

# Chinese Natural Philosophæ (Physics) in Extended-Plasma-Electromagnetic Cosmology

A Short Examination of the Curve Fit for Chinese Physics and Metaphysics within  
an EPEMC Framework, with example citations from the Laozi, Sunzi, Zhuangzi,  
Zhouyi, and various Taoist Canon

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## ABSTRACT

Chinese science has provided wonderful inventions and key insight into human psychology that accords with cosmological truths. However, does that translate to a modern plasma-electromagnetic cosmology? In this paper, textual evidence supports the idea that the roots of Chinese thought share scientific basis with western philosophical thoughts, although they later diverge. However, some aspects of Chinese thought may in fact be far advanced. In practice, Chinese sciences have become rather too soft to be considered proper for western physics, and a shift towards integration will have to involve cherry-picking concepts and ideas from Chinese sciences which accord to the EPEMC framework. Even practical Chinese sciences such as the “Art of War” have limited use. The best demonstration of utility will be in the mathematical Changes, in medicine and pharmaco-chemistry, and in astronomical discussions. If EPEMC, by contrast is able to adopt a one-paradigm psychology that hinges not upon intellectual prowess and math alone but also upon the human place in an electric universe, then mankind will benefit greatly from a cosmological shift of perspective, and the achievement of correct energy flow/management may be possible to avert worldwide disasters. However, the cultural dimensions of Chinese philosophical thought may provide barriers at first while tacitly yielding hidden insights into the true workings of the Universe.

*Key words: I Ching, Taoism, Yin-Yang, Taiji, Confucius, Physics, Birkeland, Marklund, Dragons*

## Query

In the “conversion” from Big Bang or any other (i.e., religious) cosmology towards EPEMC, in which the guiding principle of Occam’s Razor is applied *stringently*<sup>1</sup>, rather than a mere suggestion, the question arises: can Chinese natural philosophy or physics, and all its metaphysics, align with, modify, inform, improve, etc... EPEMC? Or does it necessarily contend with it, on the basis that while EPEMC relies upon a factually observant dominant force, Chinese sciences from the hardest (herbalism<sup>2</sup>) to the softest (fengshui<sup>3</sup>) rely all upon Qi (Chee, 氣, lit: vital-breath or vapors), a life-force which represents among other things: force, energy, movement, warmth, transformation, life<sup>4</sup>, spirit (anima<sup>5</sup>), and is closely related to the Chinese concepts of the Dao (Tao, 道, lit: the “way” or a path) and Shi (Sherr,<sup>6</sup> lit: configuration or position), among other related concepts<sup>6</sup>?

This presents an interesting quandary for anyone actively practicing the Chinese sciences<sup>7</sup>. Should they necessarily abandon these sciences in favor of an Integrated<sup>8</sup> Approach<sup>9</sup>, or can the former be explained by western physics? Is western physics even complete? Research, especially non-standard research<sup>10</sup>, seems to indicate that western science is in a critical crossover point where many previously held understandings are being overthrown<sup>11</sup> in favor of newer, improved models, paradigms, and holistic approaches that simplify through its own new, syncretic or integrated systematology<sup>12</sup>.

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<sup>1</sup> [10]

<sup>2</sup> Chinese pharmacology includes plants, minerals, fungi, animal tissue, and refined substances (drugs). Lists of active chemicals may be referenced in “Chinese Herbal Medicine: Materia Medica,” D. Bensky, 2000

<sup>3</sup> Literally “wind-water”, i.e., the study of the movement of fluid energy in a dynamic environment. Basically the world’s first systematic attempt at fluid dynamics and hydrodynamics. Unfortunately the science was later bogged down by superstitions arising from grave and ancestor worship, as well as the seeking of wealth. In the west it has been misunderstood to be applied towards interior decoration. Originally however, at the peak of the science’s use in the pre-scientific period, its novel but precise use of the Earth’s magnetosphere constituted, by far, the world’s most advanced form of geomancy. A discussion of the Chinese invention of the magnet and its effects (for example in the South-pointing chariot [https://en.wikipedia.org/wiki/South-pointing\\_chariot](https://en.wikipedia.org/wiki/South-pointing_chariot)), were made by Dr. Joseph Needham in volume 4, part 2 of his anthology, “Science and Civilization in China,”

<https://drive.google.com/open?id=1Tjacwf1u87IYPmCHHgJOsqL5ok9fnH37>

<sup>4</sup> [4].Appendix B.V

<sup>5</sup> “Anima originated from Latin, and was originally used to describe ideas such as breath, soul, spirit or vital force. Jung began using the term in the early 1920s to describe the inner feminine side of men.”

[https://en.wikipedia.org/wiki/Anima\\_and\\_animus#Anima](https://en.wikipedia.org/wiki/Anima_and_animus#Anima)

<sup>6</sup> De (Te, “duhh” 德, lit: inner power), Jin (勁, i.e., vibrational power), Jing (“jeeng” 敬, lit: quintessence), Shen (神, lit: spirit), Chien (Tian, “tee-in” 天, lit: heaven), and Wu-Xing (“woo-sheeng”, 五行, lit: five phases (of matter, see Table 1)

<sup>7</sup> Zhongyi (Chinese Medicine, TCM), Bingfa (Arts of War), Zongheng (Arts of Diplomacy, Dialectics, Persuasion, and Debate), Mingxian (Face reading and palmistry), Bazi (Chrono-Astrology, luck “divination”), Qimen Dunjia (Date Selection), Yijing (Changes and Project management, Leadership, etc...), Wushu (War Arts, esp. Gongfu or “traditional Chinese martial arts” (TCMA)), etc...

<sup>8</sup> “One: I reach the Integral Way of uniting with the great and mysterious Tao. My teachings are simple; if you try to make a religion or science of them, they will elude you. Profound yet plain, they contain the entire truth of the universe. Those who wish to know the whole truth take joy in doing the work and service that comes to them. Having completed it, they take joy in cleansing and feeding themselves. Having cared for others and for themselves, they then turn to the master for instruction. This simple path leads to peace, virtue, and abundance...

*Thirty-Three: Just as the world can reveal itself as particles, the Tao can reveal itself as human beings. Though world and particles aren’t the same, neither are they different. Though the cosmic body and your body aren’t the same, neither are they different. Worlds and particles, bodies and beings, time and space: All are transient expressions of the Tao.”*, Huahu Jing, transl. B. Walker

<sup>9</sup> Literally updating Chinese Sciences, and improving Western scientific paradigms to be more algebraic (balanced), to create a new Unified Science based on the UAF/PEM, [6]

<sup>10</sup> I.e., non Big Bang Mainstream Cosmology, which is actually an amalgamation of several paradigms which are not able to resolve with each other into a Unified paradigm. A larger discussion of this will be found in the author’s previous work.

