

Chinese Contact Experiencers Awaken to the Paranormal Contact Modalities

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1. Introduction

The author is a ufology enthusiast from China and previously had various vehicles for sharing and discussing ufology and spiritual information with Chinese viewers. The following article summarizes the author's insights about Chinese ufology and the Chinese spiritual communities. The author will also discuss how the Chinese community is changing in their views as to what the Consciousness and Contact Research Institute ("CCRI") calls the paranormal "Contact Modalities", which are all of the different ways that humans are "piercing the veil" of their 4D reality and having diverse contact experiences with Non-Human Intelligence (NHI) via Near Death Experiences, Out of Body Experiences, UFOs, Ghosts/Spirits, Remote Viewing, Hallucinogenic Contact Experiences, Channeling, ESP/PSI, etc.

2. Chinese Ufology

China voted yes to Ufology at UN meetings

China was in support of United Nations ufology research. In 1978, the United Nations adopted resolution A/DEC/32/424 and A/DEC/33/426 which called for the "*establishment of an agency or a department of the United Nations for undertaking, coordinating and disseminating the results of research into unidentified flying objects and related phenomena.*" China, as one of the permanent members of the UN, voted in favor of the resolution. Immediately after the UN resolution was passed, various UFO associations were established worldwide, researching and investigating the UFO phenomenon, including a few Chinese UFO institutions established in both private and quasi-governmental forms.

Chinese government attitudes towards ufology, ESP and spirituality studies

Despite the fact that China voted "Yes" to the above UN resolutions, it did not necessarily reflect the government's attitude towards ufology, parapsychology, and spirituality studies.

The early 1990s was the golden period of Chinese spirituality. The study of Qi Gong had taken off and gained much public interest. Qi Gong is a form of Chinese healing and physical strengthening techniques with thousands of years of history, involving different exercises and meditations. A growing number of Qi Gong classes and centers had emerged across China as an alternative to yoga or tai chi.

Once Qi Gong became commonly practised in China, the China Communist Party ("CCP") noticed the potential threat from Qi Gong's popularity. This is because the philosophical principle of Qi Gong conflicts with the Chinese Communist Marxism ideology. Classic Marxist philosophy considers everything as material, tangible and measurable. Anything beyond the doctrine of the measurable physical world would be labelled as superstition and pseudoscience. Therefore, Qi Gong was suppressed by the CCP, along with other forms of spiritual and ESP related practices.

Moving forward to the 21st Century, the CCP maintained the same negative posture towards ufology, religion and consciousness studies, as they had towards Qi Gong in the 90s. Because the CCP has centralized control over Chinese society's collective ideology, consciousness studies are banned in China. Thinking and ideology must coincide with the Chinese Communists' Marxism in order to stabilize the CCP's political regime. The CCP simply cannot allow other forms of ideology to be developed in China. Ufology is still closely scrutinized in China and is a sensitive and highly restricted field.

Chinese Ufology organizations and institutions

Most Chinese ufologists only focus on the "lights in the sky" manifestations rather than exploring the deeper layers of the UFO phenomenon. For example, the more profound aspects that need to be explored include the following: the interconnection between UFOs and our multidimensional reality; human interaction with all forms of Non-Human Intelligence and consciousness studies; and what Reinerio Hernandez, the Director of the CCRI refers to, as the relationship between nonlocal consciousness and the Contact Modalities. A slow and conservative approach limits Chinese ufology to a superficial understanding of a complex phenomenon. In its overall aspect, ufology in China is at least 30 years behind western ufology. Additionally, there are only a handful of ufologists in China that are committed to doing original research. Most UFO

researchers are merely fishing for information from others who have actual firsthand knowledge of UFOs. The management of these official groups have the intention to reverse-engineer these perceived crafts to advance the nation's technology-- once again, this a materialist approach and not a consciousness-based approach.

Another unique aspect of government approved ufology organizations in China is that they don't offer membership to the general public. Only individuals with high academic qualifications or who work in aerospace and engineering are accepted. Despite the fact that their organizational structure is more scientific-based, there is no ground-breaking public research being undertaken or allowed in China. This is so for the following apparent reasons:

a) The political control in China impedes the development of UFO studies. Anything of great significance is hidden from the public.

b) Self-destructive organizational politics have impaired the Chinese UFO community.

c) Most of the members of official groups are above the age of 50 years. This means that their world view and creativity are greatly affected by their social and political upbringings. The political battles of the Cultural Revolution, the Great Leap Forward and Tian An Men Square incidents have mentally traumatized them and conditioned them into a materialistic way of thinking. Thus, there are few breakthroughs in Chinese Ufology simply because this generation of older people lack the creativity to enable them to comprehend the multidimensional aspects of this phenomenon.

d) Arrogance and ego also play a big role in Chinese ufology. Most members in government sanctioned groups tend not to engage with UFO contactees (individuals who have had some type of contact with a Non-Human Intelligence) that they view as being of "low intellect." This is because these contact experiencers as a rule don't have the academic qualifications or having a "decent occupation". This approach is directly related to the members' rigid belief system resulting from their social upbringing and education. They seem to believe that the people with "low intellect" do not have much knowledge in ufology, so they tend not to engage with UFO contactees. Thus, officially approved researchers lose the opportunity to understand the nature of the phenomena as known by those that are directly experiencing it.

