

TRANSDIMENSION

The bridge to worlds beyond

Volume One

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INTERNATIONAL NETWORK FOR
INSTRUMENTAL TRANSCOMMUNICATION



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By Dr Adrian Klein

Annual INIT meeting sets new course

Schweich, Germany, August 30. At our annual meeting, the INIT coordinating panel (CP) consolidated into a more cohesive group, restructuring itself to better reflect our membership and to handle crises more effectively. Starting with this issue we'll publish one INIT journal that can be translated into a growing number of languages in the coming months and years. These changes will help the contact field to spread and strengthen within INIT.

Growth and streamlining. We agreed that decisions should be made on the basis of one country, one vote, except in the case of large countries (USA and Brazil) which get two votes each. If a country has several INIT CP members, only one (or two) of those members will vote on an issue.

Some situations require sound decisions and quick action, and to handle those situations an executive council was established consisting of the coor-

dinator (Adrian Klein, Israel), and two assistants to the coordinator (Jules Harsch, Luxembourg, and Mark Macy, USA). The council is charged with making efficient decisions to benefit INIT. If one of the three coordinators is unable to participate objectively in the decision-making process, then a fourth coordinator (substitute assistant coordinator) will stand in. Cristina Rocha of Brazil was elected to that position.

The first tasks of the council were 1) to establish an electronic voting system (FAX and email), by which the entire CP can come to quick consensus on important issues, 2) to try to determine the appropriate relationship between ITC (as represented by INIT) and science, and 3) to engage in meaningful ITC projects with appropriate scientific institutions.

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INIT Coordinating Panel members and supporters (l-r): Mrs Erika Malkhoff (Ger), Mr Mark Macy (USA), Dr Guenter Emde (Ger), Dr Gerrit Westera (Neth), Mrs Maria Isabel Saraiva (Port), Mr Friedrich Malkhoff (Ger), Mr Jules Harsch (Lux), Mrs Irma Weisen (Fin), Mr Jacques Blanc-Garin (Fr), Mrs Monique Laage (Fr), Dr Claudius Kern (Aus), Dr Hans Schaer (Switz), Dr Burkhard Friebel (Ger), Dr Nils Jacobson (Swe), Mrs Cristina Rocha (Br), Mrs Elisabeth Berneck (Ger), Mr Alfred Zogg-Meier (Switz), Dr Paola Giovetti (It), Mrs Maggy Harsch-Fischbach (Lux), Dr Adrian Klein (Isr)

Opinion

Declaration of the International Network for Instrumental Transcommunication (INIT)

Preamble. We, the undersigned, do hereby declare that there are phenomena which can be interpreted as instrumentally supported communication with other levels of existence.

1. The experimental results obtained up to now are encouraging but not sufficient to draw definitive conclusions. Therefore we intend to investigate these phenomena in greater detail.
2. In order to allow better results and simplify procedures, we consider it essential to improve our technical equipment, as well as our self.
3. To this end, we intend to establish a network of independent people interested or active in the field.
4. We plan to publish a newsletter as well as other media, with which to share our results. An editorial committee will decide what to include in this newsletter.
5. We welcome participation by those who wish to become involved in Instrumental Transcommunication (ITC) from a perspective that is not only technical, but also ethical/moral.

Founding members: Mr. Anthony Broad (UK), Dr Ralf Determeyer (Ger), Dr Guenter Emde (Ger), Mrs Maggy Harsch-Fischbach (Lux), Mr Jules Harsch (Lux), Mrs Juliet Hollstler (USA), Dr Nils Jacobson (Swe), Dr Claudius Kern (Aus), Dr Theo Locher (Switz), Dr Hans Luefth (Switz), Mr Mark Macy (USA), Mr Friedrich Malkhoff, (Ger), Mr Jonathan Marten (UK), Mrs Sonia Rinaldi (Brazil), Mr Ludwig Schoenheid (Ger), Dr William Stansmore (USA), Mrs Irma Weisen (Fin), Mrs Alison van Dyk (USA).

Dartington Hall, Devon, England, 1995 September 3.

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Transdimension a biannual report of technical spirit communication research

The International Network for Instrumental Transcommunication (INIT) is a panel of experimenters and researchers who wish to see the wholesome spread of instrumental transcommunication (ITC), the use of electronic equipment to receive information from nonphysical dimensions. ITC is not a religion or belief system. ITC is valid not because it conforms to religious tenets or to scientific principles, but because its results are valid. (As a comparison in the field of medicine, the "right" healer could be defined as the one who heals rather than the one who belongs to a particular organization or holds a particular credential.) So the purpose of *Transdimension* is to improve ITC communications while encouraging the growth of mind and spirit of experimenters, researchers, members and subscribers. We do not exclude issues of science and religion, but include them when they support our stated purpose.

The United States arm of INIT is INIT-US, a not-for-profit research foundation and educational institution for the study and spread of ITC.

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In a good light

The world of our transpartners is one of wonder and beauty. That is the sort of spirit world they convey to us, and it is the type of reality we try to share with our readers and general members.

We realize that there are pockets of darkness and negativity out there in the denser worlds of spirit, but we also know that they account for a tiny, a miniscule, portion of the overall reality that we call "spirit". Of course, the connections between INIT and our transpartners bypass those darker regions, the way a drinking straw in a glass of fresh orange juice might dip below a thin film of dust to access the rich nectar.