<sup>11</sup> From just about every field imaginable, see Table 2, also [2], Part 1

<sup>12</sup> [1], [2], [6], [9], [10]

Table 1 :: Comparison of Eastern and Western Energy-Mass Spectrum

Western	Solids, crystals	Liquid	Gases	Plasma	Condensed Matter	Energy	Forces
Greek	Earth	Water	Air	Fire		Pneuma	Bia
Chinese	Earth	Water	Wood <sup>13</sup>	Fire	Metal <sup>14</sup>	Qi, Jin	Dao-de, Li <sup>15</sup>
Indian	Earth	Water	Air	Fire	Doshas <sup>16</sup>	Prajna	Aether

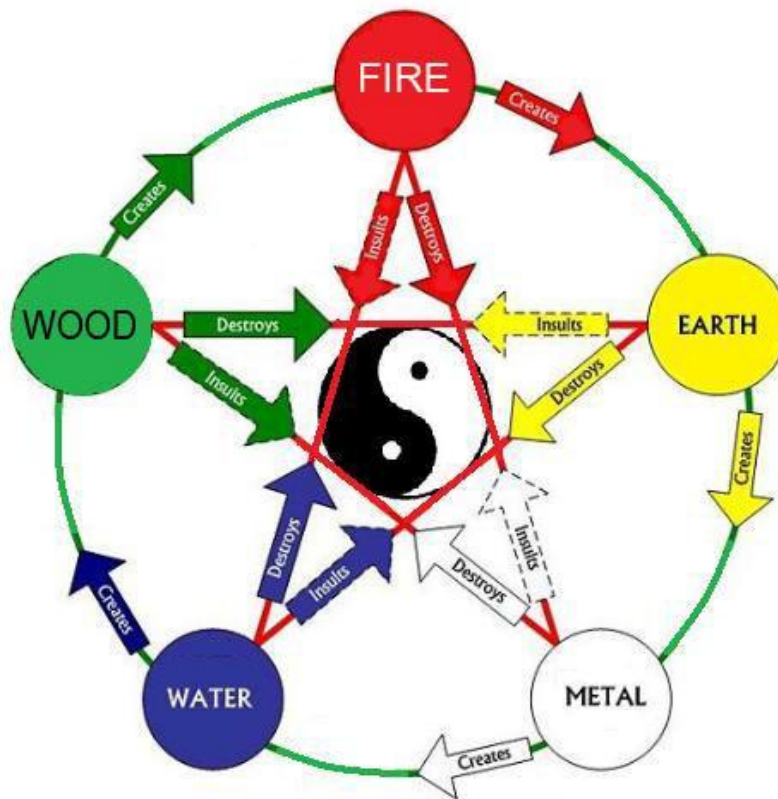


Figure 1: Chinese 5 “Elements” (Wu Xing<sup>17</sup>)

<sup>13</sup> Literally “growing in tendrils”. However, in practice it corresponds with Spring and Wind.

<sup>14</sup> Jin (“jeen” 金) is either metal or gold. It actually signifies the solar or etheric force transforming (via fire, its controller), of ordinary ore into iron, then steel, and if worked upon long enough, gold. This is not correct, of course, but the Chinese thought if the furnace was hot enough the metal would turn to gold. As it turns out, via plasma-electromagnetic fusion, this is precisely what happens. Also, during nova explosions. But they could not have known that, so it remains conjecture in Chinese alchemy. See Figure 1

<sup>15</sup> Lit: “strength”

<sup>16</sup> Conglomerated phases of energy. There are 3 doshas: vata, pitta, and kapha.

<sup>17</sup> Xing here means “phases”; etymology: “Meaning to go; walk; move, travel; circulate”

<http://hanziyuan.net/#%E8%A1%8C>

Table 2 :: Paradigms Under Fire

<i>Previous Belief/Theories</i>	<i>Challenging Evidence</i>	<i>Emerging Paradigms</i>
Competitive Darwinian Evolution	Co-evolving species of different genres <sup>18</sup>	Gaia Hypothesis <sup>19</sup>
Redshift	GAIA DR2 galaxy distance data <sup>20</sup>	Intrinsic Redshift <sup>21</sup>
Quantum Mechanics <sup>22</sup>	Unexpected Double-slit results <sup>23</sup>	QED/QCD + MHD transitioning
CDM/DE, SUSY, MOND	Falsifications <sup>24</sup>	Electrical Dynamics <sup>25</sup> , Baryons <sup>26</sup> , Covert Matter <sup>27</sup>
Black Hole Theory	AGN “jets” >> Hawking predictions <sup>28</sup> Logic inconsistencies in classical Black Hole theory <sup>29</sup>	Electric Motor <sup>30</sup> / Z pinch <sup>31</sup> Modified supermassive black hole theories
Clovis First	Earlier Dating found pre-YD <sup>32</sup>	Boat travelers (i.e., diffusionism) <sup>33</sup>
Uniformitarian doctrine	Catastrophic Ice Lakes <sup>34</sup> , comets <sup>35</sup>	Catastrophic Geology resurfaces
Atlantis “fantasy”	Land masses found under ocean <sup>36</sup> ; Gobekli Tepe <sup>37</sup>	Atlantean Period Archaeology <sup>38</sup>
Oort Cloud/Dirty Snowballs	Comets are electrified rock <sup>39</sup>	Electric cometology <sup>40</sup>
Accretion Theory	Multiple Unofficial failure <sup>41</sup>	Solar System Rearrangement <sup>42</sup>
Maxwellian EMF	Leakage in formulas, failure of Heaviside vectors <sup>43</sup>	New Electromagnetism <sup>44</sup> , and Vortrix © Algebra <sup>45</sup>

<sup>18</sup> <https://en.wikipedia.org/wiki/Coevolution>

<sup>19</sup> <https://courses.seas.harvard.edu/climate/eli/Courses/EPS281r/Sources/Gaia/Gaia-hypothesis-wikipedia.pdf>

<sup>20</sup> <https://arxiv.org/pdf/1805.03298.pdf>

<sup>21</sup> [https://www.haltonarp.com/articles/intrinsic\\_redshifts\\_in\\_quasars\\_and\\_galaxies.pdf](https://www.haltonarp.com/articles/intrinsic_redshifts_in_quasars_and_galaxies.pdf)

<sup>22</sup> <https://arxiv.org/abs/1707.02857>

<sup>23</sup> <https://arxiv.org/ftp/arxiv/papers/1808/1808.08901.pdf>

<sup>24</sup> [9]. Table 2

<sup>25</sup> NASA and Princeton, as of writing, have gone full PEMC.[9]

<sup>26</sup> <https://arxiv.org/abs/1709.05024>

<sup>27</sup> <https://sites.google.com/site/electricuniversegateway/recent-news/covertmatteraroundgalaxies>

<sup>28</sup> Not to mention, also giant “gas” (plasma) bubbles emerging from NGC 5195

<https://www.bbc.com/news/science-environment-35237863>

<sup>29</sup> See [6], pp. 66-73

<sup>30</sup> [https://www.plasma-universe.com/Texts:On\\_Possible\\_Electric\\_Phenomena\\_in\\_Solar\\_Systems\\_and\\_Nebulae](https://www.plasma-universe.com/Texts:On_Possible_Electric_Phenomena_in_Solar_Systems_and_Nebulae)

<sup>31</sup> <http://www.everythingselectric.com/z-pinch/>

<sup>32</sup> <https://arstechnica.com/science/2017/11/majority-of-scientists-now-agree-that-humans-came-to-the-americas-by-boat/>

<sup>33</sup> [https://www.science.ku.dk/english/press/news/2012/eske-clovis\\_jenkins/](https://www.science.ku.dk/english/press/news/2012/eske-clovis_jenkins/)

<sup>34</sup> <https://journals.ametsoc.org/doi/10.1175/2008JPO3877.1>

<sup>35</sup> KT/Chixalub, Younger Dryas, 362 CE, 1491 CE, Barringer, etc...

<sup>36</sup> [3]

<sup>37</sup> le - the Tepe Period is after the end of the Younger Dryas. [2]. Table 1, pp.3-5 and Table 3, pp.8

<sup>38</sup> Various sites: Gunung Padang, Bosnia, Zealandia, Doggerland, Sundaland, etc...

