his counterparts are dead, and the souls of them are still alive (Figure 2, inner circle). All the information of all these counterparts is contained in one spiritual entity, who will exist independently and eternally, participating no physical interactions. The whole person no longer has dream, since he has no counterpart whose presence is prerequisite for dream. In other words, the whole person may be in a kind of mental state similar to a dream that will never wake up.

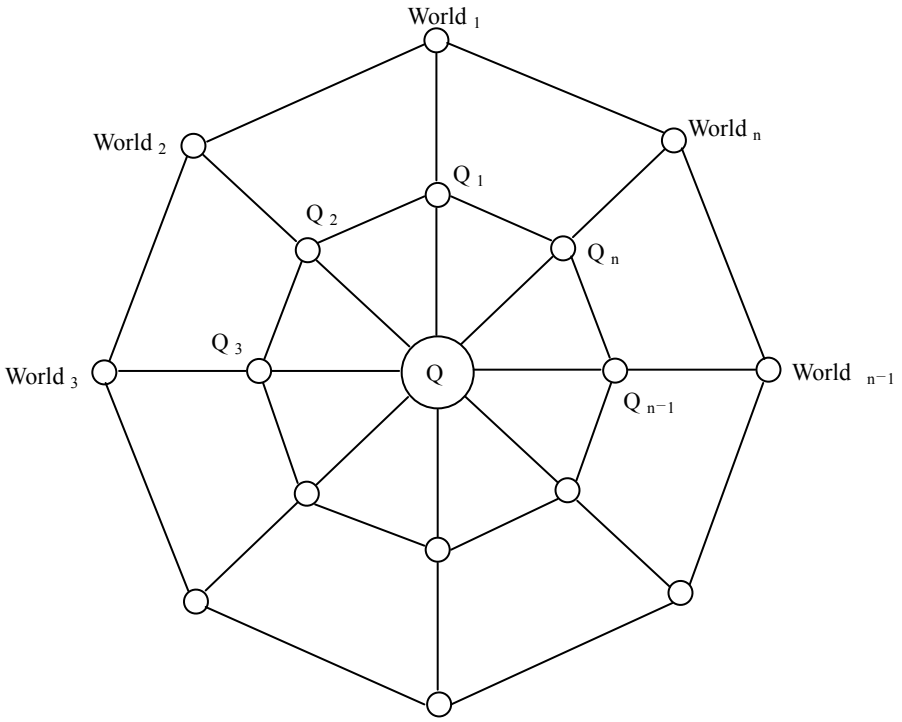

Figure 2. Many Worlds and a Whole Person

In figure 2, the outer circle shows that many-worlds is a set of n material worlds (reality worlds), which are connected together by nousor. The intermediate circle shows that individual Q_1 living in world $_1$ and his n counterparts. Each of the counterparts lives in his separate world, and knows his counterpart's living experience by dreams. The inner circles shows that a whole person Q who won't form until the bodies of individual Q_1 and all Q_1's counterparts die, and all their souls are capsulated and continue to exist as a spiritual entity.

A capsule of spirit is not restricted by any material world, so he can reveal truth through direct perception without logic. But the capsule of spirit still obeys the basic rule of love and hate, in which love or hate will ferment, i.e., if love exceeds hatred, love will ferment and imprison hate, while if hatred exceeds love, hatred will ferment and keep love confined. The spiritual entity ruled by love will have happy dreams and never wake up, whereas, the spiritual entity dominated by hatred will have terrible dreams and never wake up. I count the rule of love and hate as the fifth rule of life, which is designed to punish man's sin and rebellion by God as far as I'm concerned. It is argued that Man is often called the wisest of all creatures because of his free will given by God, but man had fallen equally due to his free will. The reality worlds were created and will be destructed by God, whose techniques are so wisdom that he arranges the cosmos or universe just like painting, composing music, or writing poetry. A life's true significance lies in the eternal spiritual world, and the short life one spends in real world is only a medium to reflect the immortal spirit. Arguments abound to the effect that we ought to espouse the claim that the ultimate value of the spirit comes from God. In terms of science and

philosophy, the highest principle lies in the meaning, which is the truth. There is no truth without meaning. Our ultimate values lie in faith and love. There is no truth without faith and love.