On Earth we sometimes tend to give the negative aspects of human spirituality more attention than they deserve. We can observe this happening often nowadays in radio interviews, television programs on the paranormal, news stories, books and movies. Writers and producers often focus on the dark side of humanity that can lead us into dismal thoughts and fears. Such media give people a false, fearful understanding of reality, and they lower the human spirit.

INIT's researchers have received many thousands of spirit contacts via radio, telephone and, to a lesser extent, other electronic devices. Most of the contacts (in our experience, more than 98 percent, and we assume that is similar for other experimenters) are from contented, positive, sometimes serious, sometimes playful individuals and groups in spirit who have chosen to keep in touch with the Earth with helpful, love-based thoughts and messages. Occasionally we get troubled messages from individuals who are lost, confused and seeking help. Only a handful of contacts are from what we would deem

"negative" beings (that is, beings who choose chaos, disruption and fear over love, order and Light).

It is important that ITC researchers (those of INIT, at any rate), remain anchored in the Light through unified understanding and positive thought. The contacts we enjoy with our transpartners, and subsequently our published materials, are geared to individuals who make the willful choice to be happy and to have the best interests of humanity and the world at heart.

That focus on the Light should also guide INIT members carefully and discerningly into associations with members of the media. Whenever we are in a position to work with the media, we should do what we can to ensure that the result is positive.

Working with science

Care is required also in associating with science, especially when considering authentication of the more advanced ITC contacts. The contact field forms the bridge across dimensions that enables our transpartners to manipulate our computers, televisions, radios and other communication devices. Experience has proved time and again that the field is fragile, consisting of our attitudes and feelings. Emotional turmoil, skepticism, and trepidation, for example, can disturb the field and inhibit contacts. Interven-

Volume 1 of this journal represents the final issue (98/03) of *Contact!*, as well as the first issue (99/01) of *Transdimension*. Paid subscribers of *Contact!* will receive future issues of *Transdimension* automatically. The fact that *Contact!* was published three times a year and *Transdimension* will be published twice a year will cause some discrepancies in subscription fees during the transition. We will try to ensure that those discrepancies will fall in favor of the subscriber.

tion into our work by members of the conventional scientific establishment could disrupt the field for reasons discussed in various articles throughout this journal.

Forgiving is healing

People sometimes harbor resentments toward others, and they fester inside like an infection between body, mind and spirit. Such spiritual imbalances can inhibit ITC contacts. Healing comes through forgiveness, the subject of a book, *Forgive and Forget*, by Lewis B Smedes. The author provides a good definition to the complex term "forgiveness", first by explaining what it is NOT:

- Forgiving is not forgetting. If you forget, you'll not forgive. You need to forgive because you CAN'T forget what someone did wrong to you.
- Forgiving is not excusing. "We excuse people for mistakes. We forgive people only for the things for which we can rightly hold them accountable."
- Forgiving is not accepting them. "We accept people for the good people they are for us. We forgive people for the bad things they did to us."
- Forgiving is not tolerance. "You may forgive people, but still refuse to tolerate what they have done."
- Forgiveness, says the author, is healing the pain that we don't deserve.

Contacting loved ones in spirit

When innocent children and other good people die, move to the next world and leave behind grieving loved ones on Earth, it's often a difficult adjustment for those of us left behind. Will the time ever come when our departed children and loved ones will be able to get settled into their new lives, then call us up on the phone or talk to us through radio sounds? Will we be able to share warm, reassuring words with each other across dimensions?

While that is the long-range hope, we're not there yet. There are some obstacles to overcome. Some of the obstacles are technical, but most of them have to do with our psychospiritual makeup. The technical obstacles will be solved in the near future as more and more engineers and scientists become immersed in the work. The other obstacles will have to wait until humanity experiences a change of heart. As the late Willis Harman, a leader in consciousness research, said, "The most profound changes in history come about not when a few leaders make big decisions, but when vast numbers of people change their minds a little bit."

In the case of ITC, that means humanity must overcome its fear of death by understanding the truth about spiritual existence. We may never lose our grief and sense of loss completely when a dear one

passes, but putting the situation into perspective by understanding our spiritual nature can make the grieving a more natural process that will allow ITC contacts to occur. Meanwhile, excessive emotions can destabilize the contact field.

As our transpartner Swejen Saller has said:

It is believed by many on your side that people who come here can observe and perhaps communicate with those they left behind. You will understand that this is not always possible. For instance, how could little children who arrive here after a tragic death possibly be happy when they look back and see their parents in grief and misery? Therefore they cannot do this.

Our transpartners tell us that it is often most important for newcomers to spirit to get settled into their new lives and find happiness before communicating with those left behind, if that is indeed what they choose to do later on. Even so, at some level our loved ones are always with us in spirit (which in many ways is even more real and more important than being with us in person or through ITC contacts.). Swejen Salter:

Remember, the person we like best is always around us. They become the most precious and dearest being to us and no shadow or dissonance can get between you and that other person. At all times we get from each other what we wish.

In the future, individuals and families on Earth will indeed have access to ITC systems through which to communicate directly with their loved ones in spirit. Long dialogs from the heart will be, literally, just a phone call away. However, it will not become widespread until humanity can overcome their fear of death and the tumultuous emotions it causes. Turbulent moods send shockwaves across dimensions and present temporary roadblocks to communication across the veil (as reported in this issue by Albert Fischbach, late father of experimenter Maggy Harsch-Fischbach).