Ufology through social media

In contrast, younger generations born after the 1980s are the dominant popular force in promoting ufology, consciousness studies, and contact with Non-Human Intelligence, outside of the government sanctioned organizations. They have the skill sets to utilize the Internet and other alternative media platforms to promote UFO information in a more efficient way to the public. Some of them have websites and social media platforms with millions of subscribers and viewers. Their media channels can reach a substantial audience and generate sufficient income to sustain educational and outreach activities.

UFO activists, however, must face repeated warnings by government authorities when promoting any form of disclosure that might be perceived as threatening the power of the CCP. The following repressive measures to silence people are common: shutting down websites and social media platforms, police interrogation of the website owners, as well as paying scientists to attack and defame ufologists. As a result of these repressive measures, despite the fact that younger UFO enthusiasts are adept at using digital technology, their effectiveness in promoting UFO studies is limited by the CCP's control over the Internet and the mass media in general.

Trends in Chinese Ufology

As the result of the demand for a full UFO disclosure coming from grassroots YouTubers and alternative social media platforms in the Western World, the Chinese people have gained tremendous insights into ufology, consciousness studies and all forms of the Contact Modalities. Many videos and documents have been translated from multiple languages into Chinese, thus advancing education and disclosure purposes.

According to the search trend data, most of the popular ufologists in the West are also highly regarded by the younger generations in China too. These include some of the big names in the USA and around the world. Unfortunately, most of these Ufologists are materialists and there are rarely discussions of the consciousness-based aspects of Ufology nor discussion of the Contact Modalities.

Only a few of the younger generation of Chinese are beginning to understand the consciousness-based aspects of ufology and how possibly all of the so-called Contact Modalities (Near Death Experiences, Out of Body Experiences, UFOs, ghosts/spirits, Remote Viewing, hallucinogenic contact experiences, etc.) might be interconnected. The book "*Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence*" first introduced this concept to the younger Chinese generation, but there is little to no access to this book in China and other Chinese speaking countries. The

younger Chinese UFO fans are regularly watching the up-to-date disclosure of information from popular Western ufologists via translated YouTube content. Conservative UFO enthusiasts tend to ignore ufological information from social media and prefer to study the results of scientific investigations.

Unfortunately, China does not have any academic institute that focuses on ufology, the paranormal, the PSI phenomenon, or even the emerging field of consciousness studies. Hopefully, with the future translation of Rey Hernandez's new book, "*The Mind of GOD: A Spiritual-Virtual Reality Model of Consciousness & the Contact Modalities*" and his 3,200 page four volume book series titled "*A Greater Reality: The New Paradigm of Nonlocal Consciousness, the Paranormal and the Contact Modalities*", a new generation of Chinese speakers will begin to have a broader understanding of the complexities and consciousness-based aspects of not only the UFO phenomena but also to understand that UFOs might be interrelated to all of the paranormal "Contact Modalities".

Chinese ufologists tend to remain low profile and do not show much presence in public, including attending UFO conferences or workshops. This is because China strictly prohibits unauthorized rallies. All public activities without pre-approval from the local police are deemed to be illegal. Due to ufology's sensitive nature, event organizers and presenters cannot easily obtain permission from local authorities. As the result of the legal and administrative burdens of organizing UFO events, most ufologists in China don't organize or attend any public ufology activities.