4. Interpretation: Déjà Vu and the Planck Problem

The déjà vu phenomenon is that someone suddenly feels he has experienced what he was doing, an event or a scene reproduced more than once. People often have this feeling that what they are doing seem to happen in reality or in a dream. Someone recall:

> I took a cup to drink water, while I was playing a new game never played before. Suddenly, I found that I played the same game at the same place before, in both occasions the movements looked almost like two peas, and I even knew the result of the game exactly. (Note 4)
>
> I sat in a coffee shop, and my friend sat in the opposite telling excitedly to me about her recent trip. Suddenly my heart was filled with a strange feeling. The surrounding environment, the dim lighting, and my friend's sound and tone, suddenly became so familiar that it seems to have experienced it some time ago. (Note 5)

I also have this experience several times when I was young. When I was 14, my teachers took me to a mountain. I climbed alone to the top, sitting on a large stone and looking at the remote sky, white clouds, mountains and trees. Suddenly, I realized that I had visited this place before, my movements and the surrounding environments seemed to have reappeared.

Surveys suggest that 2/3 of adults have at least one "déjà vu" experience. The more imaginative a person is, the more likely he has strange feelings. People often traveling abroad are more likely to experience "déjà vu" than those who always stay home and repeat their monotonous lives. Highly educated people tend to have this feeling much more than those with less education. Surveys also suggest that the rate of "déjà vu" is the highest in youngsters, gradually reducing with increasing age. (Note 6)

I argue that this feeling is due to the existence of many worlds. The experiences of a man and his counterparts in many worlds are not entirely the same, but strikingly similar. When a state of a man in one world fits well with the one in another world, the nousors of the two will interact, and the man and his counterpart may feel the instant states of each other, or one of them first feel the instant state of his counterpart. In the cases of coffee shop and mountain visiting mentioned above, the two counterparts may feel the states of each other simultaneously, while in the case of a game, the player in our world may feel the state of his counterpart later than his counterpart does in another world, since the player predicted the outcome of the game.

There are some reasons why we believe that a highly imaginative person has more déjà vu experience. Though an individual's imagination is not his or his counterparts' actual experience, it helps a person to receive the information packets of his counterparts. Highly imaginative people can allocate and release the information packets in the front section of their consciousness, so more space is vacated to admit

more information packet from his counterparts. A man would feel déjà vu, if the information released from the packet is consistent with what he is doing. If there is no differences among many worlds and counterparts, déjà vu phenomenon will appear all the time between a person and their counterparts, but we clearly know this situation is not happened. If, however, there is no convergence rule, there will be no déjà vu phenomenon.

Then why are frequent travelers, highly educated people and youngsters more likely to experience déjà vu? In different states, the frequency of a person to emit and receive information packages is different. The frequent traveler and well educated people are often engaged in more novelty and career-oriented events, thus the number of information packets containing direct or indirect experience in their front section of consciousness greatly increases, and it is easier for the crowded front section to send some packets out and for their counterparts to receive the packets. When the information they emit fits well with what their counterparts are doing, the counterparts are expected to experience déjà vu. In general old people's imagination declines, their activities decrease, and their lives are monotonous, so the packet of information in their front section of consciousness becomes stable. Therefore, they are less likely to receive (emit) packets from (to) their counterparts. This is why the elderly seldom experience déjà vu.