When we lose a loved one it's important to know that they are in a reality much better than the one they left behind, and although they'll someday show us around their paradise and we'll share with them a love and joy beyond anything available on Earth, we have important work to do here on Earth. Sharing love with those in spirit through thoughts and prayers is healthy for everyone. Grieving is usually a healthy, natural part of the adjustment period, even though it momentarily blocks contact with our departed loved one. As we become more attuned to our higher, spiritual self, the powerful moods and emotions of our physical self lose some of their power, and we become more balanced. Grief is put into perspective.

Contact!

The transition of Albert Fischbach

This article retraces the steps into the next world of Albert Fischbach, father of ITC experimenter Maggy Harsch-Fischbach. Mr Fischbach died 1998 March 5.

During the final hours of his earth life, in the hospital before he made his transition, Maggy's father would often point to a hole in the ceiling that was invisible to everyone but himself. Maggy and her mother could only guess at the meaning.

Maggy received a computer contact five weeks after her father's transition which explained the invisible hole in the ceiling. (Actually, Maggy received several phone contacts before the computer contact came, some from her father and some from transpartners telling her about her father's adjustment to his new life, but we'll begin with the computer contact because it describes the transition. Then we'll backtrack to report the telephone contacts received shortly after Albert's transition.)

It's a transtext from transpartner Bwele M'Banga. Readers may recall Mr M'Banga as an African tribesman from another century who, along with 19th Century English explorer Richard Francis Burton and other adventurous souls of Spirit Group Timestream, takes many expeditions through the spirit worlds.

The walls of the vortex were very thin. It pulsed in innumerable colors and reflected us on

their bright surface so we could see ourselves in them. I had Mother Anna, as most of us call her affectionately, by the hand, while I groped my way slowly.

(Mother Anna is Albert's mother, Maggy's grandmother, who had died more than sixty years ago.)

Far ahead of us we saw the end of the tunnel, and we hoped that this corridor would be the right one because two times already

we had come out at incorrect locations. The first time it was easy to see that it was not Earth 1933. The second time we nearly stepped out of the tunnel, but suddenly I realized that the younger of the two women had blond hair, and that couldn't be Maggy.

(Our transpartners have reported two major difficulties in bridging their world to ours: 1) the time sequence on Earth and 2) the existence of parallel physical worlds. The group coming to "take Albert home" apparently emerged first on Earth in the wrong era. On their second effort they wound up in a parallel world in which life patterns unfold in similar ways to the patterns on Earth. We are told there are many such worlds. Our transpartners sometimes refer to our world as Earth 1933 because this was the year when Hitler came to power in Germany and changed the course of things. There are also various other Earths from their perspective, including an Earth 1777, the year of the crucial US victory at Saratoga, and Earth 1651 in which Newton died of measles as a boy and never grew up to formulate his theory. It seems that various events in our history can produce what our transpartners call a "splitting year" when a new timeline is made. We are told that parallel worlds spin off in separate physical dimensions during these events, and new timelines break out, moving in slightly different "directions". So, our transpartners report numerous parallel worlds of Earth, all very similar but each with its own slightly unique history. Mind-boggling!)

We had reached the opening. It seemed as if we had reached our goal by now. The old fellow was lying in the bed, breathing with great difficulty. His body was thin and weak, and he was struggling with death. When he saw us, he

lifted his hand and pointed at us, but the women didn't notice us. Finally the difficult breathing ceased, and the last struggle of the old man was over.

It was that morning that Captain Burton had informed me that the day had come to go and take Albert home, (and it had taken some effort to get here). Anna now wept a bit when she saw her youngest son lying there, dead, but immediately she caught herself when his astral body rose and he came toward us. Albert turned one last time and went toward his wife and daughter to say his last farewell, but they both were weeping and could not see him.



Albert Fischbach



Bwele M'Banga (transpicture via computer)



Richard Francis Burton
(historic photo)

They only looked at the lifeless physical body in bed.

Finally he approached Mother Anna, and the two embraced in deep affection. He asked with tears in his eyes, "Are we going home now?" And when Anna nodded, he gave her his hand. I urged them to reenter the vortex, and both followed me without uttering a word.

A few minutes later we came back to a place on Marduk very near to the location where we had left that very morning. When we got out of the vortex Albert was wearing a dark blue suit with white shirt and tie. I noticed that he was looking again and again at his feet. He wore big woolen socks with slippers.

(Maggy reports that her father's body had been cremated with slippers because his legs and feet were so swollen that he couldn't wear shoes. Our transpartners have reported to us on many occasions that they refer to their world as "Marduk".)

Before his incredulous eyes his slippers turned into a pair of comfortable black leather shoes. He said, "This is strange; I can walk very well now. I wasn't that sure on my legs for a long time." And he shook his head in awe. Suddenly he dashed forward at such a rapid speed that Anna had trouble keeping up. He looked back and around him again and again, absorbing into his senses the sights and impressions of the beautiful hills and the landscape, and he said in excitement, "Everything is exactly as Maggy said?"

