



Kevin & Simone de La Tour

\* Researchers of CEAEC.  
kevinandsimone@hotmail.com

.....  
**Keywords**

Assistentiality  
Clarification task  
Itinerancy  
Para-pedagogy  
Pioneerism  
Polykarmality

**Unitermos**

Assistencialidade  
Itinerância  
Parapedagogia  
Pionerismo  
Policarmalidade  
Tares

**Palabras-Clave**

Asistencialidad  
Itinerancia  
Parapedagogía  
Pionerismo  
Policarmalidad  
Tares

## The First Educational Scientific Excursions on Conscientiology to China

As Primeiras Excursões Científico-educacionais de Conscientiologia na China  
Las Primeras Excursiones Científico-educacionales de la Concienciología en China

**Abstract:**

The present article relates the accomplishments realized to date with regard to educational activities on conscientiology (the clarification task) in the *People's Republic of China (PRC)*. The article begins with an explanation of the importance, for the conscientiological community, of the clarification task being performed in PRC. It goes on to cite the reasons for the authors' decision to visit this country and then hold lectures, classes and scientific exchanges in the PRC during The First and Second Scientific Educational Excursions on Conscientiology to China. The events that led up to the scheduling of these two excursions are outlined, followed by a detailed account of the excursions, including observations made on some aspects of Chinese culture. A panorama of the First and Second Scientific Educational Excursion on Conscientiology to China then summarizes the accomplishments realized during both excursions. The article concludes with a commentary on the authors' projected plans with regard to performance of the clarification task in China, citing their relocation to the PRC, where they lived for almost three years, followed by their move to Iguassu Falls, Brazil in order to work more closely with the *International Association of the Center for Higher Studies of Conscientiology (CEAEC)*.

**Resumo:**

O presente artigo relata as realizações, até o presente momento, das atividades educacionais (tares) de Concienciologia na *República Popular da China (RPC)*. Inicia-se com a explicação da importância da tare na RPC para a comunidade conscientiológica, seguido das razões que levaram os autores a visitarem esse país e a organizarem a Primeira e a Segunda Excursão Científico-educacional na China, eventos constituídos de palestras e aulas de Concienciologia e intercâmbios científicos. São apresentadas as situações que levaram à realização dessas duas excursões e também o relato detalhado de suas atividades, incluindo observações feitas sobre alguns aspectos da cultura chinesa. No final do artigo, os autores apresentam o resumo das principais atividades durante ambas as excursões, comentário dos planos dos autores sobre a tare na China e suas decisões de mudarem-se para a RPC – onde residiram quase três anos. Também é relatada sua mudança para Foz de Iguassu, Brasil, visando o trabalho em conjunto com a *Associação Internacional do Centro de Altos Estudos da Concienciologia (CEAEC)*.

**Resumen:**

El presente artículo relata las realizaciones, hasta el presente momento, de las actividades educacionales (tares) de la Concienciología en la *República Popular China (RPC)*. Se inicia con la explicación de la importancia de las tareas de esclarecimiento en RPC direccionadas a la comunidad conscientiológica, seguido de las razones que llevaron a los autores a visitar este país y a organizar la Primera y la Segunda Excursión Científico-educacional en China, eventos constituídos de conferencias y clases de Concienciología e intercambios científicos. Son presentadas las situaciones que llevarán a la realización de estas dos excursiones y también detalles de sus actividades, incluyendo observaciones hechas sobre algunos aspectos de la cultura china. Al final del artículo, los autores presentan el resumen de las actividades durante ambas excursiones, comentario de los planes de los autores sobre las tareas de esclarecimiento en China y sus decisiones del traslado para la RPC – donde residieron casi tres años. También es relatado su traslado para Foz del Iguazú, Brasil, revisando el trabajo junto con la *Asociación Internacional del Centro de Altos Estudios de la Concienciología (CEAEC)*.

**Relationship.** Ever since we began working “conscientiology-China-next lifetime” relationship – in the fields of conscientiology and projectiology, the a group of conscientiologists undergoing their next

resoma in China – has frequently been discussed, but always as something very distant from the here and now, China remaining something abstract and mystical.

**Idea.** The idea to visit China arose suddenly when, upon looking through a newspaper – we were directing the New York office of the International Institute of Projectiology and Conscientiology (IIPC) at the time – an advertisement for a guided tour to China caught our attention. Thus, in April of 1998, we were on our way to the other side of the planet in order to get a better understanding of the “China phenomenon”. We went to China on a 12-day group tour that took us to a total of 5 cities: Shanghai, Suzhou, Jinan, Qufu and Beijing. Although not liking tour packages, we decided to go on this one in order to make the proposal less risky in a country where everything is different, beginning with a language that has to be spoken correctly or not at all.

**Technique.** During these 12 days in China, we gained a great deal of knowledge but, still not satisfied, we decided to schedule another excursion to China in November of 1998. But this time we planned to take things a step further, with the clarification task in view: to go to Beijing in order to hold educational activities on conscientiology and projectiology. As a personal technique for “making things happen”, we scheduled the period of the excursion, bought the round-trip airline tickets and arranged for someone to run the New York office IIPC. All this even though we had no concrete plans in Beijing or, in other words, no local activity organizer, classroom, means of dissemination and other necessities. We had a singular intention: to give classes on conscientiology and projectiology in China, *no matter what*. We arranged all the materials needed for a teaching event, including books, transparencies, videos and flyers. Our certainty that everything would work out – that someone would appear to help us organize the educational activities – predominated, a fact which most certainly helped us realize our goal.

**Coincidence.** *By coincidence*, one month before going to Beijing, Simone went to California to give classes, which were held at the home of Ms. N., a Chinese woman living in the San Francisco Bay Area. Upon commenting that we were going to

China to hold activities on conscientiology and projectiology but still had no local organizer, she suggested we contact a friend of hers in Beijing, Prof. S.<sup>1</sup>, who might be able to help us.

**Organization.** Simone called the professor as soon as she returned to New York. When he asked who would organize the activities, she responded: “Could you do it?” Like every good Chinese, he responded (in Spanish, as he had lived in Mexico): “Sí, con mucho gusto, con mucho gusto” (Yes, with pleasure, with pleasure). That same day we faxed him a suggested program of lectures and courses, as well as other information.

**Surprise.** One day before flying to Beijing we received a big surprise from the professor: a fax detailing an intense schedule of lectures, courses and meetings for the two weeks that we would be in Beijing. This officially hailed what would be the first of two scientific educational excursions that occurred in 1998 and 1999.

**Aspects.** Before addressing the two excursions, we would like to point out some aspects of Chinese culture, which will help the reader understand the events experienced:

A. **Warmth.** We find the Chinese to be an extremely kind people. We have included descriptions of various types of social activities arranged by our organizers, in order to illustrate the cordiality of the Chinese. As well, the reader will notice that, at each of the educational activities, we received a present from the organizer as a token of his or her appreciation. On a more general note, visitors to one’s home, for example, will always bring some token of their affection. Although the Chinese are classically a shy people, once you have touched a Chinese heart you have made a lasting friend.