The Planck's problem. Kuhn discusses an epistemological paradigm shift called a "scientific revolution" in his book *The Structure of Scientific Revolutions*. As Kuhn points out, when an existing paradigm is afflicted with enough empirical anomalies, the scientific discipline is thrown into a state of crisis, where new ideas, perhaps ones previously discarded, are tried. Eventually a given discipline change from one paradigm to another, and an intellectual "battle" takes place between the followers of the new paradigm and the hold-outs of the old paradigm. For early 20th century physics, the Maxwellian electromagnetic worldview and the Einsteinian Relativistic worldview are equally confronted the problem of empirical data as well as rhetorical or philosophical arguments. What determines the choice between the two competing paradigms? Kuhn suggests that the convincing force is usually just time itself and the human toll it takes, using a quote from Planck:

> A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it. (Plank, 1968, p. 186; quoted in Kuhn, 1970, p. 150)

I do not intend to discuss the issues of paradigm shift or scientific revolution from a methodological standpoint. What I want to do here, rather, is to draw up an interesting question and answer it from a novel perspective. Planck's words raise an important problem: why do young people like new ideas and accept new things more than older people? I can make only a very few brief analysis about this problem.

First, an individual's counterparts in many other worlds influence him by exchanging information through nousor. Although all these counterparts tend to be highly consistent, the more counterparts one has, the more opinions and ways of thinking his counterparts have, so that his counterparts have larger

impacts on him. Youngsters have more counterparts, who mutually interact constantly and change minds easily; however, all these counterparts will tend to have similar ideas as he grows older, and will be hard to change minds. Why do youngsters have more counterparts? As far as life in a world is concerned, the aged people are more likely to die than youngsters, in the light of the rule of limitation; and in other worlds, the counterparts of the aged people are more likely to die than the youngsters, in terms of the rule of convergence. Hence, it can be inferred that, in a reality world, a younger man has more counterparts than an elder.

Next, a person's external information (the content of activities and experience) recorded by nousors and his internal information (worldview or paradigm) furnished by nousors usually interacts and reinforces each other. As people grow older, there are more and more information packets manipulated by old worldview are stockpiled in the back section of consciousness. When some of these information packets stumble into the front section, they may be emitted to some counterparts, who will then accept obsolete information packets and spurn novel worldview or paradigm. Moreover, the less events people attend, the less external information recorded by nousor enters into the front section of their consciousness. When the amount of external information reaches a certain size on the front section, there will have a type of extrusion effect which motivates the consciousness to emit some information. The aged people reduce their movement, and each of their front sections does not contain enough external information to generate extrusion effect. Thus, the information packets on the front section of old people's consciousness remain more constant and stable, it is difficult for old people to emit (receive) their information packets to (from) their counterparts, so the level of mutual influence between an old man and his counterparts is greatly lowered.

Finally, most of the many worlds are highly symmetrical and convergence, among all counterparts in different worlds one must die first, and then another one will die too, and so on until all of them die when this person eventually vanishes in all worlds. Hence aged people would be less likely to receive information packets from their counterparts. Even if the counterparts of an old person have different ways of thinking and distinct views, their counterparts can barely affect each other. All these are consistent with the fact that youngsters are full of vigor, willing to accept new things and take risks; when they grow older, they become more and more stubborn and conservative.

5. Establishing a Database of Dreams

Many parallel worlds are very similar based on the rule of correspondence and convergence, and the dream is the only channel for exchanging information. If there is a major disaster in our counterparts' worlds, similar disaster would take place in our world, and we can receive such information in the dream, which helps us either nip it in the bud or to significantly reduce the loss. However, people haven't made good use of their indispensable dreams.

For instance, the massive Wenchuan earthquake hit China on May 12, 2008, resulting in 69,227 people dead, 374,643 injured, with 17,923 missing. It is one of the most devastating natural disasters in history.