A Recent Case Related to Ufology

An example of China's strict stance against promoting ufology can be seen in what happened to a lady named Hui Deng. She is known also by her pen name, "love and light", in the Chinese UFO community. In 2015, she was sentenced to prison for eight years. Hui Deng was imprisoned on the basis of:

Unauthorized rallies

She regularly held meetings and functions with her viewers to update them on the progress of the "awakening of humanity" and "Earth ascension." The Chinese government deemed that all these activities were unauthorized rallies without any prior written approval from the local police.

a) Promoting an illegal cult and spreading superstition

Hui Deng claimed to be a member of the Galactic Federation of Light, an extraterrestrial organization based in the Canis Major star system. She distributed a great deal of information regarding the alleged “Commander in Chief” of “Ashtar Command,” and on the progress of the “Earth ascension” and “humanity's awakening.” Additionally, she promoted information from a Western blogger called "Alaje from the Pleiades" and quoted Alaje's comment that "*China is a place of much darkness.*"

Many of her comments were intensively discussed and debated in the UFO and spiritual communities and thus drew the scrutiny of CCP authorities. Hui Deng received a lengthy jail sentence. Chinese courts have ruled that the term "Galactic Federation of Light" and "Alaje from the Pleiades" which Hui Deng used are illegal terms associated with an illegal cult designed to destabilize the government and spread superstition among people. Subsequently, these two terms were banned in China.

To date, Hui Deng is still serving her eight-year sentence in China. Most people view her heavy sentence as a strong indicator of the CCP's extremely negative attitude towards ufology and other “spiritual” organizations. Many in the UFO community believe that her criminal conviction was a retaliation from the Chinese government in response to her sharing Alaje's quote that "*China is a place of much darkness.*"

Furthermore, many ufological and spiritual terms have been categorized as "sensitive words" by the Chinese government and must be used with caution. Some have been banned from public use, including:

- awakening
- ascension
- channeled messages
- Ashtar Command

In addition, many ufological and spiritual media platforms have been closed down permanently due to the government's strict scrutiny and control. One of the largest spiritual websites in China **www.awaker.com** was forced to change its name because the domain name contained the sensitive word "awake."

It is apparent that the CCP's policies towards ufology have attempted to prevent the Chinese people from being awakened to a greater reality of existence. Any ideology or spiritual teaching, including ufology, in the CCP's eyes can be considered a threat to destabilizing their political regime.

3. Traits of the Experiencer's Contact Modalities

Besides the above insights into the Chinese UFO community, there are a number of common characteristics of the community regarding its experiences with other types of "Paranormal Contact Modalities." I developed these recommendations as the result of many years' communication with other Chinese who were having not only UFO contacts, but also were having encounters with Non-Human Intelligence via multiple "Contact Modalities." These guidelines are as follows:

- (a) **Sequence order and progression of Contact Modalities:** It is commonly seen that an initial specific Contact Modality can evolve into other modules as the experiencer's spiritual evolution progresses. It is best when the chronology of each contact event occurs in sequence. This is to ensure that the experiencer's spiritual development progresses smoothly. For example, to awaken an experiencer with a materialist philosophical world view, it can be helpful if that individual starts with a non-evasive contact modality, such as meditation or yoga, and then gradually transitions to a contact modality that more forcefully challenges the individual's materialistic belief system: like a close encounter with a spirit or a ghost, having an Out of Body Experience or even seeing a UFO. As the readers of this book should understand, they are all interrelated.
- (b) **Gradually increasing the contact intensity and frequency:** Similarly, contact intensity should be commensurate with the experiencer's spiritual maturity. A more evolved and consciously expanded soul can be expected to experience more intense and frequent encounters. This is because their souls and psyches have developed enough to handle more profound contact experiences. There are some exceptions, however. Experiencers with a rigid belief system are likely to experience a more profound, sudden and random contact modality that can forcefully shake their belief system. This is because this type of experiencer is unlikely to willingly seek spiritual awakening. They require a profound paranormal jolt to force them to wake up.
- (c) **The Experience of multiple Contact Modalities:** Experiencing multiple Contact Modalities is a common phenomenon. From my observations, the purposes for someone experiencing multiple Contact Modalities are as follows:
 1. to awaken different special abilities. For example, the power to heal and to channel NHIs.
 2. to offer new ways to experience and understand the multidimensional nature of the Universe.

(d) **Contact Modalities mirror the experiencer's life missions:** There is a strong connection between experiencers Contact Modalities and their life missions. Those destined to be healers, channelers, or remote reviewers will experience the corresponding anomalous experience as a spiritual initiation to their life missions. In other words, the contact modality can adjust the experiencer's life trajectory and provide a spiritual map for their awakened life journey.

4. Timing of Contact Modalities

The Contact Modalities can be the trigger for a life turning point for an experiencer or they can serve as a kind of spiritual trophy to mark the completion of a spiritual quest.

Contact Modality as a trigger: Countless cases of anomalous events have proven that the Contact Modalities can be powerful triggers for an experiencer's journey towards awakening spiritually. Having a paranormal experience may disrupt the comfort of a person's ordinary world, shake their belief system and present exciting opportunities for them to explore anomalous phenomena. In response to these Contact Modalities, experiencers are motivated to start their spiritual journeys. Like Alice in Wonderland, they begin a quest for spiritual answers. Their anomalous experiences act as a form of spiritual aid that triggers the awakening processes and propels them on their spiritual paths.