B. **Guanxi.** In modern China, relationships – including business relationships – are established and reinforced through a variety of group activities, such as lunches, dinners and *karaoke* sessions, and a complex system of gift giving and favor exchanging. This system of connections and influence is called *guanxi*. *Guanxi* – the Chinese word for “relationship” – is the “coin of the realm” in China. It is actually much more than this, being the very framework of Chinese society. It is even above China’s

fledgling legal system; in fact, *guanxi* – which the Chinese commonly refer to as “going through the back door” – *is the law* in China. If you have *guanxi* all doors are open; without it, life and business transactions in the People’s Republic of China (PRC) are impossible.

**C. Qigong.** *Qigong* is an ancient and extremely popular Chinese energy discipline that uses bioenergy to promote cures and balance in the individual; *Qigong* literally means “work with energy”: *qi* = energy, *gong* = work.

**D. Status.** We learned that the Chinese con-

sider it a status symbol to be associated with Westerners. So the combination of being American and Brazilian, respectively, and bringing a positive contribution to Chinese society – on a completely volunteer basis – were two factors that provided us with a high level of prestige on these scientific educational excursions.

**Report.** Here, then, are the authors’ report on the events which took place during these two excursions, as well as a final overview of the results of these endeavors.

#### Schedule of the First Scientific Educational Excursion on Conscientiology November 17 to December 1, 1998

Date	Activity	Participants
Nov. 19	Welcome lunch.	4
Nov. 19	Welcome dinner.	11
Nov. 20	OBE Workshop (part 1).	81
Nov. 20	Lunch offered by the Huazang Consultancy Center.	10
Nov. 21	OBE Workshop (part 2).	79
Nov. 23	Meeting with General Director of Beijing Publications Import & Export Corporation regarding distribution of the book <i>Projections of the Consciousness</i> in English.	1
Nov. 24	Research exchange meeting with faculty members of Beijing University of Chinese Medicine and Pharmacology.	13
Nov. 25	Seminar on conscientiology followed by Q&A at Beijing University.	63
Nov. 25	Lunch offered by Director of Tai Chi Culture Department of Beijing University.	63
Nov. 26	Research exchange with Dr. G.	3
Nov. 26	Lunch offered by Dr. G.	3
Nov. 27	Lecture at a Symposium on Orthomolecular Medicine held at the National Academy of Chinese Traditional Medicine.	150
Nov. 28	Sponsorship meeting with an international investor.	4
Nov. 28	Dinner offered by potential sponsor.	4
Nov. 29	Lecture on conscientiology at the Beijing University of Chinese Medicine and Pharmacology.	380
Nov. 29	Dinner offered by the Beijing University of Chinese Medicine and Pharmacology.	6
Nov. 30	Encounter with a Chinese parapsychic.	4
Nov. 30	Encounter with a parapsychic author.	2
Nov. 30	Meeting with Editor-in-Chief of <i>World Qigong magazine</i> .	1
Nov. 30	Farewell dinner offered by the Editor-in-Chief of <i>World Qigong magazine</i> .	3
	<b>Total</b>	<b>885</b>

## Report on the First Scientific Educational Excursion on Conscientiology

### November 18

Arrival in Beijing.

### November 19

**Welcome lunch.** Ms. F., the editor of *World Qigong* magazine, who is also the director of the Traditional Chinese Medicine Association of China, sponsored an exotic welcome lunch at the “Fang San” restaurant (*Fang San* stands for “imitation of imperial cuisine”) located in Beihai Park. Fang San is an imperial restaurant that was formerly prohibited to those outside the imperial family and was only recently opened to the public. Six persons attended this lunch. We were led to a private room decorated in classic imperial style and staffed by waitresses in imperial costumes. After lunch, in spite of the cold weather, we were taken to Beihai Park, an imperial park that is now open to the public. It includes a lake, in the center of which is an island with a white pagoda that is one of the classic symbols of Beijing.

### November 19

**Welcome dinner.** That evening, we were taken to a welcome dinner. This event was scheduled in order to introduce us to the organizers, sponsors and translators involved with the educational activities and scientific exchanges that were to be held. Several *qigong* masters were also present.

### November 20

**Huazang Consultancy Center.** The first educational activity on conscientiology in Beijing took place at the Huazang Consultancy Center (a center dedicated to the research of *qigong*, human life, the human body and parapsychic capacities). On this day, we gave the first part of a two-part OBE Workshop. Upon coming face-to-face with the large number (81) of Chinese participants who were sitting cross-legged on the floor quietly and attentively awaiting the presentation, a chill ran through our entire body. As well, an intense sentiment of gratitude for the opportunity to introduce conscientiology in China predominated. Ms. W., the deputy director of the

center, performed simultaneous translation. We had an extremely effective and smooth connection with this interpreter, which facilitated our work greatly on both days. Ms. W. introduced us and the day’s program to the participants. She explained to us that many in the group were well-known in China and that they were very interested in learning and exchanging ideas and scientific research with us. She said they felt a need to have more exchanges in order to make a greater contribution to humankind.

**Privilege.** Simone taught the first portion of the classes that day. She mentioned to the participants that we were privileged that the intraphysical students and the extraphysical helpers trusted us to bring this subject matter to China. She explained that we work not only with intraphysical consciousnesses but with a multidimensional team as well. She added that when you go out of the body, you return with a more transcendent perspective of yourself and a better understanding of who you are, changing the way you relate to others and the universe.

**Lunch.** After the morning portion of the workshop, Ms. W. invited us to lunch with a number of *qigong* experts and researchers. This group of 10 persons explained their ongoing projects and some of their prior research projects to us.

**Feedback.** After the first day of the OBE workshop, Prof. S. commented that we had made a very positive impression on the group. He said the students asked him to express their gratitude to us for our presentation.

### November 21

**Huazang Consultancy Center.** On the following day, we gave part 2 of the OBE Workshop. Heavy snow had been falling all morning and we presumed that many students would not come to class, especially since we were told that some of them lived far away. However, a total of 79 people attended this day’s classes! The format of the workshop was theoretical on the first day and theoretical and practical (projective techniques) on the second day. Since approximately 30 participants indicated that they had not been present at the first day’s classes, only 49 students – those who had been present on both days – were allowed to practice the projective technique.

**Scientific approach.** The workshop participants were extremely receptive to conscientiological and projectiological concepts, and were very respectful of the presentations, asking sincere and intelligent questions (some of their questions are listed in the “overview” section at the end of this article.) We found them to lack the arrogance and impatience of some Westerners. They commented that they especially liked our scientific approach, devoid of any religious aspect, as well as the subject of cosmoethics. This may, to some degree, be a consequence of their government’s atheistic stance and constant emphasis on science and technology.

**Paraperceptions.** The students showed a high capacity for perceiving energy and exhibited an elevated level of paranormality, with a number of them having partial and full projections during the practical portion of the class. They also asked many questions during the course, which is not typical of Chinese people, who tend to be very shy as a result of not being allowed to speak up at school. According to an article in the *China Daily* newspaper, for example, the Asian educational methodology can be summarized as “Sit straight. Keep quiet. Listen closely” (XINHUA NEWS AGENCY, 2002).

**Perceptions.** The following sensations were experienced with the greatest frequency while working with the projective technique: change in illumination; full projection; inability to relax; increased energy throughout the body; intracranial sounds; moving upward; numbness; oscillation/floating; paralysis; partial projection; pulsations in the head area and other parts of the body; sensation of breathing; sensation of traveling through a tunnel; serenity/well-being; temperature change.

