

DIFFICULTIES IN INORGANIC AND ORGANIC MEASUREMENT OF ENERGY: INFLUENCES OF MIND (INTENTION OR YI) AND NATURE IN OUTCOME¹

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ABSTRACT: Measurement of energy in inorganic and organic experiments shows time reversal, and Nature implicating itself in a background field and not observable. A discussion of the experimental measurement of the emission of a Quantum or singular photon ejection in the split/slit experiment is compared to emission of Qi (energy) by a trained Qigong practitioner in: A) intent [Yi] of the mind, B) Nature's influence in the experiment, C) difficulties in reproducing a second time. In the inorganic experiment a backward in time bias as shown by Stapp ignores what was going on in the total system at the time. Measurement test show negative entropy (reversing disease to a healthy state) from Qi emission of a Qigong master. Qigong Mind (Yi) training elucidates Nature's relationship to the mind and matter.

KEYWORDS: Absolute; blood lactate; consumption; consciousness; energy; fire; heat; health; historical past/actual past; inside/outside; measurement of inorganic and organic energy; Medicine Buddha; mind; nature; Nian Li; organs; oxygen; physics; pulse generator; purification; Qi; Qigong; spin; Spirit of Nature; Taoist; up/down; Yi; wave collapse; Will; volition

INTRODUCTION

In the split/slit experiment an electronic pulse generator emits a quantum singularity of

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www.bionoetics.org 187

BIONOETICS 188

energy into a maize like barrier with double slit exits away from line of direction. This is to determine how a singularity of energy reacts by choosing either to go left or right with a receiving sensor on the other side. It was the subjective intent of experimenter's mind to create this experiment, to see how a quantum of Nature reacts to a challenging situation. In this inorganic experiment subsequent results vary and unobserved influences appear.

Comparing a mechanical quantum pulse generator to the characteristics of Qi from a trained Qigong human emitting Qi is measured.¹ The measurement of Qi was possible through *physical signal detectors*-- Light, electricity, heat, sound, magnetism; *chemical dynamic methods*--influences to reaction rate; *biological material detectors* such as in vitro cells, DNA synthesis, changes in cancer cell and growth rate and Qi effect.²

What are the characteristics that these different experiment have in common? What does it tell us about Nature? It is known in experiments the subject (scientist) intent (Yi) cannot be separated from the result which in both situations is discussed. This give information and data in which to extrapolate. What are these?

PARALLEL PROPERTIES

A quantum pulse generator requires some sophisticated electronic understanding in building an instrument to emit a quantum and the same sophistication in building a detection instrument for direction. A Qigong external emitter requires extensive training to cultivate internal Qi by Yi (mind and intent) to adopt to type of receiving testing material to effect result. Also measuring Qi emission requires modern instruments of detection. Both observe, record, and analyze, which as Stapp has discussed in the split/slit experiment, is a "historical past" rather than "actual past". After the experiment the actual past is not accessible since looking back can not tell the potentialities that "existed before the collapse."

Stapp states, "...'historical past'. It is basically a fiction that can differ from the afore-mentioned 'actual past'. But this reconstructed version is **what seems** to us, after-the-fact, to have occurred during the experiment. It is backward-in-time continuation, via inverse of Schrodinger process, of the reality that exists after the collapse: our minds naturally seek to attribute observed physical effects to physically conceived causes." Later he says. "But the procedure would be a logical error, due to the corruption of the records of the past produced by the observation-induced collapse."³

Both experiments show a field of energy, in the split maize, that senses after the first quantum an intelligence in adopting. Yi or intent has an influence of Qi emission outcome yet Qi itself can identify the substance and influence beyond the understanding of the Qigong practitioner. Attention to a new situation is a part of

PHILLIP SHINNIK & LAURENCE PORTER 189

consciously sensing these subtleties. Some can follow the sense spontaneously without thinking and others can sense changes in other's body energy and then act or emit Qi to correct disease areas. For example, hot or cold in an area of the body. The slit experiment eliminates fundamental occurrences such as the spin of the earth and night and day, weather changes, humidity, atmospheric pressure, and so forth. This is not so in the Qi measurements since it is in real time or the Now. Since the understanding of heaven and earth comes with Qigong understanding and training and these influences mean that no two times are the same and different results will occur naturally. This is the Way experienced by the Qigong practitioner. A discussion of Will and also the background field of energy become more understandable comparing these two approaches.