When we came through the enclosure and saw the horses grazing contentedly, Albert seemed to know some of them, because he called them by name. Also a few dogs came happily toward him. One of them was Sammy, known by many as the mascot of Timestream.

The grass was green and succulent. There was a gentle breeze. The rays of the sun were bathing the surroundings in a warming gold. At the house of sleep we left the two alone. Mother Anna would take her son to his room, which would be an exact replication of his own sleeping room in Alzingen where he lived, and there he would regenerate and grow young again.

As I have been told recently, Albert Fischbach awoke from the sleep of the dead a few days ago. Before he had gone to sleep he had had conversations with his wife and daughter. Now as he is again in possession of all his faculties of body as well as mind, he has already made several successful transcontacts all alone, wanting the very important sense of accomplishing it. The White doctor will introduce him as soon as he is able to act independently. It seems to work well for the moment. The one of the People of the Rainbow whom they call Technician was seen today for the first time by Albert. Albert spoke to Technician with great respect and addressed him as, "Father Antoine."

("The White doctor" is a reference to transpartner Swegen Salter, and Technician is a higher being who watches over the ITC project. In regard to the name "Father Antoine," Maggy reports that her father was a

devout spiritist. In his youth he had close contact with a spiritist healing group which practiced freely in Belgium and in France and which was known under the name of "Father Antoine.")

So his relatives miss him, but they have the assurance that he is well and that in some future time they will see him again. I Bwele M'Banga am glad that I could help to take him home to Timestream station, in your time 10th of April, 1998.

March 5. Backtracking now, the first short audio contact with Maggy's father happened in the evening, three hours after his transition. He contacted his wife Kennie (Maggy's mother) at home. At the moment of the contact, Maggy and Jules had just stepped into their own apartment to take a break and get refreshed. It had been a taxing day, especially for Maggy. In just a moment their phone rang, and it was Maggy's mother calling to report that Albert had just phoned her. She was very excited. She said it was a similar, clearly recognizable voice of her husband. He said,

It's I, Albert. I've arrived well. I have no more pain and I can walk again. My mother and the Black one came to take me home.

(At that point Maggy and her mother assumed Albert was referring to his brother Jemp, whom he sometimes had called "The Black" because of Jemp's jet-black hair. They had no reason to think that transpartner Bwele M'Banga would be helping out. We've found that our transpartners quite often set up situations that surprise us and use terms that can have a double meaning. Maybe they are trying to shake us gently out of our preconceived notions, or maybe they just have a playful streak and like to keep things light-hearted in our mutual work across time and space.)

Everything is just as Maggy told me.

March 6. The day after Albert's transition Maggy went to the hospital to sign some papers, and while there she was feeling terribly sad. Her friend and ITC colleague Burkhard Friebe wondered aloud how someone such as Maggy who received such tremendous contacts from the other side could be so broken emotionally when a loved one made his transition. Maggy replied that that was not the case. A sophisticated or neutral attitude at the death of a loved one certainly was not what she felt inside. She and her father had not always agreed on everything, but they had always defended each other.

As she walked from the hospital to the car she had an excruciating pain in her chest. The pain continued at home, so she sat immediately at the computer and wrote to Technician and all of them on the other side to welcome her father to contact her, if he were not

already in his regenerative sleep. But she said she was in a very bad condition at the moment and would like to hear from him. Two or three minutes later the phone rang and her father was on the line. Maggy immediately recognized him despite the obvious weakness in his voice, the voice of someone who had just gone through an extended, wracking illness.

It is I, Father...

(He spoke some very kind and reassuring words to his daughter.)

I will have to go to sleep soon. Please do not cry too much, and tell Mother I am well. I feel so good now, I can walk again.

Maggy reports that he had serious circulation problems before his death. In fact, doctors had decided to amputate one of his legs at one point, but the family refused since he was 85 years old with a weak heart, and such an operation, even if successful, would be very difficult to heal from at that age.

I promise you I'll contact you again, and you know what it means when a father says to you, "I promise you."

Maggy said, yes, she understood, because a promise was something that her father took very seriously.

Here everything is as you told me, Maggy. I have to go to sleep soon.

March 13. Eight days after Albert's transition, transpartner Swejen Salter called Maggy on the phone. She reported the regenerative sleep was underway and would probably take four weeks. Normally it is about six weeks, but Albert's confidence in ITC research and his knowledge of life after life would help to shorten the process. Swejen also reported that his recovery room was like his room at home in almost every detail.

March 20. Jules received a phone contact from Franz von Schafheitlin, a 15th Century banker (Fugger) in Germany who is now part of Timestream. Maggy's father Albert, in a previous incarnation, was living in Nuemburg as a member of the Fugger people and apparently was a close friend of Franz von Schafheitlin. Franz explained to Jules why many people are not able to contact their loved ones on this side after their transition.

To establish contacts between Albert and his wife and daughter we will have to build an affective connection string between him and his family members. As is the usual case, the strong emotional connection Albert had during his earthly time with his wife and daughter disappeared after his transition. The yearning experienced by humans is a rather coarse sensation, a part of the fifth (physical) body, and it is left behind with the body. Therefore the pangs of separation are not felt any longer as they were while we were alive in a fifth body. Everything "not-so-finely-woven" has

been left behind.

(To help get these bodies in perspective, refer to the diagrams on page 32.)