**Projective reports.** Following are accounts of some of the projections experienced by the participants of this workshop. It should be pointed out that this group had a very good performance level, especially when we consider the *counter-projective* conditions under which this workshop was conducted, e.g., due to the size of the room, the 49 students had to lie down next to each other and were almost touching.

**A Young girl** (apparently in her twenties):

1. “I was in a rice field and there was a big space

between the sky and the earth”. (She was apparently at a high altitude). “I came back and had an abrupt return to the body, felt chills and then felt numb”.

2. “I went out again and went not far away from this room to the office, said hello to some guys, went downstairs, came back up to the second floor, went downstairs again and saw that it was raining and then began to snow. I saw many pedestrians on the street. I came back to the body and felt chills”.

Simone asked her if there was anything she had encountered that she could go see in order to confirm the projection. The girl immediately left the room and subsequently returned, confirming her projective experience.

**A Middle-aged gentleman:**

“While you (the teachers) were explaining the technique to be practiced, I had two projections:

1. “I was in a forest, and soon returned.”

2. “I went to a hillside and saw some people living in a very ancient, prehistoric time. I came back very quickly and felt afraid. I wasn’t afraid of the people, because all of them were very kind. When I came back, I heard that you were still talking.”

Simone asked if this had been real for him, if it had been a very clear experience. He responded, “I have had many OBEs in my life. In some cases I could fly from one hill to another.”

**A second middle-aged gentleman:**

“I found myself floating while sitting in a chair. I encountered someone who took me to a hill where there was a forest, some pavilions, gates. It was all green. When we were almost to the top of the hill we saw some white clouds, then I came back.”

He also said that during a one-week period he had had two projections: in the first projection he reported having “a very deep experience;” in the second projection he said that he “saw a lot of things.”

**A third middle-aged gentleman:**

1. “I had a partial separation and returned to the body.”

2. “I went out again. I felt there was a glue, an attraction (silver cord), like a piece of pizza separating from the rest of the pie (Simone had used this analogy in class). When I was very high, I was in

a mist. Then I willed myself to look for my grandmother. After a period of time, I saw a hill and some caves on the hill, but I could not see anybody in the caves. I willed myself to find out if there were any human beings in the caves. The snoring forced me to come back again. I had a very weak, a very light heartbeat. When I was asked to move the arms and legs, I felt that I could not move them. I asked the person next to me to raise up my arms and she helped me.”

**A young woman:**

“There was a hill and a stairway, very narrow, and a car and a path and a bus. Then the bus came and I flew very quickly through a tunnel. Then I saw a large group of foreigners who I did not recognize.” She added: “I see many things when I practice *qigong* every day – almost the same.”

**A “parapsychic” woman:**

1. “I saw bright yellow then I saw soldiers in yellow uniforms. The information told me (that) it was me in another life. I was a soldier in a yellow uniform, and I looked very much like this soldier. I then willed (myself) to find out the relationship between myself and one of my very good friends. I went to a high mountain. There was a stone Buddha. In front of the statue was a weeping turtle. Maybe it was a hint about the relationship between myself and my friend a long time in the past.”

2. “I went through some old trees, then I saw a light and a ball that was turning very fast.”

**A fourth middle-aged man:**

“I was in an airplane. I was floating. There was a place and there were many people who went there to get something to drink and I also went there to get a glass to drink. Then I came back”.

**A woman in her late forties:**

“I saw a young girl – about 18 years old – with pigtails. We were sitting in front of each other face-to-face. I felt that she was I. It was a very clear experience.”

**November 22**

**Lectures on *qigong*.** During the first half of this day, we attended lectures on *qigong* at a military technology academy in Beijing. The presenters were practitioners and researchers of *qigong* (M.D.s, Ph.D.s, and others) at “The International Week of Science and Peace,” sponsored by the United Nations. The theme of that day’s presentations was “The Current Situation and Perspective of *Qigong* in China.”

**Barred entrance.** When we arrived at the military facility, the guards refused to let us enter as we were foreigners. We found this attitude odd for an *international conference*. We also found it curious that a conference on *peace* was being held at a *military technology academy*. We had to stand in the falling snow for about 20 minutes while a sympathetic retired military general (a *qigong* master and the director of *Qigong Science* magazine) finally got permission for us to enter. We realized it was an historic occurrence for a communist Chinese military technology academy to allow foreigners (especially an American) to enter. We were later told that our friend the general had needed to get special permission directly from the commander of the military academy. Our simply standing inside the academy gates was problematic and a very rare occurrence.

**Lecture notes.** At the conference we heard lecturers speak on various aspects of *qigong* in China. Some said *qigong* needs to be researched more thoroughly and scientifically; others suggested it needs to be standardized and regulated in order to maintain quality control; still others urged a greater exchange between Chinese and international organizations. The lecturers made their presentations with simple sincerity. They were seriously endeavoring to further scientific inquiry.

**Presence of conscientiology.** During the opening ceremony, Prof. S., who was seated at the presenters’ table on the stage, made some comments. He made a point of presenting us to the more than 300 people in attendance. When we stood up to be recognized (we were seated in the front row), we were greeted with a flurry of camera flashes as the participants took numerous pictures of the only *non-Asians* at the conference. In fact, a picture of

us attending this activity was published in the January, 1999 issue of *Qigong Science* magazine.

**Qigong demonstration.** As we were leaving the building, a very pleasant *qigong* master offered to give a demonstration by stopping Simone's wrist-watch. She handed him her watch, whereupon he extended his arm (which made loud cracking noises), apparently to generate energy. He then blew lightly on her watch a couple of times and shook his finger at her watch a few times, as if to exteriorize energy to it. He then shook his finger at the watch one more time and said something in Chinese, whereupon the second hand stopped a bit after the 9:00 position. Next, he shook his finger at the watch again and the timepiece resumed operating normally. He then jokingly asked her if she would like him to demonstrate *qigong* by stopping her heart for 1 second, an offer she declined.

**Lunch.** We then all ate a box lunch. As usual, people came up to us to exchange business cards and to give us copies of their thesis papers and books. Many people had also taken pictures of us while Prof. S. was making his presentation. After lunch, an official picture was taken and a series of people insisted on having their picture taken with the only two non-Chinese participants at the event.

#### November 24

**Beijing University of Chinese Medicine and Pharmacology.** We had a meeting with Prof. S. and 13 faculty members of the Paranormality Research Center in the Beijing University of Traditional Chinese Medicine (TCM) and Pharmacology. Prof. S. pointed out that this university is the top academy of its kind in China. The University had been founded in 1956 and the Paranormality Research Center had been founded in 1985. The university has two functions: (1) integrate TCM and Western medicine; (2) research medical *qigong* science. The faculty of the paranormality research center performs clinical research on *qigong*, paranormal phenomena and their relationship to traditional Chinese medicine, among other things. They were somewhat skeptical about the reality of conscious projection at first, but soon opened up to our presentation. We donated a copy of *Projections of*

*the Consciousness* to the center and had a lively discussion on conscientiology with them. They expressed great interest in a continuing series of exchanges and we invited them to the upcoming events we were holding in Beijing. Those present included: the Editor-in-Chief of *World Qigong magazine* and the Assistant Director of the Chinese Research Institute of Qigong Medicinal Science.