The difference and similarities between these two measurements of the split/slit experiment and the Qi emission by a person, besides the inorganic emission and organic emission is that both are seeing how energy reacts in novel situations.

It is a relationship between the human choice of the experimenter and Nature's choices, which Stapp points out as Nature's values versus human values. Then he poses "Can a person's conscious free will influence the behaviour of his or her brain, and hence body" It is here that better information from the Qi emission experiments show a fundamental difference in approach to Nature, from classic physics.

SUMMATION: THE MEASUREMENT OF QI FROM QIGONG EMITTERS WITH YI (INTENTION) TO ADOPT TO THE DIFFERENT RESEARCH

MATERIALS.^{4, 5, 6, 7, 8}

Utilizing a far-infrared detector (8-14 μ m). A modified far-infrared radiation was detected at a distance of 50 cm from the palm of a Qigong practitioner, with modification as high as 80% at the frequency of 0.3 Hz. This contrasted with the control group (non-qigong subject) which showed almost no difference for the infrared radiation itself in wavelength or intensity. The specificity is in the modification of frequency.

AGA Thermogram. An AGA thermogram can display the entire procedure of Qi emission by reading the thermal flow moving from the arm to the palm and finally to the fingertips. Then, the surface temperature of the patient's afflicted area, although one meter away

from the healer was raised by 3°C.

GE micro- pressure detector (Placed from 0.5m to 2m). Ge micro-pressure detectors were placed at the distances of 0.5, 1.0, 1.5, and 2.0 meters from the qigong practitioner. The qigong practitioner emitted *qi* toward the target (Ge germanium detector) through two of his fingers. At first, there was no recorded signal and the

BIONOETICS 190

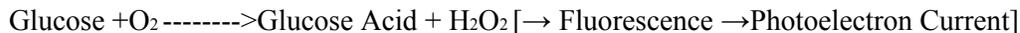
qigong healer reported some mental difficulty in pinpointing the target for *qi* emission. However, after some practice, he could pinpoint the target and repeatedly produce some signals on the micro-pressure detectors.

8 mm microwave radiation meter. Twenty-two of 50 trials have significant increases in the wavelength to above 10 mm during the period of *qi* emission.

Infrasonic Sound Detector (Denmark B-K Corp's Infrasonic Sound detector 1,3,5,6,10 or 40 cm distance). The qigong group recorded significantly higher infrasonic sound pressure than the control group ($p < .001$).

CHEMICAL DYNAMIC METHODS USING QIGONG WITH YI OR INTENTION AND DIRECTIONALITY

Glucose Oxidase luminal



The reaction speed is accelerated after Qigong by 400%. The photoelectron current and the reaction speed can be measured when luminal is mixed with hydrogen peroxide.



Hydrogen peroxide is an oxidizer and under the influence of EQ decomposes, only the oxygen is measured.

Strong Light



The reaction is accelerated after Qigong, with no strong light, becoming normal brown (fading from deep blood red color) after the reaction results in greater fading.

Liver cancer cell and lung cancer cell cultures, DNA synthesis and DPPC liposomes.

Chinese researcher reported a strong effect of EQ on the liver cancer cell (BEL-7402) and the lung cancer cell cultures (SPCA), on the cells of living organisms, on the blood plasma eAMP, on the structure and pharmaceutical characteristics of Vitamin C, on the DNA synthesis and living cycles of liver cancer cells and that EQ, on structural changes in water and aqueous solutions, on the phase behavior of dipalmitoylphosphatidylcholine (DPPC) liposomes, enabling the growth of Fab protein crystals. Similarly, it effects on the inhibition growth of the microstructure

PHILLIP SHINNIK & LAURENCE PORTER 191

of E-coli bacteria and tumor cells in mice, on the inhibitory growth of hepatitis B virus and on human liver cancer cells.