A spiritual trophy: On the other hand, the Contact Modalities can be the spiritual answer that is a trophy marking the completion or a milestone in the experiencer's spiritual quest. For instance, a major illness may lead the individual to a healing modality which then becomes his life mission; an NDE may lead experiencers to areligious transformation, a UFO sighting may lead to the channeling modality. Spiritual initiation may occur after a life crisis. The crisis compels the individual to seek out other anomalous experiences to further their life's mission. Thus, experiencers can achieve major expansions of their consciousness which is the perhaps the ultimate purpose of all the Contact Modalities.

5. Roadblocks for Spiritual Evolution

In addition to government restrictions, there are additional obstacles in the Chinese understanding of Ufology and other forms of anomalous experience.

Pernicious Nihilism amongst some Chinese experiencers

One of the biggest problems amongst many Chinese experiencers, regardless of the Contact Modality they experience, is their nihilistic thinking. Chinese culture is the breeding ground for contagious nihilistic thinking. Nihilistic thoughts may come about from religious belief or from Chinese philosophy. For instance, Buddhist thinking has been embedded into Chinese culture and can still be seen in modern times, even if people don't identify themselves as Buddhists. The concepts of "emptiness", "no form" and "void" refers to the idea that people need to "see through the vanity of the world" and transcend from the physical realm to a metaphysical realm. Some actually imagine that there is a much higher meaning in the metaphysical realm than in the physical realm. Although there are many eloquent teachings in Buddhism, many Chinese people are prone to a superficial understanding of Buddhist metaphysics. Rather than experiencing the benefit of non-attachment as a way of diminishing the destructive effects of ego, they attempt to escape into the non-materialistic realm as a refuge from life's challenges. Thus, through a religious Contact Modality, some Chinese experiencers can devalue the meaning and significance of achievements in the physical world. They think that the physical realm's rewards are inferior to those achieved in a metaphysical realm. For example, pursuing career success or financial abundance are devalued in their eyes as the "inability to see through the vanity of the world."

A nihilistic interpretation of Buddhism causes them to become detached from the material plane of existence and be less responsive to our 3-dimensional reality. Some extremists even completely deny that the physical aspects of reality offer any meaning at all. Such an approach blocks an objective understanding of the world. In other words, they are not in touch with everyday reality and unable to objectively see how their life issues are the root causes of their suffering. When a real-life crisis occurs, they tend to shift into a nihilistic state as a form of spiritual anesthesia. With such thinking, individuals end up believing that "all is emptiness, no form, void" to reduce having to go through life's suffering in the physical realm. As a result, such individuals avoid taking responsible actions to confront and resolve their life issues or taking on social responsibility.

Similarly, the teachings of Lao Tzu (an ancient Chinese philosopher and founder of Taoism) can be interpreted in such a way as to promote nihilism and in the process interfere with one's receiving the benefits of experiencing the Contact Modalities. At the core of Lao Tzu's doctrine is the concept of "Tao" which has connotations of "naturalness" and "action through inaction", and "do nothing yet everything will be done." Some Taoists in China imagine that an individual's decisions don't really matter; therefore, people should aim to relax and be carefree rather than being anxious. This attitude to life can possibly lead to passivity and a lack of motivation or desire to explore the world.

When unavoidable life issues cause anxiety, some misguided Taoist practitioners are prone to become cynical about their life situation as a way of coping. Their mental and emotional traumas can be the most significant roadblock for their spiritual evolution if they keep ignoring or attempting to escape life issues in the physical realm. This type of nihilistic thinking unfortunately is common in the majority of the Chinese experiencers. It is no longer merely a person's attitude towards life but is also a Chinese cultural phenomenon. This is worrisome.

I once corresponded with a person who claimed to have been practicing meditation for years. In his email, he told me that his family had sent him to a mental institute because they did not understand his relentless meditation practice, which had led to him to neglect his life's responsibilities. He was angry with his family that he thought did not understand him. At the same time, he admitted that he had not achieved the meditative results he desired. I suggested that he take a short break from his spiritual practice and attend to daily life tasks. He needed to ground himself before continuing his spiritual pursuits. However, he rejected my suggestion by asserting that daily mundane tasks were not worthy of his time.

This is a typical example of nihilism, where an individual is so devoted to spiritual advancement that they have lost touch with this world. They fail to understand the necessity of balancing the physical and spiritual realms. There are personal and social responsibilities that need to be attended to. It is a duty of care that a soul owes to himself, his family and the society through taking on life and social responsibilities. For example, doing some good deeds and accomplishing important life tasks. This is far superior to embracing a nihilistic way of thinking and denying the meaning of fulfilling commitments/achievements in this physical realm.