#### November 25

**Beijing University.** The General Director of the Tai Chi Culture Department at Beijing University, who is also the publisher of *Think Tank* – a government magazine dedicated to generating new ideas – organized an invitational on-campus venue for us to make a presentation on conscientiology to a group of 63 individuals who included *qigong* experts. This was a one-day high-level invitational event, for a very select and trusted group of people. The director opened the event with a brief presentation, followed by Prof. S., who presented the two of us. The program was divided into two parts: morning and afternoon. It was interesting to note that when some of the participants seemed to be fairly opposed to our work, Prof. S. and other Chinese sponsors and volunteers stood up to defend the quality and sincerity of this work and our presence in China.

**Dinner meeting.** That evening, we had a dinner meeting with a small crowd of potential organizers and supporters in order to plan the next scientific educational excursions in China.

#### November 26

**Research exchange.** We had a meeting at the home of Dr. G. and his wife. Dr. G. is a 75-year old pioneering physicist and physician who works in the field of orthomolecular medicine. His wife is a very energetic 32-year old Vice Chairman of the Board of his Beijing Xin-yuan-nao Medical Electronic Technology Research Center, which disseminates and markets his work. Prof. S. explained that we were having this meeting in order to discuss orthomolecular medicine and the doctor's possible collaboration with conscientiological research.

**Method.** The doctor's curative method involves the use of a complex (and handmade) diag-

nostic apparatus that detects magnetic waves in order to diagnose imbalances in a person's system. It is based on the theory that everyone possesses a unique magnetic field. The device fits in an oversized briefcase. Each socket on the lid of the device represents a different TCM herb. The practitioner uses this device to diagnose the patient's physical dysfunction and then prescribes either a quantity of specially ionized water – which is to be drunk over a period of anywhere from one month up to a year – or Chinese herbs (depending on the severity of the illness). He has allegedly cured cases of paralysis, AIDS and tumors (even brain tumors). His patients are often those who have been given up on by conventional Western physicians. Dr. G.'s wife explained that she used to be one of the doctor's patients; she had been a quadriplegic and was so impressed when he cured her that she "struck a deal with him" to promote his work as his wife. They presented us with a copy of his book and then we all went out to lunch.

#### November 27

**Chinese Orthomolecular Medicine.** Kevin gave a forty-minute presentation on bioenergies – in which the work of CEAEC and IIPC were highlighted – at the Symposium on Orthomolecular Medicine held at the National Academy of Chinese Traditional Medicine, where 150 people were in attendance. Prof. S. had translated a two-page text on our presentation and distributed it to those present. The participants included physicians, psychiatrists, engineers, *qigong* practitioners and others. Simone and Kevin then answered the audience's questions. Although our presentation followed a lengthy one by Dr. G. on his pioneering work (considered by experts to be 100 years ahead of its time), we received much more attention than he did. We attribute this to the status the Chinese confer upon foreigners, as well as the cutting-edge nature of conscientiology. We would like to point out that few people in China seem to be informed about intrusion and the ways to deal with this type of problem.

**Gift.** At the end of our lecture, the director of this event thanked us for our presence at the sym-

posium and presented us with a large ginseng root as a token of the Academy's esteem.

#### November 28

**Sponsorship meeting.** We had a meeting with Prof. S. and a Mr. W. at his office on the ground floor of the Beijing International Club Office Tower, located in the embassy area. Mr. W. is a wealthy international investor who had been very supportive of *qigong* in China. We introduced ourselves, CEAEC and the IIPC, and expressed our interest in enlisting his support for promoting conscientiology in China. He suggested that we remain prudent in promoting conscientiology in China and maintain a low profile regarding this work. Mr. W. then invited us to dinner at the *six*-star Beijing International Club.

#### November 29

**Beijing University of Chinese Medicine and Pharmacology.** Simone gave a lecture to a standing room only audience of approximately 380 attentive people at the Beijing University of Chinese Medicine and Pharmacology. We were even more impressed by the size of the crowd when we were told that the event had first been advertised with the wrong date – that of the previous day – and people nevertheless came back to see us on the correct day. This event was organized and sponsored by Dr. D., a physician who is the Director of the World Association of Medical *Qigong* and an Assistant Professor at the Beijing University of Traditional Chinese Medicine.

**Seminar.** A seminar was given from 1:30-3:45 PM and Kevin led the group through a series of energy exercises. We then both answered the audience's questions from 4:00-5:00 PM. It was announced that we would be back in March/April of the next year (1999).

**Gifts.** We were then thanked by the event's organizer and were presented with several gifts, including a medal from the university and a piece of calligraphic art. We next underwent the standard series of group photographs. We were greeted by an unending stream of individuals who wished to speak with us and purchase copies of *Projections of the Consciousness* – which sold out on the spot.



### November 30

**Encounter with a Chinese medium.** Upon returning to the hotel, Prof. S. introduced us to Ms. L., a mediumistic author. She presented us with her two publications: *A Psychic's Album of Paintings by L.* and a six-volume psychographic work (in Chinese) composed of three parts: The Primitive Age, Life in Outer Space and The Future Age. They allegedly describe the past, present and future of planet earth.

**Article publication.** We then had a meeting with Ms. F., the Editor-in-Chief of the *World Qigong* magazine, regarding the details of our publishing a continuing series of articles in that magazine. When we showed her the black-and-white pictures illustrating the out-of-body phenomenon, she said she would not be able to publish those images, as they were not "discrete" enough, given the political climate at that time. We were subsequently informed, during our second scientific educational excursion in 1999, that it would not be "appropriate" to publish these articles in the *World Qigong* magazine.

**Farewell dinner.** We were invited to a farewell dinner at the Tian Tan hotel, where we had been staying. We discussed the clarification task, self-lucidity and cosmoethics, among other subjects. Ms. F. showed a great interest in conscientiological concepts. In fact, she told Simone that she felt the topics being discussed should be taught in schools in China.

### General Notes

1. **Conscientiology in China.** As can be seen by this report, we were warmly received everywhere we went on this excursion. It was interesting to note that a number of people seemed to think that projection was the same as *qigong*, while others pointed out that there are Taoist sects which have been working with projection for thousands of years. Overall, the participants were very engaged in the educational events. The Chinese are generally extremely curious. They took our work very seriously and appreciated our presence in China, feeling a need to exchange ideas with foreign institutions.

2. **Invitation.** It is of interest to point out that, during both scientific educational excursions, all

exchanges made with research institutions and individual researchers occurred as a result of *their* invitation. This is an indication of their level of interest in having interactions with foreign conscientiological research institutions.

3. **Chinese research.** We perceived that the Chinese are overly impressed by phenomena (*qigong* for healing purposes and PK effects). It was our perception that the Chinese are in lack of more in-depth research and the little research that is done is more parapsychological in nature, endeavoring to measure parapsychic phenomena.

4. **Bubble.** Throughout this excursion, we felt as if we were both inside a protective, optimizing energy bubble. In spite of having a strong case of jet lag, getting very little sleep during the excursion and participating in a *nonstop* whirlwind of activities – while experiencing an entirely different culture, language, food, and everything that goes along with it – we experienced an impressive sense of well-being, emotional balance, physical stamina and mental acuity throughout.

5. **Mishaps.** We were also impressed by the fact that *0 (zero) mishaps occurred during this excursion*. Everything went *perfectly*. We both perceived a great deal of extraphysical assistance during this period.