Effect of EQ on cancer growth. In the studies examining the effect of EQ on cancer growth, metastasis and survival time of the host, tumor models were formed in 114 mice by transplantation of U27 or MO₄ cells into their subcutaneous tissues. The metastasis rate in the EQ group was significantly lower than the control group (1/16 vs. 6/15; $p < .05$).

Effect of Qigong on anti-cancer and anti-tumor effect of EQ on the immunologic functions of Tumor Bearing Mice (TBM). The anti-tumour efficacy of EQ emission on transplanted hepatic cancer in mice was investigated. An electron microscope showed that the morphological alterations in the qigong-treated mice included decreased cell volume of most of the cancer cells; nuclear condensation, nuclear fragmentation; decreased ratio of nucleus and cytoplasm; swollen mitochondria with poorly organized mitochondrial cristae, some vacuolated and many apoptotic bodies in extracellular space. These results indicated that EQ of a well- trained qigong healer could inhibit the growth of transplanted hepatocarcinoma in mice.

NINETEENTH CENTURY BREAK FROM HEGEL'S PHENOMENOLOGY OF MIND AND NATURE.

In the nineteenth century there was a break from idealistic Hegelian philosophy of the Mind. In 1844 Karl Marx, influenced by Feuerbach when commenting on the idealistic dialectics of Hegel, said "Man *lives* on nature-means that nature is his body, with which he must remain in continuous interchanges if he is not to die. That man's physical and spiritual life is linked to nature means simply that nature is linked to itself, for man is part of nature." ⁹ So the European bias that somehow Nature can be seen as observable outside of the self is a philosophical split with Nature. Bohm evolved into this general viewpoint.

The externalization of Nature comes from a belief that God is separate from us and leads to an egotistical view of man which is separate from man as a species. "Man from being a predicate to subject God had to become the subject himself and see God as it predicate.

This step of inversion taken by Feuerbach was therefore nothing less than a transition from mind to Nature (with man as a product of Nature) as the primary element in the understanding of man.”¹¹ Turning to the orient and away from Occidental bias will bring interesting understandings. What are these?

BIONOETICS 192

MIND, NATURE AND QI

The Qi emission measurements and experiments gives good information about the Mind, Nature and Will. In delving deeper into the training to emit Qi there are three types of Qi, A) air, B) in humans, and C) body external radiation of Qi . We see that Qi has pressure, certain soundwave decibels, changes in heat or infrared, light frequencies, magnetic qualities, and changes the chemical reactions, DNA synthesis, cancer cells, and effect on disease and repair of tissue. So we now have characteristics of Qi emission. It is a **fact** that Qi exists and can be measured. This needs to be put to rest.

Yet, we see that Mind, intent (Yi) and Qi are quite different, judging from a variety of training methods in Qi cultivation and direction of Qi emission or EQ. In observing Qigong Masters at scientific conferences, Qi measurements makes sense as different Qigong Masters vary in skill. Masters have command over certain aspects of Qi: pressure or heat, or sound or internal physiological changes or increasing self energy or to others. Cultivation of Qi through practices comes from sitting, standing, lying, or moving Qigong..

When researching Qi, Yi, Mind and Body one finds that the Oriental concept of Mind permeates all. Huang Po a Buddhist sage said “...all sentient beings are nothing but the one Mind, besides which nothing exists. This Mind is without beginning unborn and indestructible. Only come to know the Nature of your own mind, in which there is not self and no other and you will in fact be a Buddha.”¹²

Po posses this as an Absolute. Po argues that the Way is not through reason or thinking which attaches to form, appearances, seeking to objectify outside of mind is not the Way. Differentiation arises from wrong thinking only and thus karma is created. There is no existence or non existence and the chain of causation is motionless....Our founders preached to his disciples naught but total abstraction does the Way of the Buddha flourish: while from discrimination between this and that a host of demons blaze forth.... Our founders preached to his disciples naught but total abstraction does the Way of the Buddha flourish:to elimination of sense perception...”¹³