A majority of Chinese experiencers are at the early stage of their spiritual evolution. This may result from cultural attitudes. They often attempt to rush to gain what they imagine is an ultimate understanding of the Universe, without making sound commitments in the real world. This is a naïve spiritual approach, a form of spiritual immaturity. This misguided approach can lead to people feeling hopelessly lost. Such individuals fail to realize the intimate connection between the two realms, the material and spiritual realms. If only they could see that addressing their life issues in this 3-D reality is the very rite of passage that will enable them to achieve spiritual evolution and consciousness expansion. If the goal of the Universe is this expansion of consciousness, then we as souls, as a distinct fragment of the Universe, should be determined to thrive and expand our awareness through all life's pains and suffering in the 3-dimensional reality.

The symbol of the Merkabah, of the two superimposed triangles, has one triangle pointing upwards, meaning "as above." This is the "metaphysical realm"; the one pointing downwards means "so below" – signifying the "physical realm." Equilibrium between the two triangles must be achieved in order to fully activate the Merkaba. This requires balancing the two realms rather than holding a condescending attitude either against the physical reality or denying the importance of the non-material realm. Rejecting the physical plane of existence will cause an imbalance in the chakra system. Only by balancing mind, body and spirit together in a harmonious unified state can the Merkabah be fully activated, bringing forth the expansion of consciousness. The pursuit of consciousness expansion must focus on creating equilibrium in all aspects of life, both in the physical aspects and in the non-material ones.

Transformational crisis amongst Chinese experiencers

Experiencers in China are too polarised on mental/social levels as well as spiritual levels. Some of them have demonstrated a more expanded consciousness and live-in unison with others. Some, however, have shown more troublesome features. This includes being hostile or negative towards people in general. Such negative traits typically reflect unresolved traumas in their personal life. This lack of resolution of their personal issues interferes with their daily functioning. This may reach a point in which they are overwhelmed with fear concerning their economic survival and everyday social interactions. Many of them are living at the lower social ladders without solid incomes. Their spiritual transformation is an emotionally painful process, and they often are without any external financial and emotional support.

Another obstacle to spiritual transformation is the prevailing belief in Chinese culture that only mentally ill people seek psychological assistance. Most Chinese people are ashamed of seeking mental health professionals' help until their mental condition has slipped into an obvious psychiatric illness. In addition, the ones that do visit mental health clinics have to face traditional psychiatric diagnoses. Generally, Chinese doctors do not distinguish between psychosis and mysticism; they treat all non-ordinary states of consciousness as mental illness and use suppressive medication. Due to the lack of resources and psychological support, the majority of Chinese experiences cannot progress further after they start experiencing paranormal events.

Dr Stanislav Grof coined the phrase "spiritual emergency" to describe those people going through a violent spiritual transformation as a kind of spiritual rebirth. A quote from Dr. Grof's book *Spiritual Emergence* describes this process,

"the next level of experiences in spiritual emergency is perinatal. This aspect of spiritual emergency centres around themes of dying and being reborn, unfolding in a pattern bearing such a close relationship to the stages of biological birth that it seems to involve a reliving of the memory of one's own delivery."

To expand on Dr. Grof's quote, in essence, what a majority of Chinese experiencers have endured is like the following: They are enduring a difficult birth in a hostile environment (given the Chinese government's extreme ideological controls and its hostility to consciousness expansion), without any midwives or medical equipment (corresponding to lack of spiritual guidance and resources). Achieving spiritual emergence in these conditions is so challenging that only a few Chinese experiencers can make successful breakthroughs – reborn - a newly transformed self.

To understand their own mental challenges and to promote self-healing, many Chinese experiencers chose to study and practice counselling. It provides them with a respectable job in society, while allowing them to learn from their clients with similar emotional and sometimes spiritual issues. In the process of providing counselling, they will have more exposure to firsthand information about encounters with Non-Human Intelligence through the cases that they work. This can be helpful for the counsellors by enabling them to better understand anomalous phenomena and to apply that knowledge to their own spiritual journey.

A Chinese counsellor once informed me that many psychological cases in China were a spiritual crisis rather than a mental condition. Whilst providing counselling to her clients, she attempted to find various methods of healing for them. Through helping her clients, she gained more insights into the nature of the spiritual crises that they were having. In a setting that promoted healing, she also expanded her knowledge of the complexities that were involved in the awakening process. This is also an example of how experiencers can use the Contact Modalities they have experienced personally, to lead them to their destined life path.