<sup>39</sup> <https://www.nasa.gov/feature/goddard/2018/new-insights-on-comet-tails-are-blowing-in-the-solar-wind>

<sup>40</sup> <https://www.youtube.com/watch?v=34wtt2EUToo>

<sup>41</sup> <https://www.space.com/2206-death-spiral-theorists-cant-solar-systems.html>

<sup>42</sup> <https://phys.org/news/2018-03-theory-planets-solar-compositions.html>

<sup>43</sup> [http://lefteris-kaliambos.wikia.com/wiki/ERRORS\\_IN\\_MAXWELL%27S\\_EQUATIONS](http://lefteris-kaliambos.wikia.com/wiki/ERRORS_IN_MAXWELL%27S_EQUATIONS)

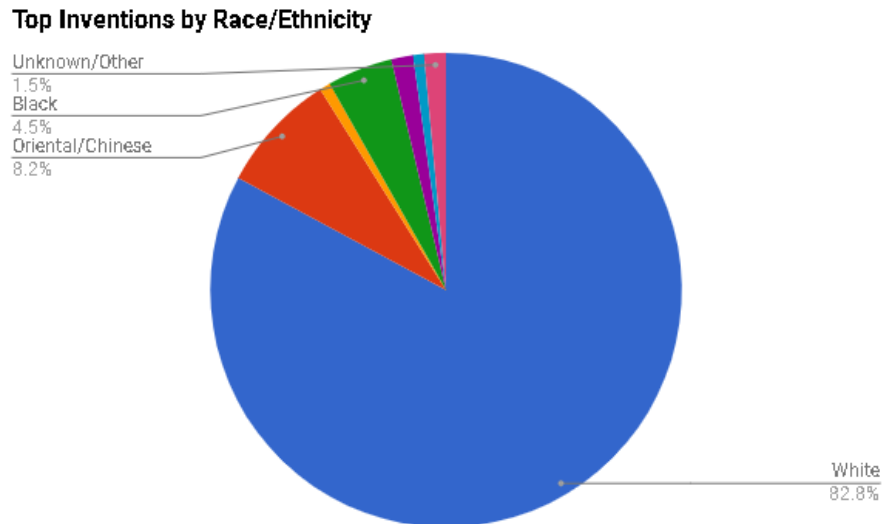
<sup>44</sup> <http://www.distinti.com/docs/neThesis.pdf>

<sup>45</sup> [6] pp. 57-58 and <https://www.patreon.com/EtherealMechanics/posts?tag=Vortrix%20Algebra>

## Comparison of Western and Eastern Physics, in brief

It has been said that western science is rational, materialistic, objectivist, deductive, and dissecting, while eastern philosophy is holistic, subjectivist, inductive, integrating, and intuitive. In general the latter qualities are supposedly seen with negative qualities as compared with the former. But a close examination of the history of either will refute the above assertions. It is only in relation to each other that it seems to fit. Chinese science is *more* of the latter than western science, and vice versa. But actually, both are found. In fact, after white, western scientists, the Chinese have the second most number (8.2%) of significant inventions in human history that impact our modern world (see Figure 2)<sup>46</sup>.

Figure 2: Top 135 Inventions % by race or ethnicity<sup>47</sup>



So why is it that the western world has looked down upon Chinese sciences? Partly this is due to the sciences not being “hard”, but then again western Science accepts several soft sciences and pseudosciences into its fold<sup>48</sup>. It is hard for the west to escape ethnocentrism. Even the eminent Dr.

Joseph Needham, who literally wrote the texts on Chinese sciences, paraphrased it the following way, “The essential problem [is] why modern science had not developed in Chinese civilization (or Indian) but only in Europe.”<sup>49</sup> The question of course, is loaded, and numerous studies have revealed issues with this line of thinking.<sup>50 51 52</sup>

The issue with the question is twofold:

1. Is science really defined by the way people think, or are there in fact, different forms of science? Is Science a community, or a branch of human knowledge, or a dogma?
2. Is it perhaps really a discussion about technology and politics, rather than thought and language?

Not to lead the discussion towards a predetermined destination, but as the author has degrees in both sciences, he feels it incumbent upon himself to answer in the affirmative for both issues. The first issue is related to the discussion: science as a linguistic origin vs. the scientific (Socratic) method vs. Science vs. Scientism<sup>53</sup>.

<sup>46</sup> Top 135 inventions, Forbes & Author

<sup>47</sup> Data source: <http://bit.ly/2RT67FI>

<sup>48</sup> Geology, Archaeology, Anthropology, Psychology, Chiropractic, etc...

<sup>49</sup> <http://www.oxfordbibliographies.com/view/document/obo-9780199920082/obo-9780199920082-0006.xml>

<sup>50</sup> [https://www.jstor.org/stable/2941383?seq=1#page\\_scan\\_tab\\_contents](https://www.jstor.org/stable/2941383?seq=1#page_scan_tab_contents)

<sup>51</sup> [https://www.researchgate.net/publication/303857130\\_Science\\_in\\_Saffron\\_Skeptical\\_Essays\\_on\\_History\\_of\\_Science](https://www.researchgate.net/publication/303857130_Science_in_Saffron_Skeptical_Essays_on_History_of_Science)

<sup>52</sup> [https://www.jstor.org/stable/29756718?seq=1#page\\_scan\\_tab\\_contents](https://www.jstor.org/stable/29756718?seq=1#page_scan_tab_contents)

<sup>53</sup> Making a religion out of Science, with the journal community of academics as the Church, the “quacks” labeled as heretics (like Immanuel Velikovsky or Halton Arp), and the media outlets into propaganda machines. Hiding astronomy findings with CGI, for example being one of the main examples of this behavior.

The second issue, as Wal Thornhill describes it, stems from our growing Technocracy's reliance upon technology's ability to "bootstrap itself." In effect, people can *use* all sorts of technology, but it doesn't mean they understand it, its implications and powers, or the fundamental sciences and special engineering required to mass produce it.

Furthermore, there exist other examples of short-sighted historical recordings which deny the historical precedence to China (or India, as the case may be<sup>54</sup>). In Table 3 a brief list of incorrect beliefs about pioneers is presented which challenges these assumptions.

Table 3 :: Technology Pioneers Comparison

Technology	Westerner & Date (CE)	Chinese Counterpart	Δ (years)
Surgery with Anesthesia <sup>55</sup>	John Warren, 1846	Hua Tuo <sup>56</sup> , ~200 CE <sup>57</sup>	1646
Press	Johannes Gutenberg, 1440	868 CE <sup>58</sup>	572
Legalism <sup>59</sup>	Magna Carta, 1215	Hanfeizi, ~250 BCE <sup>60</sup>	1465
Cold/Flu Drugs <sup>61</sup>	Thomas Dover, 1762	Zhang Zhongjing, 200 CE <sup>62</sup>	1562
Travel to North America	Christopher Columbus <sup>63</sup> , 1492	Zhang He <sup>64</sup> , 1421-1434 CE	58-71
Paper	~1100 <sup>65</sup> (max 1300)	Han Dynasty, 100 BCE (max 105 CE)	~1200
Systematic Chemistry <sup>66</sup>	Georg Agricola, 1556 <sup>67</sup>	Zhou Dynasty, 1000 BCE <sup>68</sup>	~2500
Earthquake Detector	John Milne et al... <sup>69</sup> , 1880	Zhang Heng, 132 CE <sup>70</sup>	1748

<sup>54</sup> <http://ispub.com/IJPS/4/2/8232>

<sup>55</sup> Sumer, India, and possibly Egypt preceded even China, [https://en.wikipedia.org/wiki/History\\_of\\_surgery](https://en.wikipedia.org/wiki/History_of_surgery)

<sup>56</sup> [https://en.wikipedia.org/wiki/Hua\\_Tuo](https://en.wikipedia.org/wiki/Hua_Tuo)

<sup>57</sup> The Sanguozhi (Records of Three Kingdoms) records this as historical idea and fact, including his very method of using boiled cannabis bags. It was written in 369 CE, and all notes completed by 429 CE

[https://en.wikipedia.org/wiki/Records\\_of\\_the\\_Three\\_Kingdoms](https://en.wikipedia.org/wiki/Records_of_the_Three_Kingdoms)

<sup>58</sup> <https://www.history.com/topics/inventions/printing-press>

<sup>59</sup> As an end to traditional feudal serfdom and beginning of bureaucracy.