March 26. In a phone contact Swejen Salter spoke to Maggy of disturbances of electromagnetic fields. During the four weeks of Albert's regenerative sleep, members of Timestream would visit the regenerative clinic from time to time to check on the progress. Swejen called periodically to give a report on the changes of Albert's appearance and physiology. At one point, about two and a half weeks into the sleep, she described him as looking younger, about 50 years of age.

April 6. After the four weeks, Swejen said Albert would soon be able to contact his wife and his daughter Maggy.

April 7. The next day Maggy and her mother were together when they received the first contact from the new, young Albert. Maggy's mother answered the phone. Albert's voice was weak, just a whisper. It was not the same voice that it had been just after the transition. Apparently the vocal cords had tightened up and strengthened as the astral body grew younger.

The voice was not clear, but it was understandable. He seemed a bit confused, and his wife Kennie also seemed confused as she handed the phone to Maggy.

"It's Father," she said, "but I don't know what to say because it is so difficult to understand him."

The dialog between Maggy and her father unfolded as follows:

Albert: *It is I. There was a nurse here in my room, and she told me to phone you at once. That's what I'm doing here.*

Maggy: Ah, so you have a phone.

Albert, impatiently: *Yes! Of course I have one!*

(Maggy began to ask a series of questions. Her father tried to answer, but quickly gave up.)

Albert: *Maggy, we can't go on this way. You're asking me all these questions, but I'm not able to answer them. I just awoke and phoned you at once. I have a strange feeling in my throat and it's hard to swallow. I'm very dry.*

Maggy: Yes, so ask the nurse for water.

Albert: *Yes, yes, I will do that.*

(At that moment Albert was still a bit confused and helpless. Maggy told him what to do. That happened often in the last years of his life. Maggy's mother was crying at that moment.)

Albert: *Tell your mother to stop crying for now; it will disturb things.*

Maggy: You must understand how she feels.

Albert: *Yes, I know, but I think it is good now for you to ask some questions.*

(Maggy, who is struggling herself to control her emotions, prepares to ask a question, but at that moment the contact is cut short. Maggy and her mother agree that they have something very special, but still it doesn't help ease the grief they feel. ITC researchers have learned during the past decade of contacts that strong, uncontrolled emotion generally disrupts the contact field, and often causes an on-going contact to break down.)

April 8. The following day Albert calls again. His voice is much stronger and clearer. The more Maggy talks to him, the more his voice improves. Again, he doesn't want to answer a lot of Maggy's questions, but Maggy did ask one.

Maggy: Did you contact me without any help? Where's Swejen? Why isn't she there with you.

Albert: *I didn't see her.*

(Maggy started to feel as though she was pushing him for information that he simply didn't have, so she decided to ask questions about his world and experiences of that moment.)

Albert reported that he had a similar bed to the one he had had at home. Beside him was a small table with a phone. Maggy asked if it's just a regular phone.

Of course, it's just a phone, he replied. He said he was accustomed to calling Maggy often, and so the phone feels natural and normal. He said that nurses were coming and going out of the room, and that it seemed to be a recovery center he was in.

Without saying good-bye, again the contact ended abruptly. Maggy's mother felt it was a bit rude of her husband, not to say good-bye.

April 10. Two days later, Albert contacted Jules at his office and greeted him.

Albert. *Ah, so what are the folks at home saying?!*

(Jules reports that almost from the first time he met his father-in-law, Albert had usually greeted him, whenever they met, with that same question, "So, what are the folks at home saying?" Jules was surprised.)

Jules. Oh, it is you, Father!

They enjoyed a personal talk, and after that, Albert started to contact his daughter Maggy regularly.

April 12. Albert sent his first transtext to his daughter's computer on Easter Sunday, addressed to his wife.

This is the first time I try to contact you this way. Try not to weep immediately when I talk to you. I am well now. You will come here to join me one day too. The deep grief you feel is too much for this contact. Let us be happy that everything works this way, as it is working now. I will try to help ameliorate these emotions.

One might assume that a contact via computer would not be as vulnerable to strong, destabilizing emotions as is a more personal, interactive contact via telephone, but apparently even computer contacts are affected by the emotions of the intended receiver here on Earth.

In this contact Albert mentioned that he received the letter which Maggy had typed into the computer earlier. He reported also that he had met Paracelsus, the 16th Century holistic doctor who is an active part of the Medical team of Spirit Group Timestream.

In a contact a few days later, Maggy's mother told Albert that she had a difficult time controlling her grief. He informed her that it was okay, that her grief is no longer a disturbing factor in the contacts. Timestream could do something on their side, with their equipment apparently, that would cancel out the disturbances. Such efforts to overcome obstacles to clear communication across dimensions, are the among the primary jobs at Timestream.

A few days later, the following contact arrived via computer:

Dear Kennie, Maggy and Jules, this is the second time I'm contacting you by this manner. I'm sitting in my room, which is very beautiful, before my desk, and I'm typing on my Underwood typewriter.

(In lifetime, Albert had frequently used his old Underwood typewriter for writing.)

Sometimes it happens that I haven't even finished a sentence in my head, and already it's typed onto the paper before me, without the detached machine. That's something you must get accustomed to here. You must first assimilate this. But there are many things like that here. In my closet, for example, there are two dozen suits. Last Sunday when I thought a light green suit would give me pleasure, I closed the closet door and took a red tie. There are at least a hundred ties here, each more beautiful than the next. When I reopened the closet, there WAS a green suit there, just as I'd envisioned. I don't know how that happened, and I didn't see anyone hang it there. Well, you always learn in life.