6. **Books.** On this excursion, 9 copies of *Projections of the Consciousness* were given out. Some were donated to hosting institutions, while others were given in mutual book exchanges with Chinese authors. As well, 37 copies of this title were sold. They were priced at 15 to 20 yuan (US\$2.00 to \$2.50) because that is the market price for a book of this type in China.

7. **Questions.** The questions asked during the educational activities of both excursions are listed in the "Panorama" section at the end of this article.

8. **Volunteerism.** It should be noted that all the activities were given in English, with local interpreters translating to and from Chinese. Most impressive was the fact that all the events were held on the basis of Chinese *volunteerism*. When we were not busy with educational activities or meetings, our organizers took us on cultural outings, often sponsoring sumptuous meals, with a maximum of Chinese receptivity and warmth.

**Schedule of the Second Scientific Educational Excursion on Conscientiology  
April 6 - May 6, 1999**

<b>Date</b>	<b>Event &amp; Location</b>	<b>Participants</b>
April 9	Research exchange meeting at <i>China Qigong Science</i> magazine.	8
April 9	Lunch sponsored by <i>China Qigong Science</i> magazine.	8
April 10	Research exchange at the Chinese Academy of Somatic Science.	18
April 11	Seminar on projectiological phenomena given at Huazang Consultancy Center	86
April 11	Research exchange with group from Tibet & Beijing.	6
April 17	Seminar on foundations of conscientiology and projectiology, sponsored by the Association for Promotion of Traditional Chinese Medicine.	61
April 18	Workshop on conscientiology and projectiology at <i>China Qigong Science</i> magazine.	31
April 18	Lunch sponsored by the Hong Kong Academy of Science.	7
April 18	Projective Techniques Workshop.	4
April 20	Meeting with the director of the Hong Kong Academy of Science.	2
April 21	Meeting at Paradise for the Elderly.	4
April 21	Lunch sponsored by the Paradise for the Elderly.	10
April 22	Lecture and debate on conscientiology at Beijing University.	35
April 22	Dinner meeting at Beijing University.	7
April 23	Hong Kong Academy of Science Honorary Title Awarding Ceremony.	25
April 23	Lunch sponsored by the Hong Kong Academy of Science.	11
April 23	Dinner with authorities from the government department of <i>qigong</i> , sponsored by the Hong Kong Academy of Science.	12
April 24	Meeting with the Chinese Society for Studies of Traditional Medicine.	6
April 24	Lunch offered by the Center for Investigation of Acupressure and Health.	4
May 1	Lecture on conscientiology promoted by the Hong Kong UFO Club (Hong Kong).	73
May 2, 3	Projective Techniques Workshop (Hong Kong).	13
May 4	Visit to Macau.	–
May 5	Farewell dinner offered by the National <i>Qigong</i> Association.	7
	<b>Total</b>	<b>438</b>

### **Report on the Second Scientific Educational Excursion on Conscientiology**

#### **April 8**

**Concern.** The day after our arrival in Beijing, we met with Prof. S. in our hotel room to discuss the activities of this teaching excursion. This time felt him to have a sense of hesitance and caution regarding the presence of conscientiology in China. He explained that the local authorities had expressed concern after our previous teachings in China. They

were concerned conscientiology/projectiology might represent a movement that could present a threat to the authorities. During a later encounter, we found Prof. S. to be more relaxed about organizing for us. At that time he told us he had invited some government authorities to attend our events in order to reassure them that we did not represent a movement. Imagine our situation: we had just arrived in China with plans to stay for an entire month and still did not have any events organized. To make things worse, the Chinese government doubted our intentions.

**Hong Kong.** While still in New York, we had already thought of going to Hong Kong to hold lectures and courses on conscientiology and projectiology. Thus, upon mentioning a teaching excursion to Hong Kong during this same discussion, Prof. S. suggested we contact his good friend Ms. M. who was the president of the Hong Kong UFO Club. (Prof. S. was the Chairman of the International UFO Federation in New York.)

**Synchronicity.** We contacted Ms. M. by phone from our hotel room. She responded that the timing was perfect as they had been looking for a lecturer for their upcoming meeting on May 1 and were just about to finalize and print the program for that event. She asked us to send material on this work, our bios and the topic of our presentation. We agreed to stay in Hong Kong for ten days and she invited us to stay at her home.

#### April 9

**China Qigong Science magazine.** The directors of the *China Qigong Science* magazine invited us to a meeting at their office, followed by a lunch, in order for us all to become better acquainted (establish *guanxi*). We had met the directors of the *China Qigong Science* magazine during the previous excursion to Beijing. In fact, one of the directors was none other than the retired general who had acquired special permission for us to attend the lectures on *qigong* at The International Week of Science and Peace, held at the military academy during the previous excursion. We found these people to be quite warm and refined, and we felt a strong rapport with them.

#### April 10

**The Chinese Academy of Somatic Science.** We met with Dr. L., Vice President of the Chinese Academy of Somatic Science as well as some of his staff. All 18 of us sat in a big circle in a meeting room where we made a presentation of some of the basic concepts of conscientiology and projectiology, followed by each of the other participants making presentations on their projects and/or books. This encounter was more of an academic exchange between all those present. We received a book entitled

*The Single Wave Theory*, and literature on other projects. At the end of the encounter, the director of the Academy invited us to conduct future research projects together. Prof. S. informed us that this Academy had performed parapsychical research in the past but was fairly inactive at the time. We noticed that in China this type of research is usually quantitative, looking for results within the physicalist paradigm.

#### April 11

**Huazang Consultancy Center.** We were again invited to the Huazang Consultancy Center where we had given an OBE Workshop during the previous excursion. On this occasion, however, we gave a three-hour seminar on the fundamentals of projection of the consciousness to an audience of 86 persons.

#### April 17

**Association for Promotion of Traditional Chinese Medicine.** We gave a one-day seminar on conscientiology and projectiology to an audience of 61 persons. This event was organized by the Association for Promotion of Traditional Chinese Medicine. Our interpreter that day was an English teacher at Beijing Language and Culture University (the most famous language university in China), who had served as our interpreter during the previous scientific educational excursion in China. During the afternoon portion of the workshop, we made a video presentation which included the computer animated series of bioenergetic and projective techniques, as well as an overall video presentation on CEAEC that showed the grounds of this research facility, including an explanation of each laboratory.

**Bioenergy practice.** After leading the students through bioenergy techniques, many of them reported a variety of sensations, including prickling, tingling, temperature change and others. They displayed a great deal of interest in the material presented and asked a number of questions.

#### April 18

**Projective report.** Our interpreter from the previous day called us at our hotel that morning in

an excited state. He explained that during the previous night he felt he was flying upward over a forest, when he suddenly had a panoramic view of precisely the aerial scene of CEAEC that he had seen in the video shown during the lecture the day before. He said he was sure it had not been a dream as he had been so aware and in control of the process.

**China Qigong Science magazine.** We gave a one-day workshop on conscientiology and projectiology at *China Qigong Science* magazine in which 31 persons were in attendance. Prof. S. explained that the activities would involve fewer participants, being more restricted and more selective this time, given the complications that had arisen with the local authorities. It is worth clarifying that this problem was not related to any specific institution but had to do with any individual or institution proposing ideas considered to be threatening to the current system.