<sup>60</sup> [https://en.wikipedia.org/wiki/Han\\_Feizi](https://en.wikipedia.org/wiki/Han_Feizi)

<sup>61</sup> Drugs pre-existed Dover's Powder, but not as diaphoretics. Mostly they were painkillers such as Opium and Laudanum. <https://inpu.wordpress.com/timeline-of-events-in-the-history-of-drugs/>

<sup>62</sup> Shang Han Lun (On Cold Damage), [https://en.wikipedia.org/wiki/Zhang\\_Zhongjing](https://en.wikipedia.org/wiki/Zhang_Zhongjing)

<sup>63</sup> Madoc and King Arthwys, as well as the Vikings preceded Columbus by hundreds of years, but this is not accepted.

China's Shang Dynasty however, preceded them by several hundred years. Here we only consider the Age of Exploration

<sup>64</sup> <https://www.amazon.co.uk/Gates-Fengtu-translation-chapters-exploration-ebook/dp/B078QD9VR7>

<sup>65</sup> [https://en.wikipedia.org/wiki/History\\_of\\_paper](https://en.wikipedia.org/wiki/History_of_paper)

<sup>66</sup> Non-alchemy, production of complex alloy or functional compounds; Paracelsus was 1515, however his work on diethyl ether was not necessarily systematic.

<sup>67</sup> [https://en.wikipedia.org/wiki/History\\_of\\_chemistry#Medieval\\_alchemy](https://en.wikipedia.org/wiki/History_of_chemistry#Medieval_alchemy)

<sup>68</sup> "In 2006 scientists at Stanford, Los Alamos National Laboratory and the Institute for Solid State Physics (University of Tokyo), showed that Han purple "loses a dimension" under suitable conditions when it enters a new state, as a Bose-Einstein Condensate. The researchers noted that "We have shown, for the first time, that the collective behavior in a bulk three-dimensional material can actually occur in just two dimensions. Low dimensionality is a key ingredient in many exotic theories that purport to account for various poorly understood phenomena, including high-temperature superconductivity, but until now there were no clear examples of 'dimensional reduction' in real materials," said Ian Fisher" [https://en.wikipedia.org/wiki/Han\\_purple\\_and\\_Han\\_blue](https://en.wikipedia.org/wiki/Han_purple_and_Han_blue)

<sup>69</sup> <https://www.thoughtco.com/who-invented-the-seismograph-1992425>

<sup>70</sup> <https://blogs.wsj.com/chinarealtime/2008/06/05/earthquake-detection-past-and-present/>





Figure 3: Taijitu & Bagua (Xiantian arrangement)<sup>71</sup>

In “Stone Monkey, A Chinese Alternative Scientific Approach to Reality,” Bruce Holbrook makes the case that the primary advantage of Chinese physics is its strict adherence to the constructed reality offered by the Taijitu, of a combined yin (陰) and yang (陽)<sup>72</sup> he calls the “polar complete reality.” In actuality, the positive and negative poles and charges of the universe, along with everything else in our seemingly dualistic experience, are supportive of this view. Literally nothing, from beauty to war to finance and medicine can be described without comparison with its polar complement.

The author takes the Taijitu as the world’s first well known recognized expression of this law. It may, in fact, be the first law in Physics. Yet, to this day, it is referred

to as a “symbol,” “expression,” or “theory”, an idea, but not as a scientific theory. Of course it is not merely these things but actual physics observations.

Furthermore the west uses the arbitrary associations of charge made by Benjamin Franklin, without observing the actual effects, that protons are yang, because protons have positive charge. This is precisely the opposite of reality, as protons have notoriously detrimental effects to health, while negative ions are beneficial.<sup>73</sup> The Chinese observation predates the electromagnetic sciences by thousands of years. Also the Chinese use of magnetism also predates western magnetic studies by hundreds, if not thousands of years.<sup>74</sup>

How then, can the Chinese sciences be described? It is primarily their root philosophies, especially those that date back to the Jovian and pre Religious Period eras (i.e., Transition Period), which provide solid foundations upon which EPEMC can attest “this is so.” For example, regarding Qi, the parts which are scientific, particularly fluids, energy, and forces, seem to show many similarities with the western concept of charge<sup>75</sup>.

Take for example, the concept of Chinese geomancy. Why is it not based on crystalline matrices within mountains, particularly those with lichtenberg shapes? It is not surprisingly different than discussions of piezoelectricity. For example, in Arkansas, the unusual mountains there created quite an effect during some earthquakes, which interfered with the navigational sense organs of birds.<sup>76</sup> Arkansas is quite famous for its excellent fengshui in terms of hot springs.

What about astrology? While the western astrology was based on the planets, which then ceased to be scientific at the end of the age of the gods, as the solar system fell out of alignment into our current arrangement, Chinese astrology is based upon time itself<sup>77</sup>, which of course goes on unceasingly, year after year. In fact the Chinese have the best complete astronomical records in the world, due to imperial court obsessions with comets and moon phases. Their lunar calculation methods are quite complex.<sup>78</sup>

<sup>71</sup> Literally “Before Heaven”, meaning balanced.

<sup>72</sup> [https://simple.wikipedia.org/wiki/Yin\\_and\\_yang](https://simple.wikipedia.org/wiki/Yin_and_yang)

<sup>73</sup> [11]

<sup>74</sup> South Pointing chariots: Han dynasty; “De Magnete,” W Gilbert, 1600 [https://en.wikipedia.org/wiki/De\\_Magnete](https://en.wikipedia.org/wiki/De_Magnete)

<sup>75</sup> [11].Appendix A. Table4, pp. 54

<sup>76</sup> <https://news.nationalgeographic.com/news/2011/01/110106-birds-falling-from-sky-bird-deaths-arkansas-science/>

<sup>77</sup> Birthdate, hour (2 hour periods), day, month, year, decade. As opposed to location, planet lodges, and constellations.

<sup>78</sup> See “Astronomy and mathematics in ancient China: the Zhou bi suan jing,” C Cullen, 1996

What about the Arts of War: how do they fit into EPEMC? Obviously the concept of “extended” must have a limit. So what do the bingfa methods have, if anything, to do with cosmology? It is primarily through the concept of Shi - configuration, momentum, tendency, position, leverage, etc...<sup>79</sup> - for which this science finds utility. For it is the discussion of momentum which enables a further discussion of planets, galaxies, motion, and much else. And its impacts may be tremendous, without mankind even being aware of it.<sup>80</sup>

Yet it would be inappropriate to say that the cultural dynamics of the Arts of War, or any Chinese science, for that matter, really belong in EPEMC. After all that would be preferential treatment, and fall under exactly the kind of issues that dogmatism in western Scientism finds itself (such as cults surrounding Einsteinian thought). Only by focusing upon the Shi can we find the utility to discuss bingfa, or even zongheng for that matter. All the rest of the cultural dynamics really do not have a place in EPEMC.

That isn't to say they don't matter, or are not important or useful indicators. In fact, they may perform historical cross-cultural and comparative mythological functions in EPEMC, which relies heavily upon the latter for evidence gathering. Velikovsky relied heavily upon the Bible and Jewish sources for mytho-historical evidence and context, whether for good or ill. We cannot help but do the same in EPEMC regarding Norse, Greek, Sumero-Babylonian, Egyptian, and Indian histories. However, though we do it, we must still keep them in context.

Table 4 :: Original Fibonacci Code<sup>81</sup>

0	Wuji / Hundun
1	Dao / Tian / Shen
1	Shang Di / De
2	Taiji (Yin+Yang) / Heaven (Creative) & Earth (Receptive)
3	Tian-ren-di (Heaven, mankind, and Earth)
5	Wuxing (5 Elements)
8	Bagua (8 trigram laws <sup>82</sup> )
13	12+1 (eg, 12 meridian channels + center pole in body)

The significance of the scientific valley of Table 4 cannot be overstated. Not merely because of the useful, and accurate, self-consistent mathematics and internal guiding principle of the Taiji, but also because this development enables a further discussion into the Changes. The Changes (Yi) are important to talk about in context of the fact of Quantum mechanical discussions, and how there may be issues regarding actually solving them into a final solution. In essence, the discussion of the Changes may in fact be the next major roadblock on the way towards the conquering of inner and outer space. It is the fervent belief of the Chinese that one cannot succeed by going against the Dao.