The Personality Traits of the Chinese people reflect how they react when confronted with the Contact Modalities

Less sharing of firsthand information

Chinese behavior tends to be cautious and prudent, with sentiments expressed in a reserved way. This can result in many individuals refraining from discussing their personal contact experiences. Often, they choose not to express their feelings or ideas about the controversial topics of paranormal experiences, at least not in direct ways. This is because of the inner psychological pressure that they have to blend into society, rather than to assert their own individuality. Fear of being judged by others is the biggest roadblock that most Chinese people face when attempting to break out of their self-imposed silence. Even among those who claim to be the "black sheep in the family", very few dare to talk about their paranormal experiences in public.

For those few Chinese people that do share their spiritual experiences publicly, they use a pen name to avoid exposing their true identity. Most Chinese are more willing to discuss their experiences privately with others within spiritual communities. This can be truly amazing and highly informative for those participating in these small collectives. But when it comes to publicly sharing awakening stories, even anonymously for educational purposes, most people from a Chinese background would not, because of their more reserved personalities.

This cautious approach involving a strong sense of privacy also extends to spiritual practice. I once shared my unique healing experiences at a Brazilian spiritual hospital. I even provided travel tips to anyone who might be interested in visiting the place for healing. I offered this information to my Chinese friends as well. The account of my journey to South America received lots of interest and queries, and some people subsequently went to Brazil for spiritual healing and received positive health effects. Although, they were grateful that I shared my experience, when I suggested they do the same to increase public awareness, most of them declined.

It is disappointing that Chinese people often lack motivation to share their paranormal experiences. By not describing their contact events and resulting personal transformations, there is less information available to the public. In the long run, this attitude makes it hard to raise social awareness of the ongoing process of spiritual awakening as well as the importance of consciousness studies.

Most Chinese contact experiencers rely on information from other sources rather than sharing and exchanging their own stories in public. This is in contrast to Westerners, who are more willing to talk about their awakening experiences with friends and the public through YouTube or other media platforms. The benefit of the sharing and exchanging firsthand awakening information is that the experiencers have the chance to assess, validate, confirm and reflect on their own encounters when discussing them with others. They can gain more insights by exchanging firsthand information, rather than taking courses or discussing research from outside of China. In my opinion, Chinese experiencers should be bolder and more willing to talk about their extraordinary transformative life events. In a community where people are openly sharing their contact experiences, personal validations of contact events for individual members would increase dramatically, and the entire community would benefit from this process.

Obedience, lack of discernment and Confucianism

Chinese people tend to be obedient and are typically faithful believers. Unfortunately for those that follow their chosen spiritual path, they too often don't apply critical thinking to spiritual information. This lack of critical thinking possibly results from both the conformist nature of traditional Chinese cultural influences and the government's strict political control of thought.

Most traditional Chinese teachings like Buddhism, Taoism and martial arts emphasize an unconditional obedience to their masters' teachings without question. This prevents opportunities to develop and practice critical thinking. Any deviance from the established rules or doubt in the instructors, and what is being taught, is viewed as disobedience and an offense against their masters.

The heavy focus on Confucianism, that is embedded in Chinese culture, is another reason for the general social obedience and lack of questioning. Looking back into history, China had a great cultural and intellectual expansion from 770 BC to 222 BC (similar to the western renaissance period) when the "Schools of Hundred Thoughts" flourished in the society. This allowed the Chinese to have full exposure to different philosophies and ways of thinking. However, to better serve Emperor Han Wu's authoritarian control, "Schools of Hundred Thoughts" were banished, and the entire nation then turned to Confucianism. This is because Confucian thinking was ideal for maintaining the empire's authoritarian control over its people. Under political pressure, the nation's collective consciousness and ideology gravitated towards a unified single world view – Confucianism. There was not much space for people to think outside of the box. As a result, there were no dramatic breakthroughs in science, inventions, culture and no new political structures for many centuries.

Confucian thinking has become a key component of the Chinese's cultural and psycho-social profile. Confucianism for thousands of years has consistently provided the norms for thought, emotions, behavior and the activities, at first for the intellectuals, and eventually for the entire society. It has changed from being a state of consciousness to perhaps help better organize feudal society, into a form of unconsciousness, reinforcing rigid Chinese ideological patterns, behaviors and emotional responses.

The multitude of controls on Chinese thinking, ideology, culture and emotional responses have prevented the development of critical thinking as a necessary discernment skill for studying consciousness. Given these restraints on thoughts, behavior and even emotions, Chinese find their anomalous experiences terribly confusing. They are unable to grasp the greater reality that is being revealed by their contact experiences. They too often are guided by their pre-existing spiritual beliefs and social norms that tell them what they should believe and how they must act.