I'm now looking like a man of about 30 years, and I'm feeling that way also. My hand is quite well now.

(Albert had had an accident some years earlier which injured his hand, making it difficult to close.)

My back is no longer aching, nor are my legs. I have no pain whatsoever. I'm seeing better. I always thought that for my age I

had pretty good sight, but I realize now that there were limits.

Then he talks about the animals in a beautiful park. He sees some horses. He sees cats and dogs he'd known in his lifetime. He talks about the high mountains he can see.

Sunday was a great day for Albert. He reunited with his family members and friends who had preceded him in transition. There was a party in his honor where he was able to eat and enjoy the love and friendships. He met Paracelsus. He would soon have his first meeting with Swejen Salter, Timestream director.

At first he had no problem keeping track of the days. He was telling Maggy now, a few weeks after his transition, that sometimes he's having trouble knowing what day it is. He's beginning to lose the sense of Earth time.

On Tuesday I was busy around the house. Suddenly a young, lively, attractive person approached me and said, "Good morning, Mr Fischbach, we know each other, even if we've never met." I noticed she had black hair, as had our Micheline.

(Micheline was the sister of Maggy who died before being born with black hair.)

And this young woman had a blue dress with a low neckline. I said to her, "You're Swe-tchen, aren't you?"

She replied, "'Swezh'. Now that you're here, Albert, you can try to pronounce it correctly."

"Oh," I thought, "That's an answer."

(In lifetime, when Maggy had discussed her transcontacts with her father, Albert had always made it a point to mispronounce Swejen's name as "Swetchen". Maggy would correct him sometimes, but he insisted on the mispronunciation.)

Then she said, "Come, let us sit on this bench here. I want to talk with you. I know it's not easy for you here."

"Oh, no," I agreed, "Everything's new, and one must get used to that."

"That's okay," she said with a hearty laugh, and it was obvious she was sympathetic to me. But she said, "Don't forget to think about that for your wife and your daughter. It is not that easy. They know you are well and in good hands here, but they are missing you."

I told Swejen, "You know, there are some things in my life I could have done better, but there's nothing to change about that now."

Swejen replied, "No, that's right, you can't correct very many things from here. On the other hand, things haven't changed too much. If you think everything is over now, well, it's not. You will have to work here to earn your daily bread. And you must work even more to earn the sausage on the bread."

In a while, Albert accompanied Swejen to the research station to meet several people whose names he already knew, such as his former neighbor Romain Karp and Jean Eberhard, and some people he had known earlier in his life. Then he could be initiated step by step to little things he could learn by observing the others. They could help him and answer his questions, and together they would try to do things for transcommunication.

They told me, "Anyway, Albert, you won't just sit around idly. No problem for you; we have plenty of work for young men in good health as you are now."

I was surprised when Swejen said to me, "Come outside; they're standing by your car."

I must tell you, that car was magnificent. You know, that neighbor's car's nothing compared to this. It was a red-orange Pontiac Firebird with white leather interior.

Albert was a businessman and always drove cars. Even up to a few weeks before his death. His brother had a garage where they built engines. So cars were part of his life. Jules used to joke with Maggy, "We'll have to bury him with a car." His neighbor drove a large American car that was the envy of the neighborhood. Albert held high esteem for big American cars.

As we were driving toward Timestream Station, Swejen told me to turn right. I noticed that as I turned right I was on the lawn. I looked down out of the car and realized that the car was not touching the ground! It was floating over the ground. It made no noise, emitted no smoke and kicked up no dust.

Then Albert, a nature-lover, described the environment and all the different types of trees. Being a city-dweller and civil servant, Jules never understood his father-in-law's enthusiasm for nature. Albert knew every bird and every tree and described them in detail, including the songs of the birds.

At one point they came to a place with a big red and white umbrella, under which were picnic tables and seats. On the tables was spread a feast. Swejen told Albert they would stop at this spot for awhile. It dawned on Albert that he'd been in his new world for several weeks, and had never been hungry.

Swejen told me, "You know, Albert, we are not hungry here anymore as we were before we died. But it's a custom of ours to eat something from time to time, and to have something to drink. People who want to do it can come here to this place and do it."

This became a favorite place for Albert for awhile after his transition. He sometimes called his daughter Maggy from there, and through the phone she could hear and record the birds singing loudly, the sounds of a creek nearby, and other nature sounds. And Maggy would say, "Ah, you're in your favorite place!"

We arrived in front of a building that was approximately as high as the Centre Conference but twice as large.

(The International Conference Center is the only skyscraper in Luxembourg City.)

It was only at that moment that the car lowered slowly to the ground. I entered with Swejen a big glass door. There was a strange light-blue light that was very agreeable to the eyes. Young men and women in white overalls were hurrying here and there with strange objects in their hands, and sometimes Swejen exchanged a few words with them and introduced me. They were all very friendly, and all of them knew our Maggy.

We then entered a room that was lit by light beams which came from above, but I didn't see any bulbs or light fixtures. Where I was standing, the white light came together. It was just like in a circus when they're directing their floodlights onto something, but here it was the other way around. The beam was not broadening outward from the source, but narrowing inward.