<sup>79</sup> “The Propensity of Things,” F Jullien, 1992

<sup>80</sup> <https://uberty.org/wp-content/uploads/2015/10/francois-jullien-treatise-on-efficacy-between-western-and-chinese-thinking.pdf>

<sup>81</sup> Leonardo Fibonacci (1170-1250) was a genius, but not first; for that matter maybe the Chinese weren't either. But they were the most systematic prior to the Qabbalists and Rosicrucians (and other numerologists).

<sup>82</sup> Heaven/Causality; Wind/Flux/Change/Evolution; River/Water/Relativity/Danger; Mountain/Conservation; Earth/Vibration/quantum; Thunder/Rotation; Fire/Lightning/Polarity (electromagnetism); Lake/Essence/Dao/Resonance



*"Daily we make use of its inner power (Te).  
 The Way (Tao) is what infuses the body,  
 Yet people are unable to fix it in place.  
 It goes forth but does not return,  
 It comes back but does not stay....  
 The Way has no fixed position;  
 It abides within the excellent mind.  
 When the mind is tranquil and the vital breath (Qi) is regular,  
 The Way can thereby be halted.  
 Cultivate your mind, make your thoughts tranquil,  
 And the Way can thereby be attained....  
 As for the Way:  
 When people lose it they die;  
 When people gain it they flourish.  
**When endeavors lose it they fail;  
 When they gain it they succeed.**"<sup>83</sup> ~Neiye (Inner Classic)*

Immediately the western mind (or as the Chinese call it, the intellectual or discriminating consciousness) throws up a halting flag: "this is psychology!" True indeed, for the Chinese did not divide out the psychology from their medicine or from their physics. Indeed the *metaphysics* - that is the "sidebits" - is what enables the Chinese scientist to dabble into much more. This is, factually speaking, no different than Sir Isaac Newton's<sup>84</sup> <sup>85</sup> or Nikola Tesla's<sup>86</sup> own approaches.

But it wasn't that Dao was not a greater force than Humanity. In three separate documents we see the Chinese conceptualization (which, again, owed to event witnessed in the sky, see Figure 4 at right) is clearly cosmological:

"25  
*There was something formless and perfect  
 before the universe was born.  
 It is serene. Empty.  
 Solitary. Unchanging.  
 Infinite. Eternally present.  
 It is the mother of the universe.  
 For lack of a better name,  
 I call it the Tao. **It flows through all things,**  
 inside and outside, and returns  
 to the origin of all things.*

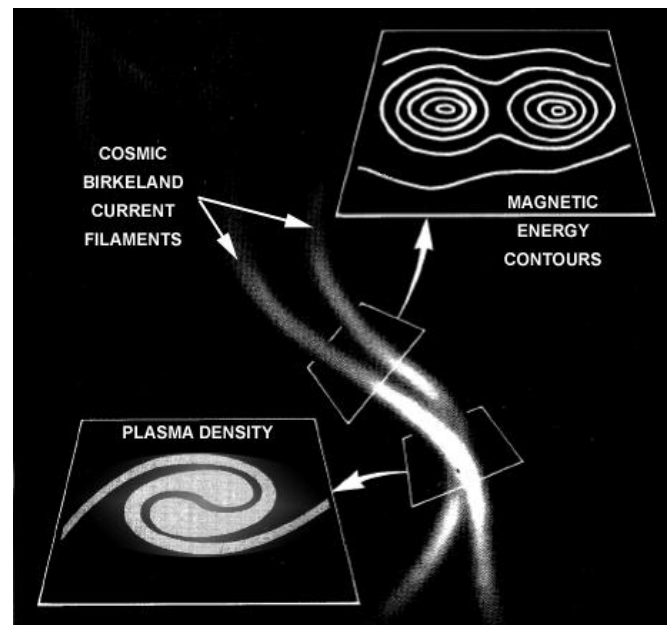


Figure 4: Birkeland Current Taijitu; credit: Holoscience.com

<sup>83</sup> "Original Tao: Inward Training," H Roth, 1999 (with clarifications added)

<sup>84</sup> [https://en.wikipedia.org/wiki/Isaac\\_Newton%27s\\_occult\\_studies](https://en.wikipedia.org/wiki/Isaac_Newton%27s_occult_studies)

<sup>85</sup> "The Metaphysical World of Isaac Newton," J Chambers

<sup>86</sup>

<https://www.collective-evolution.com/2018/06/02/why-nikola-tesla-was-a-spiritual-mystic-told-the-world-to-study-non-physical-phenomena/>

**The Tao is great.**

**The universe is great.**

*Earth is great.*

*Man is great.*<sup>87</sup>

*These are the four great powers. Man follows the earth.*

*Earth follows the universe.*

**The universe follows the Tao.**

**The Tao follows only itself.**

26

*The heavy is the root of the light.*

*The unmoved is the source of all movement.” ~ Taote Ching (Daode Jing, aka the Laozi)<sup>88</sup>*

And:

*“The beginning of all things lies still in the beyond in the form of ideas that have yet to become real. But the Creative furthermore has power to lend form to these archetypes of ideas. This is indicated in the word success, and the process is represented by an image from nature: “The clouds pass and the rain does its work, and all individual beings flow into their forms.”*



*Applied to the human world, these attributes show the great man the way to notable success: “Because he sees with great clarity causes and effects, he completes the six steps at the right time and mounts toward heaven on them at the right time, as though on six dragons.” The six steps are the six different positions given in the hexagram, which are represented later by the dragon symbol<sup>89</sup>. Here it is shown that the way to success lies in apprehending and giving actuality to the way of the universe [tao], which, as a law running through end and beginning, brings about all phenomena in time. Thus each step attained forthwith becomes a preparation for the next. Time is no longer a hindrance but the means of making actual what is potential...*

**“THE IMAGE**

*The movement of heaven is **full of power**.*

*Thus the superior man makes himself strong and untiring.*

*Since there is only one heaven, the doubling of the trigram Ch'ien, of which heaven is the image, indicates the movement of heaven. One complete revolution of heaven makes a day, and the repetition of the trigram means that each day is followed by another. This creates the idea of time. Since it is the same heaven moving with untiring power, there is also created the idea of **duration both in and beyond time, a movement that never stops nor slackens, just as one day follows another in an unending course**. This duration in time is the image of the power inherent in the Creative.*