According to the information provided by the netizen, we now know that many people had dreamed of the earthquake before it actually took place. (Note 7)

> Dream 1. I had a dream in the evening of May 10th. I was carrying a pillow, my mother was holding a quilt, but my father seemed to take nothing. Three of us walked towards a square. "What are we going to do?" I asked my mother. "A big earthquake will take place, and we should live in a tent." said my mother. And then I woke up, finding my hands were on my heart. I thought the nightmare was caused by compressing my vascular, so I didn't tell my parents. Who knew the earthquake would take place on May 12th.
>
> Dream 2. A woman in Sichuan had a strange dream, in which she got the number 5.12. But she didn't know what it meant. After the earthquake, she realized it was the date of the earthquake.
>
> Dream 3. Before and after the earthquake, my parents stayed in my house. Two days before the earthquake, my wife had a dream in the morning around eight o'clock. "Earthquake, run!" she shouted loudly in her dream, and the whole family heard her voice clearly. The night before the earthquake, my father also dreamed of an earthquake taking place in his hometown, and a big hole appeared on the ground. The next morning he told the content of his dream to my mother. To my astonishment, the strong earthquake really hit my parent's home. At that moment, I worked far away from the epicenter, feeling as if I didn't run down the stairs alive. In the evening after I got home, I talked about my dream of two earthquakes, the whole family was speechless.
>
> Dream 4. I had a weird dream on Sunday a week before the earthquake, in which a big earthquake occurred when I was teaching. "Run away!" I shouted to my students desperately, then ran out too. The school building behind me collapsed in a moment.
>
> Dream 5. I had a nightmare a few days before the earthquake. In the dream I was looking down and saw the nearby buildings. At the moment when the building in which I was sleeping was collapsing, I thought, "Why do all the houses collapse? How can I run away unless I can fly from the eighth floor? Is it the end of my life? I have a lot of things to do. There are many people I worry about, what will happen to them?" Suddenly I woke up from the nightmare.

There are many similar memories, which are still not considered by scientific communities and relevant government departments. Some earthquake survivors recalled their dreams online, while many earthquake victims might have similar dreams, which we'll never know.

It is of grave importance if the same dreams occur simultaneously in a large population. I thus suggest that governments shall collect their citizen's dreams and use group dreams as a critical indicator to predict catastrophes. Governments should encourage individuals to set up dream centers, build dream databases, and organize research on dream analysis. In this way, we could significantly reduce the loss in future catastrophes.

6. Conclusion

Inspired by the many-worlds interpretation in quantum theory I propose a counterpart theory which gives a new explanation on déjà vu phenomenon, Planck's problem, and human dreams. Counterparts in different reality worlds could communicate with each other through nousor containing the information packets, releasing into and emerging from the dream, and the dream is a window revealing different worlds. "I" in this world could dream of another "me" in another world, and vice versa; thus the dream offers a channel to understanding each other among different worlds. Otherwise other worlds would be meaningless to us. The highest principle of science and philosophy is determined by the meaning, which is the truth.

Though dream is mysterious and obscure, it helps us understand all aspects of ourselves in different worlds. In the world where we are alive and can dream, we shall constantly gain knowledge and virtue, growing up in love; due to the convergence effect, this healthy condition is likely to be reproduced in other worlds. Then we would have lesser nightmares. Because dreams can reveal the true stories occurring in other worlds, which are expected to take place in our world as well, it would be of great value to collect and analyze people's dreams on large scale.

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Notes.

Note 1. For a general discussion of some of the rules followed by different reality worlds see Ma, L. (2015).

Note 2. Retrieved on Aug. 8, 2014, from http://tieba.baidu.com/p/965119162

Note 3. See especially Lei Ma's discussion of empirical indexes of scientific theory, where Ma (2008) argues that empirical indexes should be divided into such classes as identity, simplicity, unity, novelty, mightiness, and so on, and all these indexes work equally in theory choice.

Note 4. Retrieved on Aug. 8, 2014, from http://zhidao.baidu.com/question/77415580.html

Note 5. Retrieved on Aug. 8, 2014, from http://i3.feixin.10086.cn/pages/tag

Note 6. Retrieved on Aug. 8, 2014, from http://baike.baidu.com/view/709599.htm

Note 7. Retrieved on Aug. 8, 2014, from http://apps.hi.baidu.com/share/detail/19030813