**Video presentation.** When we arrived at the office of the *China Qigong Science* magazine, we asked if we would be able to show our video presentation on their television. They consented and someone soon delivered a brand new VCR to the room and hooked it up. We were impressed by their gesture, especially considering that the magazine had a very small budget. We gave the presentation using a series of transparencies and a video presentation of computer animated illustrations of projectiological phenomena, two resources that greatly facilitated the transmission of ideas.

**Bioenergy exercises.** After leading the participants through bioenergy exercises, they related



Meeting at the office of the *China Qigong Science* magazine.

their perceptions, including one woman who stood up and said she considered our methods “barbaric”. A professor at the Institute of Geophysics said that the best manner for calling the spirit (the consciousness) back to the body was through a method called *bianshu*. *Bianshu* is a medical therapeutic modality used since ancient times in China, as mentioned previously. It uses a chime made from a hanging Sibir stone. According to this gentleman, the projector would return to the body when the stone was struck with a small hammer, as he proceeded to demonstrate to the group (it is common knowledge that any noise external to the physical base of the projector provokes a “forced” return to the body which can even cause repercussions for the practitioner). We were later informed that the participant who had spoken in an unflattering manner about our methods had not been an invited participant and did not even pertain to this group. In a way, however, it had proved useful for us to have an idea of the behavior of the Chinese people in general. At the end of the presentation, the director of the magazine thanked us for our presence and expressed their desire for continued scientific exchanges. We were then presented with three hardbound compilations of the 1996, 1997 and 1998 issues of the magazine, respectively. He also presented us with the January, 1999 issue of the magazine, which ran our picture within a piece on the International Week of Science and Peace, which we had attended on November 22, 1998, during our previous visit to Beijing.

#### April 21

**Paradise for the Elderly.** We were invited to visit a retirement home called Paradise for the Elderly, located in a suburb of Beijing. We were first presented to the directors of this project and, as is customary in China, had tea together and introduced ourselves. We were then led on a tour of the project. The premises, which were still under construction, comprised a four-sided complex of residences with a continuous hallway facing a central garden area. As we were being shown the premises, it was pointed out that the future elderly residents would have their own modest-sized room with private bathroom. It must have been a more luxurious resi-

dence, as we noticed that a private bathroom is not necessarily a standard amenity in China. Our hosts explained that they intended to have a full program of cultural and educational activities for the residents. We were invited to hold educational programs there in the future on a regular basis. They even offered a space there to establish a center for conscientiology related activities. We then proceeded with the requisite photo session.

**Networking lunch.** They then took us to a networking lunch with the village mayor, some government staff persons and the 4 senior partners of the Paradise for the Elderly.

#### April 22

**Beijing University.** The General Director of the Tai Chi Culture department at Beijing University again organized a one-day on-campus venue in which we gave a lecture on conscientiology and projectiology to a group of 35 select individuals. As in the event held at Beijing University during our previous excursion, the director opened the event with a brief presentation, followed by Prof. S., who introduced us. After our morning lecture, we all had lunch and the afternoon portion of the event was reserved for a Q&A session, as well as an opportunity for others to present their projects to the group.

**Competition.** We perceived that several of these presentations by our Chinese colleagues placed a great deal of emphasis on phenomena. One participant showed everyone his palm, saying that he was able to change the lines on his hand at will. Another said he could project from the body at will and challenged us to have a projective competition on the spot. We responded by saying that we were not in China to compete with anyone.

**Points.** During the presentation, Simone made the following points:

“We are here to add, not to divide – no competition, not to see who is best. This is science. You are very good at working with energy. That is why the Institute is here to work together. *Qigong* work is very important in order to go out of the body, but *qi* and projection of the consciousness are not the same thing. Many of you might be asking yourselves: Why are they coming to China so many times? If

New York is the *center of the world*, what are they, Simone and Kevin, doing here representing conscientiology and projectiology in China? Why do they intend to move to China next year – and possibly have an office here – if there is so much to do in New York? So I have an answer to this: Because you are so good at *qigong*, we can provide technology and information, and work together in order to have more precise research results in this area of study.”

After the lecture, we were taken on a tour of the Beijing University campus, which was formerly part of one of the imperial palace grounds.

#### April 23

**Hong Kong Academy of Science.** Prof. S. called our hotel room, waking us up at 8:00 AM, to say that he would be picking us up at 8:30. When we registered our surprise, as nothing had been scheduled for that day. He said we would be going to a ceremony to receive honorary titles from the Hong Kong Academy of Science! To our amazement, it turned out to be a solemn twenty-five-person event in which many high ranking personages in the *qigong* community were present. They had improvised a stage at one end of the conference room and had hung a large red banner at the top of the stage’s back wall that said: “Welcome Simone de La Tour and Kevin de La Tour”. Two rows of youths clad in university graduation-type gowns, wearing large, square, black framed glasses, greatly resembling those worn by then president Jiang Zemin, stood flanking the two sides of the stage. We were informed that we would be awarded honorary titles as members of the committee responsible for the authentication of experts in parapsychism, *qigong* and UFOlogy – a status we considered somewhat quizzical.

**Ceremony.** When the *qigong* celebrities arrived, the ceremony began with the national anthem being played to an attentive standing audience. The MC of the event subsequently gave a brief announcement. He then called Simone up to the stage where the Director of the Academy shook her hand and then presented her with three honorary titles. Each hard-bound certificate was brought up onto the

stage on its own red satin pillow. The entire procedure was then repeated with Kevin, after which Prof. S. and both directors of *Qigong Science* magazine received honorary titles of their own.

**Status.** The Director of the Academy later explained that he was trying to create a non-governmental organization (NGO) for quality control of disciplines in China such as paranormality, *qigong* and UFOlogy. He wanted us to help him differentiate between genuine and fraudulent practitioners in these areas. However, we have since learned, after living almost three years in China, that being associated with foreigners – especially Westerners – affords a Chinese individual prestige, clout and contact with the outside world. In fact, being acquainted with a foreigner may even be added to one's résumé!

#### April 24

**Center for Investigation of Massage and Health.** In the morning, we were driven to the Center for Investigation of Massage and Health. Upon arriving, we were taken to a meeting room with a long wooden oval table to have an introductory meeting with the Directors of the Center. On three of the walls were long, rectangular, vertically hanging red velvet banners with gold tassels dangling from the pointed bottom edge. They had been presented to the Center by former patients who had been successfully treated for various infirmities. One wall was covered by a photo display of grateful patients, as well as supporters and personages who had visited the Center.

**Modality.** This Center worked with different modalities of massage, including acupressure. They explained that the acupressure method used there was effective for curing any type of illness, such as diabetes and even weight problems. We had lunch at the Center's restaurant, after which we were taken to a room to watch an acupressure session. The patient we saw being treated had advanced diabetes and we were told that he had stopped taking medication as a result of the improvement in his condition.

**Partnership.** They proposed that we establish a partnership with the Clinic in order to provide this health care service in New York. They suggested,

for example, that if “four million dollars” was generated, “three million” would go to the Center in China and “one million” would go to IIPC. Of course we had the requisite photo session and Simone received an honorary title from the Center.