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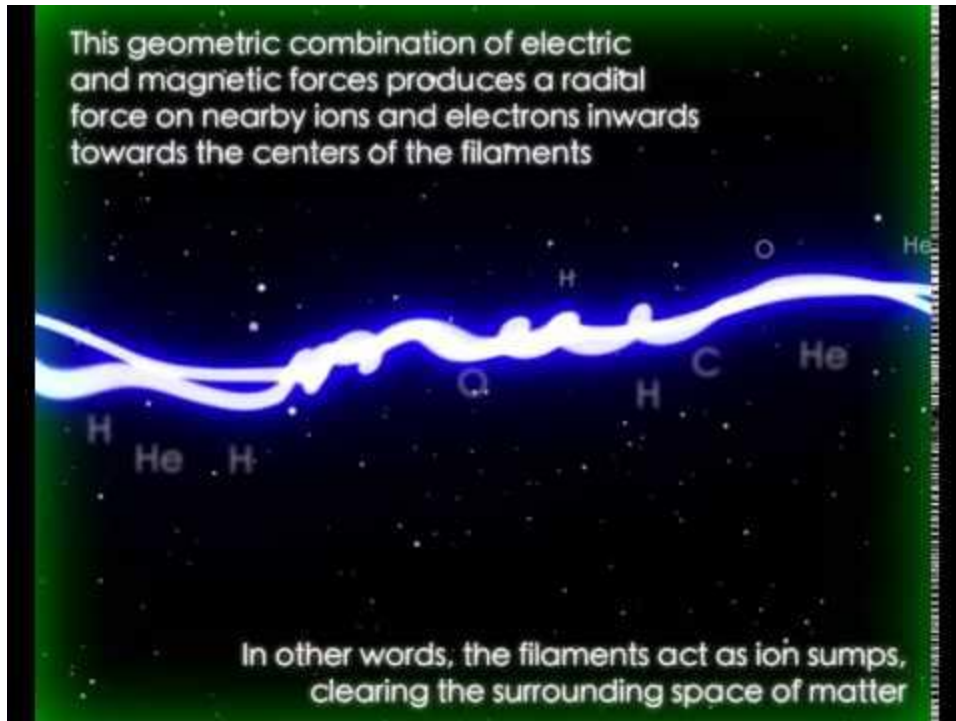
<sup>87</sup> Man, and for that matter, King, as Giles translates it, is not really cutting it. Because neither a king nor a man is comparable (not even mankind) to the cosmos; only the Heaven-Man, that is Saturn as the god-man (Shang Di) fits this. So a better translation is clearly, God. That would be the hermaphroditic God: he who “seeds himself” in the sky. Of course by the time of the Warring States, the feminine aspect of the Great God would long be ignored for the masculine. Therefore the symbol for Yang is a solid line (phallus), as is the ‘dangling chad’ stroke on Big (da, 大) (itself a modification of mankind, ren 人), makes the symbol for Great (Tai 太).

<sup>88</sup> Transl. S Mitchell

<sup>89</sup> The dragon in China is roughly equivalent to Typhon in Greece, that is long, twisted, and powerful. Ie- full of electricity. Dragons are also associated with tornadoes and electrical storms, as well as rivers and mountain chains. The concept of them probably predates the Shang and extends back into the Tepe Period during a time when mountain chains were even altered or even formed by arc discharge powers. See [8] Part 3 and 4 for more information on these powers.

*With this image as a model, the sage learns how best to develop himself so that his influence may endure. He must make himself strong in every way, by consciously casting out all that is inferior and degrading.” ~I Ching, (Zhouyi Jing, 周易經)<sup>90</sup>*

From the above it is clear in these two foundational texts that the cosmological preexists *and* that it determines the model for human behavior. By first observing the cosmos, mankind is able to discern the proper model of behavior. It is therefore clear, that for the Chinese, “as above, so below.”<sup>91</sup> This is reflected in the truth



of electromagnetism, which also demonstrates the very self-same properties of Tao. The line that the Universe follows Tao, but Tao follows only itself is especially clear. The Tao is in fact the Unified Force Field that was sought, and was originally observed in the electrical movements of heat, water, and wind. Therefore, the Chinese cosmological roots are not only scientific (being empirical), but internally consistent and consistent with the UAF/PEMS/HEGEME - in short the Electrothermal Vine that is the Universal electric circuit.<sup>92</sup>

Figure 5: Marklund Convection: the Dragon<sup>93</sup>

But, is Tian (Heaven), i.e. the cosmos, really reflective of the concept of Dao? After all, is the Earth’s circuit, and its connection to the Solar System circuit (SSC), which we call PEMS (PEM Sky), actually a reflection of a greater cosmological truth? The previously cited Table 7 in “Magnetic Universe Theory” shows a clear descending current magnitude based upon scale, with galactic levels at  $10^{18}$  A and the heart  $10^{-4}$  A, plants  $10^{-8}$  A and nerves  $10^{-9}$  A. This consistency of scale reflects not only Kirchhoff’s circuit laws, but the Chinese concept of scale and power.

Besides, Taoist sage Liu Yiming had this to say about the Changes and their relation to Tao,

*“all my doubts disappeared, so that for the first time I realized that the Tao of spiritual alchemy is none other than **the Tao of the I Ching**, the Tao of sages is none other than the Tao of immortals, and that the I Ching is not a book of divination but **rather is the study of investigation of principles**, fulfillment of nature, and arrival at the meaning of life.”, Taoist I Ching, Introduction, pp.6<sup>94</sup>*

<sup>90</sup> Transl. Wilhelm-Baines

<sup>91</sup> [6]. Table 7, pp. 34

<sup>92</sup> ie , the cosmic Dragon. “MERLIN [says] There are infinite worlds within the infinite coils of the Dragon. In one of them, which I have not traveled, the sword was forged. I only know that the King is returned to us through the instrument of his power.” <https://www.dailyscript.com/scripts/Excalibur.txt>

<sup>93</sup> <https://www.youtube.com/watch?v=slQRBmElXo>

<sup>94</sup> “Taoist I-Ching,” transl. T Cleary, 1986

So it is that the Chinese not only had a unified theory for the universe which was internally self-consistent and in compliance with an empirically validated (peer-reviewed in fact<sup>95</sup>) law - the Taiji (yin+yang) - but they had a systematic study of it. That is to say the I Ching is the world's first quantum dynamical study and hypothesis. It was not by any means complete, but the theories behind it were consistent with the Heisenberg Uncertainty Principle<sup>96</sup>, Schrodinger's Cat paradox<sup>97</sup>, and the oracle method utilizing binary mathematics in a sort of "entanglement thought experiment." They (unfortunately for science, fortunately for themselves) took these paradoxes and phenomenon as fact, accepted them and acted upon them.

The fact that the text of the Zhouyi was not burned out of existence owes to both the tyrant Qinshi Huangdi's<sup>98</sup> fear of its power (and God's), and to the efficacy of the text to produce reproducible positive results, and so many men went to great lengths and despite personal risk to themselves and their entire families<sup>99</sup>, to hide it and protect it for mankind's future benefit.

The Han dynasty, in the formulation of the Liu An compendium, received great benefit thereby, and performed a marvelous act of academic rigor in collecting, revising, cataloguing, and presenting various texts from the Chinese "100 Schools", most especially Daojia (Taoism), Rujia (Confucianism), Bingfa, and Hanfei's legalism.

## Constraining the Dragon

It cannot - simply cannot - be that the entirety of Chinese pseudoscientific thought will constrain within EPEMC. Much too much of it is either beyond us still, somewhere in a quantum ethos (or aethos as the case may be), or bedraggled in a milieu of Chinese superstition (folk religion, gods, spirits, etc...). While the Chinese concept of Shen Qi probably corresponds to an aether, the basic concept of spirits is, as of this writing not supported by EPEMC. Research and video evidence, however, may yield the view that "ghosts" at least in the form of orbs and ball lightning, may simply be plasmoids<sup>100</sup>. But the Chinese concept of Gui ("guway" 鬼, lit: hungry ghost) clearly carries a large portion of a cultural dimension that is simply not useful in EPEMC.

By contrast, the discussion of "Thunder magic" has interesting cultural dimensions which do contain EPEMC relevant data. For example, in the practice of attaining the Thunder Magic, one practice of the inner door monks is to go into a field during a thunderstorm and perform certain ascetic meditation practices and religious ceremonies, in order to attain moral and power authority over transdimensional spirits. Once again, charge (Q) meets with ch'i (Qi) and we end up in a confusing mess of understanding. Considering the potent skill of the Taoist Thunder magician, as attested by Michael Sasso, it is curious<sup>101</sup>. There are also the performances on video of non-Taoist Chinese medicine practitioner "DJ" (John Chang) who was able to electrify his western visitors and to light a diode<sup>102</sup>. This was not a magic trick, as in illusionism or prestidigitonism, but the use of bioelectricity. But some of the properties of this current are quite different. His method is described in texts by western students<sup>103</sup> where he insists there is a difference in yin and yang

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<sup>95</sup> Not rigorously, usually, but nevertheless tis true. In fact the only word that is shared between the 100 Schools is Tao.