Like Po, for Hegel the mind is revealed through philosophy and abstraction.. “The final outcome and expression of Absolute Mind is the truth of the Absolute revealed in and through philosophy.”¹⁴ Further states, “Philosophical exposition, faithfully following its

insight into the nature of speculative truth must retain the dialectical form and exclude everything which is not grasped conceptually and is conception.”¹⁵ Obviously this seems to be an unobtainable state since as Po points out reservedly, how can the Mind find itself since it is already there? Two states appear, one normal with differentiation and thought activity and the other without thought in a quiescent state that includes total awareness or a wave collapse. Consciousness changes with

PHILLIP SHINNIK & LAURENCE PORTER 193

Qigong training.

Here it seems appropriate to introduce the mind healing techniques of the Medicine Buddha teaching of the current lineage from Tibet. The abbot said there are three Buddhas. One in each hand and one in the third eye. You put your hand on a person to be healed and simply go in your mind to three places and stay there. Not so easy which requires one pointedness in three places at once, thus expanding the Mind in space. It requires no thinking and separating the mind in three directions. This is the extension of Huang Po from China to do nothing. The abbot further said if you don't try to do anything, or think of what you are trying to do, and stay there, in those three physical locations, then the blue mantle of the earth will enter and heal. The basic teaching of the Medicine Buddha is to have a clear mind, wide and expansive, in order to be enlightened. In the meantime you can heal yourself and others by being in this state. Clinical experience verifies this technique which is usually about 5 seconds. No reflecting about it afterwards, staying out of it of the process and don't take credit, be silent about it.

Long research shows using the mind accurately to what you intend to do is very important, however, if you are dealing with outside energy, like the blue sky of consciousness Medicine Buddha, then, you need to get out of the way and do nothing. So doing nothing and being part of the Absolute can heal and by being accurate in what you want to do is also possible. These are two approaches.

The Taoist Way seems much more plausible for the scientists, since the purpose of Mind training is to be healthy, have a clear mind and grow old. There are several assumptions of Taoist thinking, first it is difficult to understand the Universe unless you live long. The next is that wherever the Mind goes, energy goes. This is important because it includes intent or Yi. and this can be seen in the experiment with Qigong emitters, they have to know what they are doing. Mind through intent or Yi affects matter.

REVERSE SENSE PERCEPTION OF THE MIND TO RETURN TO THE SELF

This technique requires a quiet place with tongue on the soft palate sitting with cross legs, palms on knees or chair. “Guide the mind, vision and hearing, smell return inside the

body, relax and let go of thought, tension and the physical body until you are within and out, simultaneously as big as nature and as small as a dust mote.”¹⁶

It appears that Mind training is to go beyond sense experience by being still in a dark space so that light perception fades and the primal nature of the Mind is exposed. Likewise another Mind training technique is to reverse the natural process of forward

BIONOETICS 194

perception by going backward. For example, the Mind training to perceive the spirit of Nature is to look out into space and bring this back behind the eyes down to the lower abdomen and up and out again. The breath does this continuously and this in and out sequenced with bringing the energy of space to the person and back out again is a pattern of Nature. By focusing on the natural pattern of Nature the outside and inside meet to new dimensions. Next you take this energy cultivated by bringing it in to go up from the abdomen and backwards down the spine. This reverses the natural process of Mind perception which is forward looking to go backward and when this happens the inside of the body becomes exposed to its own consciousness.

This all happens abruptly and earlier research shows the physiological changes that happen in sitting meditation when thinking stops and the Mind is throughout and body is still.

Fig 1. Idealized: Alpha rhythm of EEG in state of relaxed wakefulness” and its desynchronization (After Lindsley, 1961 and Pribram, 1971) This state can be approximated by mediation techniques discussed here. 17, 18 For Fig 2 and 3.

Fig 2. Blood Lactate changes associated with meditation, after Benson 1975

Fig. 3. Comparison of oxygen consumption during Meditation and during sleep (after Benson, 1975) with some modification at beginning and end of Meditation.