The room was filled with documents, papers and books, but there were also numerous apparatuses and pieces of technical equipment. Some of them were similar to your PC at home, Maggy, but these were much bigger. Thousands of little lights were flashing. A man emerged from a corner into the light and I was nearly struck down by surprise. It was Father Antoine.

(As mentioned earlier, Father Antoine was the leader of a spiritist circle in France and Belgium when young Albert and his mother were members some 70 years earlier. Albert saw the old man just as he'd remembered him, with the same long, white beard. It didn't occur to Albert to question why the man was so old while everyone else seemed to be in the prime of life. It seemed natural that he should appear in a way in which Albert would immediately recognize him.)

And when I saw that man I was feeling as if I were a little boy again when I knew him myself. He hadn't changed at all. I said, "Pere Antoine, vous ici!" (Father Antoine, you, here!) He answered me in Luxembourgish, "You are welcome here. I greet you. You are in the Room of Records. In this room, every life on Earth and on other planets and worlds which has been lived or is being lived at the moment, is recorded. Every life has lessons which must be learned. And everything YOU have learned has been transformed into energy. But there are also records here about lives that have not been completely lived through lectures, knowledge or experience, or through debts which have not been paid. And here in this oval you see your life, Albert."

I looked into the oval that looked like a crystal, and suddenly I saw a man in a big fur coat with a heavy gold chain around his neck, standing near a high desk with a pen. He was entering figures in a big book. Suddenly I felt that I was in that man. Suddenly I knew my name was Caspar Lindfeldt, and I had a wife and six children. I saw myself driving in a carriage through a city where houses were standing just as they were on the tin boxes of gingerbread which you once gave Kennie and me as a gift.

(Maggy and Jules had picked up the gift during a trip to Nuremburg some years earlier and presented it to Maggy's parents.)

Suddenly I felt a bit ill and I didn't know what to do. I didn't really know who I was exactly. Then I heard Father Antoine's voice, "Come back, Albert," and I was standing again beside him. I said, "What was that?!" and he replied, "You entered an old memory pattern. If all times are one, as they are here, it may happen as you experienced it just now. You entered one of your former lives, and it happened to be this one because it was most deeply etched in your conscience.

I said, "Well, now I'm completely confused. If I was that man there, or rather I AM that man there, and I am this one also, who am I exactly?"

Father Antoine smiled to me in a friendly, understanding way, and told me, "Realizing that there is more than one reality is already very much to be learned today. Every person is subject to constant change, and illusion means change. In the time of your Earth life you are subject to constant change. Only your spirit and your being are real and unchangeable. Your physical body belonged to your fifth body which you left when you came here, but this will be enough for today. Your new friends will explain more. Go in peace now."

I left the room together with Swejen, and I thought to myself, "My God!" Dear children, there is much I still don't know. I'll try to contact you tomorrow afternoon. I hope it works, and good day.

Albert Fischbach.

Albert also attends parties at a special house used for that purpose, as he reports below:

One recent evening we were sitting around together, very friendly, in the large white house. This is a big house where everyone who wishes can go in, and all around are people with whom to speak. Many of them have been here much longer than we are, and they are speaking of the world as it was in ancient times.

There's one among them who was wearing a suit—a fur, actually, from a polar bear. He was a big, strong guy. He told me he had been on Earth when everything was covered with ice, and the wind had blown snow all over the land. Animals with long fur had crossed the ice desert, and the sun had been very weak and pale. And he, who calls himself Friting, had, as he already had when older, fallen into a ravine in the rocks and broken his two legs. Then he had frozen to death. But he insists they had not been wild people because they had their gods and their religion, and they had painted their statues. Whether it's all true, I don't know, but you must nearly believe everything here.

Another time I met a Native American Indian, and we talked a bit. He had a very brown face, but he didn't look very much like Indians I knew from films, because he had a suit made all of

feathers, and in his head he had a big golden ring, and also earrings of gold. He told me he had been a king and was named Altnalpa or something like that, and the Spaniards had made a real mess in his land. You know, if that was the king, I don't believe it, but again, one must believe nearly everything here.

Albert Fischbach has reported on spirit-world trips to other civilizations and countries. When Maggy and Jules took a trip to Switzerland to visit well-known parapsychologist Theo Locher, Maggy's father said Richard Francis Burton, with whom he enjoys traveling, intended to go to a country called "Winterland," and he reports that it was colder and the wind was cold and stormy. He got the impression that it was autumn in that country. The leaves were brown, red and gold. He mentioned others who were traveling with him, including Jules's grandfather Jemp and others of his family. He mentioned the work they did during their Earth life.

Along the way they came to a place where huge stones were standing, with ancient text inscribed upon them. It was a place much like Stonehenge in England.

Faraway from us suddenly I saw something very indistinct. I wasn't quite at peace, but I didn't fear. You don't fear anything here, and that was something new to me too. I was not always one of the most courageous of men, I know that. As we went nearer we saw a circle of stones.

After awhile Albert, Bwele M'Banga, and their traveling companions made camp. They sat around a campfire as the night set in. Bwele reported that people living in the area told of ancient times when giant Celtic people built these circles of large stones. They were initiated in the old magic. They also were involved in transcommunication, but mainly with people living in the English and Nordic countries. They observed various ceremonies and uttered incantations.