#### April 28

**Hong Kong.** When we flew into Hong Kong on April 26, 1999, it had already been returned to Chinese rule (1997) and the British were leaving in droves. After its return to the mainland, the PRC designated Hong Kong as a Special Administrative Region (SAR) under the “one country, two systems” policy, in order to guarantee its continued autonomy as a capitalist politico-economic system.

**Market research.** During our stay in Hong Kong, we took some time to visit places that might be interested in hosting future conscientiological activities, e.g., bookstores and cultural spaces. We felt, however, that Hong Kong residents were more interested in making money, as opposed to personal growth. Notwithstanding its holothosene of capitalism, Hong Kong is much more open to transcendent issues than mainland China. This may be due to the PRC's atheistic ideology.

**Familiarization.** We took the ferry from Kowloon (a peninsula opposite Hong Kong island, which is part of Hong Kong region) to Hong Kong island to familiarize ourselves with the island. We commented on Hong Kong's beautiful architecture, cleanliness, great transportation system and high level of organization. While riding a bus up to the touristic area called Stanley, we noticed that the vegetation and geography of the island greatly resembled Rio de Janeiro and, more specifically, Barra da Tijuca.

#### May 1

**Hong Kong Space Museum.** The first educational activity in Hong Kong was a two-hour lecture at the monthly meeting of the Hong Kong UFO Club, held at the Hong Kong Space Museum for an audience of 73 people. The museum was made up of a large futuristic white domed structure at the water's edge of the Hong Kong Bay. The huge, fully equipped theater included a wall-sized projection screen and a professional projection booth, from

which attendants projected our video of computer animated projective technique sequences, rendering a stunning effect.

**Q&A.** We then took questions from the audience. The participants were attentive and inquisitive, asking many questions. The most poignant question, regarding the psychosoma, came from a young girl of about nine years of age who had “brought her mother” (it had been the little girl’s idea to attend). Our hosts later commented that they had been very impressed with the clarity of the little girl’s expression. Both Ms. M. and Joe, the Vice-President of the Club, served as our interpreters in Cantonese (Cantonese – a dialect of Chinese – and Mandarin Chinese are mutually unintelligible when spoken).

### May 2, 3

**OBE Workshop.** The previous day’s lecture had generated interest for an OBE workshop to be held, and Joe offered his house. A number of the students had projections during the workshop. At the end of the workshop, the students presented us with a thank you card.

**Sensations.** One young student in his late teens had worked with energy techniques at home the evening after the workshop and had begun to feel the vibrational state and leave his body. He came to talk to us the next day, just before we left for Beijing. He was concerned and disoriented about what he was feeling and needed some direction. We explained that the sensations he was experiencing were normal and emphasized the issue of not using the phenomenon for manipulative purposes.

### May 4

**Macau trip.** We took a one-hour boat to Macau, the “Monaco of the East” where we spent two days investigating the traces of Portugal in China. The first Europeans arrived in China in 1514 when Portuguese ships landed in Guangzhou. The Portuguese were the first Westerners to trade with China and established a base in Macau in 1557. The island of Macau had become a Portuguese colony when it was temporarily ceded to Portugal in 1887, and would be returned to China at the end of 1999. It

was destined to become a Special Administrative Region (SAR) of China. For this reason, we saw few Portuguese when we visited, as most had already returned to Portugal, and were hard-pressed to find someone who could speak that language. It was interesting, though, to see bilingual street signs that were in both Portuguese and Chinese.

### General Notes

1. **Competitiveness.** We felt that, during the second scientific educational excursion, many individuals were competitive, trying to show their superiority with energy and other phenomena.

2. **Information.** During the two scientific educational excursions, we noticed a general lack of solid information regarding projectiological and consciential phenomena, on the part of *qigong* masters and others. Many of them had developed capacities with energy, mediumship and parapsychic phenomena, but possessed no awareness of issues such as cosmoethics, assistentiality and intrusion. We perceived a real need for the clarification task in China, based on the concepts of conscientiology.

3. **Interest.** Some individuals contacted us during and after our visits to China, saying they would like to conduct joint research projects with us. One of them was Dr. N., a physician from Shanghai who had attended one of the lectures in Beijing in November of 1998. She had even mailed her résumé and accompanying letter to us in New York in May of 1999 saying how much she had enjoyed the lecture and printed material she had received. She also expressed great interest in the book *Projectiology: A Panorama of Experiences of the Consciousness Outside the Body*. We also received two multiple-page letters from China from this doctor, in which she shared many experiences she had been having. We can see from this type of communication that the educational events held in China generated lasting interest.

4. **Reality.** During the second excursion, although we still perceived a great deal of assistance, we felt we were left on our own to a greater extent in order to have a more accurate experience of the Chinese reality and, perhaps, to observe our capacity to deal with China on a day-to-day basis. We

also felt a greater sense of holothosenic pressure this time. This may have been due to the “dust that had been stirred up” from the first excursion, both in terms of interest on the part of the participants, as well as concern on the part of the local authorities.

**5. Falun gong.** By coincidence, we were in Beijing in April, 1999, at the time that 10,000 members of the now banned Falun Gong organization (an eclectic blend of *Qigong*, Buddhism and Taoism) held a peaceful demonstration in front of the government building in Tiananmen Square. From this point on, the official government policy regarding any matters even hinting at parapsychic issues became less favorable than it had previously been.

**6. Artifacts of knowledge.** The majority of the scientific works (books and other items) contributed during the two excursions can be found in the Sinotheca, at CEAEC’s Holotheca.

### **Panorama of the First and Second Scientific Educational Excursion on Conscientiology in China**

**Total hours of educational activities: 51.**  
**Total students: 1,052.**

**01. Number of days in China: 45.**

**02. Time frame**

**First Scientific Educational Excursion:**  
November 17 to December 1, 1998.

**Second Scientific Educational Excursion:**  
April 6 to May 6, 1999.

**03. Teachers**

Kevin de La Tour.  
Simone de La Tour.

**04. Volunteer type**

Implementing volunteer.

**05. Cities traveled**

Beijing.  
Hong Kong.  
Macau.

**06. Population**

China: 1.3 billion.  
Beijing: 12 million.  
Hong Kong: 6.4 million.  
Macau: 420,000.

**07. Holothosene**

Beijing: politics/power.  
Hong Kong: money.  
Macau: gambling.

**08. Objectives**

Hold educational activities on conscientiology and projectiology.  
Scientific exchanges.  
Possibility of opening an IIPC office.

**09. Number of interpreters: 4.**

**10. Promoters**

Association for Promotion of Traditional Chinese Medicine.  
*China Qigong Science* magazine.  
Hong Kong Academy of Science (Beijing).  
Hong Kong UFO Club.  
Huazang Consultancy Center.  
Tai Chi Culture Department at Beijing University.  
University of Chinese Medicine and Pharmacology of Beijing.  
*World Qigong* magazine.

**11. Lunch/dinner meetings: 16.**

**12. Other meetings (sponsorship, media, publication, etc.): 4.**

**13. Media:**

*China Qigong Science* magazine (photo of Kevin and Simone on the inside back cover).  
*Sciences of Strong Physical* magazine (three-page article on the presentation given at Beijing University).

**14. Book publishers contacted:**

Beijing Publications Import & Export Corporation.  
The Commercial Press.



15. **Books sold:** 47 copies of *Projections of the Consciousness: A Diary of Out-of-Body Experiences*.