<sup>96</sup> Usually considered a matter of 'luck'

<sup>97</sup> The Chinese loved the idea of altering the future through divination and the sage's ability to "speak with spirits".

[https://www.academia.edu/32178724/Futurism\\_in\\_China.pdf](https://www.academia.edu/32178724/Futurism_in_China.pdf)

<sup>98</sup> 259-210 BCE, fl. 221-210 BCE

<sup>99</sup> At that time the transgressions of ministers were meted out upon entire families. It was not uncommon for 100 or more family members, and their servants, to be beheaded at once.

<sup>100</sup> <https://www.youtube.com/watch?v=s6vKZi2q4OA> 0:07 ; the author was present for this evidence, or it would not be considered.

<sup>101</sup> "Taoist Master Chuang," M Sasso, 2000, pp. 132-134

<sup>102</sup> <https://www.youtube.com/watch?v=wYVdhKVb9WE>

<sup>103</sup> "The Magus of Java," K Danaos, 2000, pp.99-115

versions of Qi. In clinical practice the author must agree that there are polar differences in Qi, but there are many more than two<sup>104</sup>.

Although there are better masters, more powerful masters, etc... there aren't more well documented cases. The author's own research is primarily medical, and not reliant upon Qigong (though he does practice). However, it would be unethical for a discourse such as this to rely on the author's knowledge alone, especially in the discussion of how real, or useful EPEMC is in terms of Chinese cosmology and physics.

Rather, we have to rely on the very evidence provided by Chinese sages and text writers.

For example, let us return to Table 1. In it, though three near to far eastern spectrums are compared with modern scientific knowledge, there is a very important difference in them. While Aristotle's own "4 Element" (plus aether) system insists that they are actual substances, which now we know are nought but molecules of atoms (actual elements), and Ayurveda uses a system which builds each upon the previous ones, like a stacked pancake, the Chinese system (Wuxing) is much more like the west. While the west's is stratified into a literal spectrum, delineated by energy levels (heat)... each element and molecule behaving differently with its boiling and freezing and ionization points than others, the Chinese system is entirely circular. It is self-contained. In effect, it is a Dao as well, as demonstrated in the original pentacle diagram, which is found also in the west<sup>105</sup>.

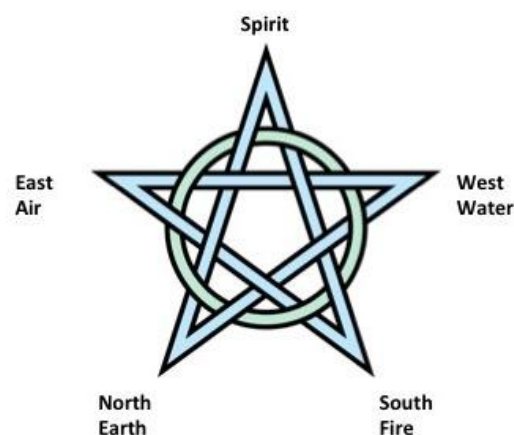


Figure 6: Pentacle Flow<sup>106</sup>

So it is that many cultural dynamics of Chinese metaphysics and pseudosciences will not be able to constrain into EPEMC. **But a great many will.** In fact, they may become important evidence, or crucial science in the decades to come.

## Future Science?

Any good science should be able, with excellent models, to make useful and accurate, if not precise, predictions about future events, and expected results during experimentation. For example, in fengshui there is the idea that Qi may roll uphill or downhill alike, and therefore the grade (slope) of the hill surrounding the home is crucial in determining the flow. At this point we can somewhat verify this concept.

- The slight upgrade compresses air, forcing an increased speed, and can bring a positive (or destructive) aspect to the home's "health". Indeed as charges may penetrate through structures, "wind" (in the form of charge) may bring all sorts of health issues, if excessive. If not excessive, maybe it performs a cleansing of the home for "bad air."<sup>107</sup>
- Water rolling downhill too quickly could cause erosion and foundation shifting, even landslides. Water rolling down into the house may expose it to flash flooding. Either way health and safety are a considerable issue.

<sup>104</sup> The ability to look at things as either polar, or through the 5 elements, or the 8 (bagua) is not questioned by Chinese thinkers as being contradictory. Rather, it merely depends on the point of access of the mind's eye: upper, middle, or lower chakras.

<sup>105</sup> It's unclear if the Druidic empires could have had contact with the near east and via the silk road, Sino-Vedic thoughts. The author believes so.

<sup>106</sup> Note the inherent reference to vibration and jostling (chaos) contained in the imagery.

<sup>107</sup> [11].Appendix B, pp.55-56



So, regarding the aforementioned discussion of futurism studies in China, and especially in the Art of War, how reliable are the Chinese concepts? They are not as reliable as Sunzi adherents want. Historically speaking, many of the precepts were not strictly adhered to. However, in certain cases, the concept of Shi, and of the bingfa principles in general are extremely useful for predicting victory, and analyzing victory in hindsight,<sup>108</sup> such as the Battle of Gettysburg.<sup>109</sup>

**Mou (stratagem) -> Shi -> Ji (release) -> Victory**

(1)

Other sciences, such as face reading (mingxian) and date selection (Qimen Dunjia) do not have enough data nor western interaction. Theoretically date selection could work, if it was based on the oscillatory nature of the weather, moon, and sun, all of which carry charge or reflect it at the Earth, and have a cyclical relationship. However, arbitrary calculation based upon ancient calendars that are from pre-GPS days when calendars were far less reliable and precise, seems to be a poor scientific foundation, indeed. Furthermore, numerology by itself has little to no value in EPEMC, which eschews the idea that math is mystical power or the “language of God” and instead emphasizes that math is a tool for prediction and for interpretation of data found in lab and in space. This may be engineering bias, but it is foundational and reliable as a paradigm, or so at least Feynman thought.<sup>110 111</sup>

If math were so powerful as to provide Godlike insight, then why did Pythagoras’ own students murder him, and why couldn’t he predict it? According to Chinese sciences, he was too intellectual (in his prefrontal cortex (Yi 意)) and not in tune with his Daode! According to the Neiye,

*“Within the mind there is yet another mind.*

*It is an awareness that precedes words.*

*Only after there is awareness does it take shape;*

*Only after it takes shape is there a word.*

*Only after there is a word is it implemented;*

*Only after it is implemented is there order.*

*Without order, you will always be chaotic.*

*If chaotic, you die.*

-----  
*When you have no delusions within you,*

***Externally there will be no disasters.***

*Those who keep their minds unimpaired within,*

*Externally keep their bodies unimpaired,*

***Who do not encounter heavenly disasters***

***Or meet with harm at the hands of others,***

***Call them Sages.***

-----  
*If people can be aligned and tranquil,*

*Their skin will be ample and smooth,*

*Their ears and eyes will be acute and clear,*

*Their muscles will be supple and their bones will be strong.*

*Reverently be aware of the Way and do not waver,*

*And you will **daily renew your inner power.** (Te)<sup>112</sup>*

<sup>108</sup> <https://www.youtube.com/watch?v=LGHLOGx9MUU>

<sup>109</sup> <https://rolandscivilwar.wordpress.com/2017/06/22/battle-of-gettysburg-general-robert-e-lee-and-sun-tzu/>

<sup>110</sup> <https://www.youtube.com/watch?v=obCjODEoLVw>

<sup>111</sup> <https://www.youtube.com/watch?v=hxKw4xEEFHQ>

<sup>112</sup> Ibid.