In and out, up and down and around are the nexus of ways to practice with breath which create abrupt changes in physiology and brain activity. However to emit Qi is more of a waking consciousness. Getting in to these states makes you live longer. Qigong mastery is both Mind and Body training. At a Qigong scientific conference in the US eight scientists stood six inches apart with their hands extended with palms facing the Qi emitters two meters away. The emitter posed in a crouched forward position and extended his hand in a pointed way like an arrow and with great effort

emitted Qi. Even the last person felt the pressure of the Qigong through the palm. This pressure was previously measured by a sensor as indicated above. At another World conference of scientists in China, a Qigong master, was a trickster and while chanting Qi softly over and over he went one by one of the people sitting around a lounge area and emitted heat to one of their hands to see how they would react without being told he was doing this. Most were startled and looked at their hand until they understood what he was doing. Qigong Masters like to play with Qi and Nature responds. Nature is a trickster and the Qigong Master learns that.¹⁹ An example, an eminent scientist, Simon Freed suffered from Chronic Heart Disease a symptoms is cold. Freed, at 95 had practiced Zen sitting meditation for years and Qigong for five years was able to raise his body temperature 2 degree Fahrenheit after 30 minutes of Qigong.²

Fig. 4¹⁹ Taoist Master Lu (pure Yang) is blowing the pure yang into water to let water harmonize and communicate with fire.

There is a two way directional pathway giving information as well as emitting Qi. The trained Qigong Master can pick up a person's various changes in Qi from heat, pressure from sensation to the hand of the emitter. Qi directionality goes two ways.

This is all natural and verified by our measurement that Qi has various characteristic in which it is sensed and senses. However, Binhui He, the Abbot of the Ninth Heaven Taoist temple said that many times, untrained Qi emitters think that because they feel Qi from a distance of 6 inches that something good is happening. This may not be true since each person has a protective Wei Qi perimeter to protect against outside energy. So what is being felt is nothing more than the person protecting themselves from the untrained emitter. Qigong Masters know what they want to do and this intent creates an opening through the body Qi wei protective biofield.

Nian Li is the Mind technique for healing taught by Binhui He This technique is to go into the upper thoracic or heart area and say to oneself what it is that you want to do.²⁰ This technique actually works if the person knows what they want to do. In healing, pointing to the organ to be healed, and say in a stern voice (sound) “get normal”. The Qigong Master emits a loud Qi sound wave which was previously shown in Qi measurement has certain decibels. Another method through Nian Li is to send an emissary of the mind into an area, to fix things, i.e. a little man. With the accumulation of Qi, a well trained Master can change Qi, which is in no form, to form with Yi or intention. Binhui He at a scientific conference was asked how he bent a laser beam. He said without knowing what a laser beam is he wouldn't be able to do it. He was told of the various beams of light outside and several internal beams. He then got an idea of what the beam was then sent a little man to stand on top of the beam and hit it with an hammer. It moved.

Qigong Masters do not like to do experiments and many times the second time their response is different. The Now matrix changes. This is similar to the Split experiment for subsequent tests things are different. A carpenter cancer patient was told how to do Nian Li. He did it and sent a man with a ladder and bucket and imagined going into his liver and taking out the cancer in buckets after he used his ladder to stand on the liver. He did this every day and after a month an examination showed his tumour had shrunk. As a carpenter this was easy for him.

It is an accepted medical understanding that the immune system can cure cancer. In evaluating thousands of cases of cancer by doing daily Qigong exercise the rate of recovery was very high.²¹ This requires daily practices which result in the body becoming able to fight the cancer by being integrated inside the body through mind training. In this way the thymus does its job of finding and destroying cancer cells.²²

OPENING TO THE SPIRIT OF NATURE

Fig. 5 After Sleeping Wake-up and Understand Nature. With special permission of Shinnick.

Master Si at the Wong Tai Sin Temple in China said: “The Dao follows the rule of Nature.”²³

If you meditate peace comes, connect to the body through cultivation, nothing produces something and intelligence comes from inner method.