The Chinese approach to consciousness studies contains the elements of both formal study and absorbing information and knowledge from others. Chinese experiencers often lack the spiritual maturity to engage in a journey of self-discovery. In part this accounts for the absence of serious debates with differing points of view being presented. The expression of divergent points of view are required in any disciplined search for truth. The absence of open and fearless

discussions prevent the important validation process from occurring. Having one's experiences validated can best occur by sharing stories of personal encounters. These challenges for Chinese experiencers, if resolved, would help to increase spiritual awareness in many areas and most importantly concerning the growth of the human soul.

From low self-esteem to super inflated ego state

Another common problem is the super inflated ego existing in some Chinese experiencers. When a contact modality is initiated, Chinese experiencers can often encounter their spirit guides through dreams, near-death experiences and meditations. These spirit guides are usually perceived as highly spiritually evolved beings with superior intelligence and extraordinary moral integrity. This can easily lead to ego inflation in the Chinese experiencers. They might see the fact of their having been chosen to communicate with such exalted beings as proof of his or her superiority. For many, this superiority is reflected in an exaggerated sense of mission. Some of them have claimed to be the incarnated archangels, Jesus, and Buddha.

Thus, a pre-existing low self-esteem can be transformed into a super inflated ego state that often creates an imbalance of both mind and behavior. Many develop miniature delusions of grandeur and hold a condescending view towards the "insignificant common people" in the society. In the process they isolate themselves from the larger society. They even refuse to go to work because they have been "chosen" for a more important mission. This unhealthy belief system may affect their spiritual development, creating the biggest roadblock to an expansion of their consciousness.

Unique advantages that Chinese experiencers have for consciousness expansion.

Despite the prevalent above-mentioned negative aspects of current Chinese thinking and behavior, some positive Chinese attributes have greatly helped their spiritual awakenings.

For instance, Chinese thinking has a tradition of emphasizing the value of intuitive insight, whereas Western thought is driven by the accumulation of facts and the application of logic. Such intuitive insight in China is often expressed in an artistic way of communication, like an abstract concept rather than described by a structured logical format. An artistic form of communication contains abstract data elements, such as visions, smells, feelings and emotions, allowing the recipient to experience multiple layers of information through all senses and emotions; this is conducive to insight. Artistic thinking involving intuition can activate the right cerebral cortex, which is the part of the brain used to grasp spiritual processes.

6. How the Chinese communist ideology hinders consciousness expansion

Deng Xiao Ping's open-door policy to foreign countries started 40 years ago. Since then, China has gained tremendous materialistic success. Like the 70s and 80s Wall Street boom and the popularity of the American dream, modern Chinese are seeking the quickest way to elevate their social status by means of accumulating wealth. Even though the nation has achieved marvelous material success, the Chinese still doesn't enjoy true democracy, freedom of speech and religion.

Years of totalitarian control has made the Chinese fearful concerning what they can genuinely say or even believe. For generations, political suppression has encompassed all aspect of Chinese life. This includes spirituality, religion, as well as ufology, the practice of Qi Gong and other alternative activities. The CCP claims that the reasons for political suppression have been because the Chinese can be misguided by an abundance of information offered without constraints. Any doctrine that is not aligned with CCP's ideology can be labelled as a "cult" or "pseudoscience." The predominant reason for these restrictive policies is that Beijing's current leadership is obsessively fearful of political deviance and any ethnic or religious dissonance. The Vice-Chairman of China, Wang Qishan, once advised his Politburo colleagues to read Alexis de Tocqueville's warning that when authoritarian regimes begin reforms, it is then that they are most at danger. The authorities are trapped in a dense political cocoon of their own making. And they show no willingness to reform society into becoming a more open and democratic system. They insist on controlling the political sphere in its entirety. Unfortunately, at this stage, there is no political alternative in China.

Years of control over Chinese thinking have impeded any significant expansion of consciousness for people in China. This is because the Chinese hardly have meaningful exposure to other ways of thinking, ideologies, or even spiritual practices. When it comes to spiritual thinking, sadly the majority of the Chinese are in a stagnant state of inertia. Therefore, consciousness expansion is particularly challenging for some of the older generations that have been brainwashed by both ancient and modern Chinese restrictive ideologies.

Besides the tightened control on ideology, CCP's propaganda machine has worked tirelessly to achieve what can be called "value-imprinting" on Chinese society. This is a sort of moral brainwashing that has existed since Confucius' time and remains very much alive under the CCP regime. This has narrowly limited what Chinese people believe, their values, moral standards, and the definitions of what is called "a successful life." Sadly, the CCP has always treated its citizens like gullible children and prevents them from growing up and becoming real adults. CCP demands nothing but obedience. Is that not a reflection of communist and Confucian paternalistic brainwashing that has been imposed on Chinese for thousands of years? When might the Chinese people have the rights and space to develop their independent thinking abilities?