In other words, they will not be pedants... no thin, emaciated bodies and wiry crazy hair. A character like Einstein would not be favored over the aligned facade of the young Tesla. However, outer beauty aside, Mingxian would take into account all the psychologically driven lines and other features, into the determination of Destiny (Ming, “meeng”, 命; lit: brightness or fate), rather than arbitrarily assigning it. However, as is to be expected an extraordinary marketing emphasis exists on the use of the Mingxian or Bazi in post event analysis rather than trying to make precise predictions with dating and specific details, and following up on those details. In this way, one can “feel” one’s way through a situation, especially the closer it is to occurring, but no one can actually demonstrate these sciences nor make precise predictions. The image of a sage like Zhuge Liang, predicting the fog on the river by “knowing Mother Nature’s moods”, is after all convenient and beautiful fiction. It is an ideal to aspire to. But in reality, Zhuge Liang died “young” (according to Chinese standards), and he is relatively less celebrated than the novel version. Other sages that receive renown for longevity typically do not perform great deeds, but live simple, humble lives. One exception appears to be the Taigong, however he achieved his reputation and fame after age 90, so the strain of public office does not appear to have been an issue in his Daode. But, his bingfa science is, to this day (if not a forgery), renowned for its practical values. But it has nothing to do with cosmology, except as an inheritance of the same root values that have led to a successful Taoist view that remains scientific today. However, the cultural dimensions of the Taigong and most of bingfa/zongheng sciences will have almost no major value for EPEMC analysis.

There is an interesting exception that comes to mind. In one battle, future emperor Xuangzong of the Tang Dynasty pretended to be Xuandi, the Chinese Mars/Ares (God of Thunder and War) in order to win a battle<sup>113</sup>. He did indeed win it. Similarly, when King Wen was imprisoned by the tyrant Djou, he was reputed to have utilized the Changes (Yi, 易) to not only escape, but to come back and conquer China to achieve the hegemony (Ba, 霸). The veracity of this remains firmly within the cultural dimension, but the possibilities according to Quantum Electrodynamics are tantalizing.

It is therefore up to Zhouyi, and in particular acupuncture, to provide the hardest science to not just bioelectric medicine and bioenergetics, but a cosmological framework which validates the Daoist/Buddhist concept of interrelationship, which is so hallmark to EPEMC framework. As mentioned above, electric currents have been measured and/or calculated in tiny and very large structures. In other works, even within DNA’s molecular rings<sup>114</sup>. The author himself has previously speculated that this DNA/electric connection<sup>115 116</sup> may be involved in the bioelectric generation of Qi, via chromosomal alignment (transceiver effect of DNA).<sup>117</sup>

Therefore it is not surprising that the author’s multi-trial experiment with electric fields has yielded definitive proof of a connection not just with disease and electric charge, or with weather and other environmental effects, but also with the science of acupuncture’s own relief of symptomology and a definite correlation with electric field reduction<sup>118</sup>. Indeed even the highly unexpected discovery of the “channels” that previously eluded anatomic research has revealed a microstructure of conductivity and fluid exchange (hence an inner fengshui that is far more important than previously thought<sup>119</sup>).<sup>120 121 122</sup>

It might be of novel note to the reader that other Zhouyi predictions, despite the notoriously bad accuracy in Chinese anatomy and physiology, have proved out, such as the existence of a mesentery organ (Middle Jiao) and dominance of connective tissue as an entire organ (San Jiao system).

<sup>113</sup> [https://en.wikipedia.org/wiki/Emperor\\_Xuanzong\\_of\\_Tang](https://en.wikipedia.org/wiki/Emperor_Xuanzong_of_Tang)

<sup>114</sup> <https://creation.com/electric-dna>

<sup>115</sup> <http://www.physics.ucla.edu/research/biophysics/news/pdf/outlook.pdf>

<sup>116</sup> <https://www.chemistryworld.com/news/electrons-charge-down-dna-molecular-wire/3001420.article>

<sup>117</sup> Not an EPEMC paper,

[https://www.academia.edu/8547496/Scalar\\_Magnetic\\_Waves\\_and\\_Qi\\_a\\_first\\_draft\\_of\\_a\\_hypothesis](https://www.academia.edu/8547496/Scalar_Magnetic_Waves_and_Qi_a_first_draft_of_a_hypothesis)

<sup>118</sup> dE:dPx > 1:1 (overunity), while controls were at all times underunity. See [11] for details.

<sup>119</sup> <https://www.youtube.com/watch?v=eW0lvOVKDxE>

<sup>120</sup> <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3838801/>

<sup>121</sup> <https://medcraveonline.com/IJCAM/IJCAM-07-00233>

<sup>122</sup> <https://www.realnatural.org/circulatory-system-acupuncture-meridians/>

## Conclusions

The value of Chinese thought, physics, philosophy, and even mysticism cannot be understated nor should it be overstated. Western Science and Eastern Science and all of their pseudosciences and metaphysics have vast gulfs of disagreement between them, from the concept of balance or homeostasis, to energy generation and transformation, thermodynamics, statics, mechanics, futurism, and entropy. However, they share some of the same polar roots, binary math, quantum conceptual observations, and the concept of forces and Newtonian type mechanistic causality - see equation (1). They also share general conceptual agreement over leverage, torque, momentum, and the concept of structural tendency or mechanical dynamics. The use of calculation is primarily qualitative because of the different cultural emphasis on psychological union with the superstructure (Tao) or Universe, and obedience to "God's Laws" (see: I Ching). The connection of these laws or principles to binary math, and to the Fibonacci sequence is both fascinating and sobering. Chinese chemistry and engineering, as a result was far advanced, surpassed in ancient days only by Sumer's and Egypt's precedences. However, in recorded history, as those societies no longer exist, it is primarily China whose ancient cosmology remains viable and potent not only as a science of life but for social engineering, through its adaptability (such as an astrology based upon time rather than celestial bodies, and geomancy based upon magnetism and solar and wind motion than upon ancient stone sarsons). Furthermore China has a long astronomical pedigree which is as established as the Mayans and Babylonians, and perhaps better than the Romans. It has a long list of modern inventions produced far in advance of the Scientific Period (such as the seismograph). It did this through utilization of the same electromagnetic observational science that informed the religions of Egypt, Mesopotamia, and India. Furthermore, the Chinese concept of energy-mass as phases of existence rather than elements keeps it from competing with the West's own superior knowledge of atomic chemistry. Rather, the two may actually inform each other in the future. For example thermodynamics has long insisted upon an Absolute Zero, but Chinese sciences would insist upon polar temps below it, and indeed this has proven to be the case<sup>123</sup>. Also, the entire concept of anti-matter is a given within Chinese physics, as well as invisible matter.

However, the excitement for Chinese sciences must be tempered by the contextual considerations of cultural dimensions, and their appropriate relationship to EPEMC, and to future integrated cosmogony. Furthermore, what sciences remain useful, even if only for comparative mythology, have to be stripped bare of cultural dimensions, till all things are placed within their contextual categories of study and knowledge, in order to gain the essential concept's value pertaining to human potential, growth, wisdom, and improvement of Science. This should be done in order to avoid "throwing the baby out with the bathwater" in a new Futuristic Integrated Science based upon the UAF/PEMS/HEGEME models, while maximizing the value of the Chinese Sciences. Particularly the Changes, as they are much misunderstood, and heavily maligned with cultural baggage and superstition, as well as chauvinistic views. They rely upon quantum related concepts and may unlock the key to "controlling" Destiny, and altering chaotic forces and leading towards realistic "free energy" that stems from highly abundant effervescent Charge. By capitalizing upon the moment, and building momentum and structure (shi) we may be able to change our position as a species towards sustainable (fengshui validated) systems and impact-reduced manufacturing, and enable better stewardship of the planet, each other, and even lead to a future in space that is not a nightmare. To "see the Great Man" meaning mankind, would be of inestimable value, and help to avoid continual pointless fiscal and energetic investment in End of the World media, and the Weapons of the Gods, which have wasted enormous trillions of dollars, with little to no benefit.<sup>124</sup>

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<sup>123</sup> <https://www.nature.com/news/quantum-gas-goes-below-absolute-zero-1.12146>

<sup>124</sup> [5]

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