CONCLUSION

Master Si when asked, what is the most important thing in Qigong, simply said, “Love heaven and earth.” On the other hand, the rational logic of scientist trying to figure out Nature combined with symbols, and reading others works assumes a certain general normality in consciousness. Measurement of advanced meditators shows their brain waves as being synchronized---lactate acid decrease (stress) and oxygen consumption decreases, meaning a Bose-Einstein stable conjugate state. Classical physics cannot explain unusual behaviour in this state or also in superfluid Helium at its most stable state.²³ Also there is an abrupt change in physiology. The Dao Yin enters in this State; directionality ceases, a unified whole exists, verified by physiology measurement, which might be called a wave collapse.

No logical conclusion seems possible since this discussion is a comparison between characteristics of the experiment of a quantum pulse generated quantum in the split/slit physics experiment and Qi emission of a Qigong Master. The teaching of the Dao Yin (Nature) comes from doing the practices and focusing internally and externally through directionality of in and out, and, up and down, and, around or spin. In doing directionality in meditation one simply imitates the movement of energy in the natural state, air comes in and out, organs energy move up and down in the body, circles and spins. When directionality stops, so does the Mind; then the Dao Yin (Nature) takes over, teaches, heals and clarifies the situation for the scientist or layperson. This happens naturally from this technique.²⁴ Yi is strengthened through

meditation generally since the spleen rules intellect and through meditation the organs become synchronized through the spleen. Intention and volition become stronger.

Difference in measuring inorganic and organic energy stems from the second law of thermodynamics, beyond the invariance of the speed of light, is the inferred notion of entropy, that things are not time reversible. That the system cannot get back to where it was before a change in pressure temperature and volume. In organic nature this is not true since organic life is not in equilibrium, as Prigogine pointed out.^{25,26} This is shown through Qigong or meditation, that humans can time reverse and get back to a healthy state.

Appendix 1. Five Element Qigong Purification

Appendix 1 is a summation of directionality in and out of the body to the planets and back, again, into the body and organs, one by one, by colour. This is initiated by rotational spin to get outside the body, and, opposite spin, to come back into the body. This meditation is done outdoors in a park, near a lake or forest with a group of people meditating together. Close reading of the meditation brings interesting particularities of unique entering locations of each planet into the body. This has been effective for cancer patients with a high success rate. This Purification mediation overcomes the limitations of the split/slit experiment which does not account for spin, weather or organic life.

Concentrate on your naval and think of white and silver combining from the moon into your umbilicus and going out through your back at the Ming Men point. It is cool and goes into the lower body.

This energy becomes an ocean and extends to the horizon and the sky, the sun is coming up in the East and this raising sun warms up the coolness from the moon and comes in through the pores of the skin into the Dan Tien.

In the Dan Tien think of a balloon that is slowly blowing up, it starts to spin clockwise 36 times and you become light, you lose the feeling of your legs and arms and start to float out of the atmosphere of the earth.

You see Venus while floating, it is metal and has white energy, you bring that white energy into your nose and lungs, there is no other colour in your lungs and they become white and healthy.

You float away and see Mercury which is water and has a purple cloud around it. You inhale this through your ears and exhale into your kidney in your mid back. This purple energy goes into your kidneys and through your urinary tract and become pure purple and your kidneys are healthy.

You float into space and see Saturn which has green forests and has a green atmosphere. You inhale in the green into your third eye and it passes into your liver. Your liver become pure green and has no shape and is healthy.

You float into space. You see Mars all red and you inhale this to the tip of your tongue and exhale into your heart. Your heart becomes all red and you say Ku and your heart is healthy and all red.

You float in space and see Jupiter which is a golden yellow and is inhaled into the pores of your skin and exhaling goes into your digestive system of the spleen and stomach. Your stomach and spleen become yellow and are healthy

The balloon starts to rotate counter clock wise 36 times and you come back to earth. You see a water fall in a stream and external sickness is gone in the waterfall and this waterfall goes in through your head in a 2” sky light. This water comes into your body and in its way down through your body ebbs into pockets of your body and cleanses out your sickness and goes toward your feet and you see the dark sickness go out through your body through your legs. You blend into space and you fade away.

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