Any minority that dares to challenge China's political repression is likely to face a heavy jail sentence. One woman, who spent 28 years in a labor camp, told travel writer Colin Thorburn, *"In China, you must conform but I can't. That's why they think I'm mad. I challenge everything, you see, and that's the madness here. I ask why? Why?...why is not any Chinese question?"*

The Writer has pondered this dilemma for some time and one day came across a newspaper article addressing this issue. The report described the Chinese attitude towards the CCP as a form of what is known as the "Stockholm Syndrome." This syndrome is described as a kind of coping strategy used by hostages or abuse victims, who when under tremendous duress may come to sympathize with their captors. The victims, in an attempt to stay alive and not be further harmed, may actually begin to feel as if they share common goals and causes with their victimizers. They may even resent anyone trying to help them escape from the dangerous situation that they are in.

As an example, I met an elderly Chinese lady who had a spiritual awakening through the Contact Modalities of UFOs, religion and ESP. This elderly Chinese lady was passionate at sharing her spiritual experiences with others. When we touched on Chinese political repression directed at consciousness expansion and the free practice of religion, this elderly lady became very defensive. She still faithfully believed that the Chinese Communist Party is the righteous government to rule China even though she has experienced numerous tragedies resulting from the cultural revolution, the great leap forward and the resultant devastating famines. When this author questioned why she steadfastly defended the regime despite her life's ordeals that were caused by the CCP, she said that foreign powers had attempted to break China. With no option, Chairman Mao decided to start civil strife (i.e., the cultural revolution and the great leap forward). This was supposedly done to confuse China's foreign enemies that the nation was on the edge of disintegration and therefore foreign intervention would not be required to topple the regime. She thinks Chairman Mao's decision on starting civil strife had saved China, and she did not blame the CCP and Chairman Mao for what happened to her in the past. This author wasn't persuaded by such a bizarre justification for the CCP's cruelties towards its own people.

Nevertheless, this case shows how physically and psychologically traumatized Chinese have developed a Stockholm Syndrome attitude toward their abusers in the CCP. This author was shocked to see so much empathy and understanding in that elderly lady's eyes when she was trying to defend CCP, the abuser that has caused so much harm to China's heart and soul via relentless political suppression. She didn't even notice the flaw in her logic when trying to defend the CCP.

Is this not a reflection of the communist and Confucian paternalistic brainwashing that has been imposed on Chinese for far too long? The level of brainwashing is so damaging and has traumatized so many Chinese, that it has destroyed their capacity for independent thinking and has blocked the development of necessary discernment skills. Over two centuries ago, Hegel made an insightful comment about this phenomenon:

"The Chinese and Mongolian empire is the realm of theocratic despotism. The state is fundamentally patriarchal; it is ruled by a father who also presides over what we would regard as matters of conscience... The head of state in China is a despot, and he leads a systematically constructed government with a numerous hierarchy of subordinate members...the individual has no moral selfhood. ...History is still predominantly unhistorical, for it is merely a repetition of the same majestic process of decline... no progress results from all this restless change."

In China, political suppression has almost suffocated all forms of creativity, spirituality, inquiries into consciousness (including Contact Modalities). Unfortunately, China still clings to an authoritarian way of life. As a result, we experience an unbroken chain of human rights disasters and social crises that hold back the development of a healthy Chinese society. The progressive evolution of human civilization is being blocked and this includes an understanding of the importance of the non-physical spiritual realms of existence.

The Chinese capability for spiritual progress would have soared without the CCP's Marxist ideology being imposed on them. It is time for the CCP to strip off its political cocoon and stop punishing any and all ideological transgressors. We must wake up from their imposed "China Dream" that is truly a nightmare. The Universe will "tremble" and shake China into an awakened state if China is incapable of waking up by itself. The era of a great spiritual awakening is due for China. This transformation is reflected in Napoleon Bonaparte's famous quote, "*China is a sleeping giant... for when she wakes, she will move the world.*"

Despite this somewhat downbeat assessment of present-day China, in the long run it would be foolish to underestimate the Chinese people. Just like the great prophet Edgar Cayce once told a group of people, eventually China will become "*the cradle of Christianity, as applied in the lives of men.*" – Edgar Cayce reading 3976-29. This suggests that a personal application of spiritual principles will eventually become paramount for the Chinese. Cayce then went on to caution that it would take a long time to manifest but that it was China's destiny, "*yea, it is far off as man counts time, but only a day in the heart of God – for tomorrow China will awake.*"