16. **Research institutions contacted:** 6.

17. **Researchers contacted:** 39.

18. **Educational activities held:** 11.

19. **Main topics addressed during educational activities:** assistential projection; benefits of projection; bioenergy; CEAEC/IIPC; clarification task/consolation task; consciencial paradigm; cosmoethics; existential seriation; extraphysical reurbanization; historical periods of projectiology; holosoma; IIPC publications; interplanetary transmigration; lack of religion/dogma; levels of lucidity and projective recall; multidimensionality; NDE; optimizing projective factors; parapsychic development; preparation for projection; projectiotherapy; projective techniques; scientific approach; self-awareness; strong-traits/weak-traits; teamwork; universalism.

20. **Some questions asked during the educational activities:**

i. What is the relationship between projection and multidimensionality?

ii. How can one have OBEs? Does one just need to have an understanding of the phenomenon or are there techniques?

iii. Where can one get the energy, from the universe? Is it gathered in different dimensions?

iv. Is there a similarity between OBE and NDE?

v. Why is the extraphysical population 70% pathological and 30% healthy?

vi. In the future, will these (70/30) percentages change, e.g., will there be a decrease in the percentage of the negative and an increase in the percentage of the positive?

vii. How do you define the 70/30 split of the extraphysical population?

viii. What do you think we should do about this situation? I think the method is education, training. Do you think so?

ix. Do only some special people have the capacity to have OBEs or can anyone have them?

x. Is it right to eat animal products? Should we be vegetarians?

xi. Is OBE real? How can you differentiate between an actual OBE and something you create in your head?

xii. Can you perceive someone else when you are projected? You have visual perceptions, but no eyes; you have emotions, but no physical body.

xiii. I have been having OBEs. Is it safe?

xiv. Can a person project to a place, move an object, return to the body and subsequently confirm that the object had indeed been moved – in order to evidence that an OBE actually took place?

xv. What percentage of individuals who take your course leave the body?

xvi. How can one prevent energetic vampirization?

xvii. Is it possible for two different consciousnesses to occupy the same physical body?

xviii. Could you explain the crustal dimension?

xix. Is the crustal dimension something that is within or around the nonphysical body? Is the nonphysical body in the crustal dimension or is the crustal dimension inside our non-physical body?

xx. If someone dies from a serious illness do they still present that illness after death?

xxi. What is the importance of physical life? Can't we just evolve in the extraphysical dimension?

xxii. Have you (the teacher) had projections in the physical dimension?

xxiii. Can one have provoked as well as spontaneous OBEs?

xxiv. Can one get information while projected?

xxv. Are we always reborn as a human being?

xxvi. Can you see while outside the body?

xxvii. How can parapsychotic postmortems be treated?

xxviii. Where does a person's soul reside?

xxix. When one is projected, can he or she have an influence over someone else?

21. **Feedback.** Prof. S. commented that there were at least 4 main factors – mentioned by many people on various occasions – regarding which China could learn something from conscientiology and projectiology:

1. Non-confrontational attitude (lack of arrogance).

2. Lack of need for worship, master (guru) and codependency.
3. Scientific approach (complete absence of religiosity).
4. Cosmoethics.

### Planting Seeds for the Next Step

**Living in China.** We had already considered eventually moving from New York to Beijing while on the second scientific educational excursion – even though we were aware that it would not be possible to hold further educational activities on conscientiology and projectiology there, due to the political climate at that time. We therefore took some time while there to visit some Chinese language schools. We also investigated accommodation options in Beijing.

**Preparing to move.** Upon returning to New York, our urge to know more about China, the language, the culture and the people became even stronger. The inner certainty that we had to make this move was so strong that we immediately informed Dr. Vieira and the IIPC World Headquarters in Rio de Janeiro of our intention. We invited Álvaro Salgado and Andrea Santos (the directors of the IIPC office in Ottawa, Canada at that time) to move to New York and continue the work there. We are grateful they accepted our invitation. After a few more months in New York we flew to China in December of 1999 to begin a new phase of our evolutionary gestation *for two*, living first in Beijing and then Qingdao until October, 2002.

**Thosenic signature.** These two scientific educational excursions served to “plant the flag” (thosenic signature) of conscientiology in China. We trust that these achievements proved useful to the helpers, as well as to the team of 16 high-level consciousnesses – ranging from petifree individuals to evolutiologists – already there and to the teams of conscientiologists who, in the near future, will surely continue to take the clarification task to the most populous country in the world. We would like to be among them.

**New evolutionary phase.** We would like to thank all of the *extraphysical* consciousnesses involved in this project that helped us so much, as well as all of the *intrapysical* consciousnesses. This would especially include our Chinese friend Prof.

S., who went to such great lengths to help us introduce conscientiology to China. We moved to Iguassu Falls, Brazil in November of 2002 in order to work more closely with CEAEC and begin yet another evolutionary phase.

### References:

#### Books

**HARPER**, Camian & **STOREY**, Robert; *Hong Kong, Macau & Guangzhou*; 572 p.; 3 chaps.; alph.; 18,5 x 13 cm; br.; 9<sup>th</sup> Ed.; Lonely Planet Publications; Singapore; 1999, p. 25, 28, 34, 71, 349.

**PERKINS**, Dorothy; *Encyclopedia of China: The Essential Reference to China, Its History and Culture*; IX + 662 p.; illus.; alph.; 28 x 21.5 x 3 cm; pbck.; 1<sup>st</sup> Ed.; 1<sup>st</sup> pt.; Checkmark Books; New York, NY, USA; 2000; p. 103, 303.

**STOREY**, Robert & **GONCHAROF**, Nicko & **HARPER**, Damian & **CAMBON**, Marie & **HUHTI**, Thomas & **LIU**, Caroline & **ENGLISH**, Alexander; *China*; 1114 p.; 35 chaps.; alph.; 18,5 x 13 x 4 cm; br. 6<sup>th</sup> Ed.; Lonely Planet Publications, Singapore; 1998; p. 50, 52.

**GENG**, Naignang; *Bianshu Stone Technique*; 135 p.; 5 chaps.; 18,5 x 13 x 0,5 cm; Beijing; 1998.

#### Magazines

*Qigong Science magazine*; “*Over 600 Persons Attended the Qigong Conference at the 10<sup>th</sup> Annual International Conference on Science and Peace*”; Article; *China Qigong Science*; Magazine; Monthly; 1999; N. 62; Beijing, China; January, 1999; inside back cover.

*Sciences of Strong Physical magazine*; “*“SPIRIT: Traveling Lecturers Come to China”*”; Article; *Sciences of Strong Physical*; Magazine; Monthly; 1999; N. 42; Harbin, China; May, 1999; p. 4, 5.

#### Newspapers

**XINHUA NEWS AGENCY**; “*The changing face of schools*”; Article; *China Daily*; Daily; 2002; Vol. 22; N. 6957; Section: *Nation*; illus.; Beijing, China; 19.07.02;

#### Software

**Accent Software International**; *Webster’s New World Dictionary & Thesaurus*, Version 2.0; Macmillan Publishers; 1998.

#### Note:

<sup>1</sup> The reader will note that the majority of the names in this article are cited using initials. This is done in order to preserve the anonymity of individuals cited.

**Translation and Revision:** Simone and Kevin de La Tour.