In the morning when we left that place, there was a thick fog. Bwele M'Banga said not to worry; he'd experienced this situation many times. It was the fog of time. This fog of time would sometimes prevent progress. We were told we should try not to get out of each other's sight, because we could lose each other in time. So I attached myself to the others with a cord as they do when climbing mountains.

Richard had an instrument with him which looked like a compass. It had an arc on which were standing figures. On the front of it was the eyepiece of a telescope.

We advanced slowly as, from time to time, something appeared out of the fog which you couldn't distinguish very well, as though you had a problem with your eyes.

Grandfather was before me on the rope, and sometimes looked as though he was fluctuating in the air, the way things sometimes

seem to wobble in the sun in summer. But it was cold.

In about a half hour the fog disappeared, and it was agreeably warm. We could remove our vests, and we were standing in a dense pine forest. A young woman emerging from the woods introduced herself as Tula Ontana who lived in a city Viggi 474 years B.C. I wrote that down somewhere.

Jules Harsch said it was typical of his father-in-law to take notes at such times, to be sure he got the details right.

Albert described a village with wonderful white houses with dome-shaped roofs.

In awhile Albert was introduced to Paul Locher, who opened a small box he carried in his pocket. Albert took a close look at the box and saw something like a TV screen. He saw Paul push some buttons and adjust some dials, and suddenly Albert saw his wife Kennie, daughter Maggy, and son-in-law Jules sitting in a cafe, along with Kennie's small dog.

I saw a little man with glasses. Maggy, you were talking with him, but I was unable to hear anything. When I saw you and Mother I cried a little, but I immediately said, "Do you know what I can do for my family?" I explained to Paul Locher that I would like to be with Kennie. Paul replied, "There are some things we can do to help in these desires, but we are limited. For the moment we cannot do more than small experiments. But please come with me and I'll show you something."

So we went upstairs into a bright, cheerful room, and in the middle of the room was an apparatus that looked like a copy machine I had used during lifetime where I worked. On this machine was a glass plate, and on the glass plate a trumpet stood upright on its bell.

Paul Locher opened a drawer, removed a coin, and said, "It must be possible with this." He held the coin above the trumpet. There were many buttons and dials and flashing indicator lamps. The coin started to fluctuate in a way similar to what I had seen in the fog.

I started to reach for the coin, intending perhaps to grasp it and see why it wobbled so, but Paul said, "By God, don't touch it. Your fingers would be burned. You'd feel no pain, but there would be blisters, and you would have limited use of your hand for at least a day."

As we watched the coin, at one moment it was there, and in the next it was gone.

"Where is it now?" I asked Paul.

Once again he took the small box from his pocket and opened it. We watched on the TV screen as you sat at the table. This time the small man with glasses jumped from his chair. He was very excited, as the same coin that had vanished here a moment ago

was now held in the small man's hand.

"Good Heavens, you are able to do that?" I exclaimed to Paul Locher.

"Yes," he said, "but unfortunately it takes a lot of energy. I know people living at the River who are aware of other methods of transferring money to Earth, for people who really need help. I don't know all the details, but please ask your friend Burton about the country of elves."

I told Paul I would like to ask something else. I looked on my watch. How is it possible that my wife and children are together with your son? Today it is the 4th of June, and they had their meeting on the 5th.

"No, my dear man," Paul Locher replied, "apparently you have been in the fog of time. This may be caused by the Druids, who are doing their experiments here in the area around Timestream, but we do not exactly know. This fog apparently also exists in other places. Anyway, today here it is the 5th, and when you pass through the door to return to your station, it will already be the 9th. But there is no danger. You needn't worry. Your station took care of your folks, and at the same time they tried to be in contact with you and with them, in order to track your movements and avoid losing you in time."

But more about that another time.

Later, Maggy reported her meeting with Theo Locher (the small man with glasses):

"My mother, Jules and I were sitting at the table at the cafe, with Theo Locher to my right. Behind us were large pots with flowers. As we were in Switzerland, the pots were shaped like large cowbells. Very romantic. The flowers were artificial, and in the base of the pots were some rocks.

"We were talking about contacts and apports and the miraculous nature of those occurrences. We were all of one mind at the time, fascinated by the subject.

Suddenly there was a loud "Bang!" behind me. I looked at Theo. Jules and my mother looked at me. And we noticed that none of us had moved at that moment.

At first I thought it was a waiter, but no one was near our table. We looked in the pots behind us. When Theo saw the coin, he jumped from his chair.

"Was the coin here before we arrived?" he exclaimed. He talked to personnel working at the cafe, and no one had noticed the presence of the coin at anytime.

My first apport experience

by Dr Theo Locher

Founder, Swiss Parapsychological Society

Jules and Maggy Harsch, as well as Maggy's mother, made a short trip to Switzerland and on this occasion visited me in Bruegg/Biel. On the evening of 1998 June 5, we were sitting in the railway station restaurant at a table.

Maggy had just shown me an apported pendant containing a colored stone, set in gold and bearing a white silhouette of a woman's head. Maggy's mother apparently had received the apport from her now-three-months-deceased husband. Since his transition, Maggy's father has contacted her and others by phone and computer, as well as dropping the pendant into the life of his spouse.

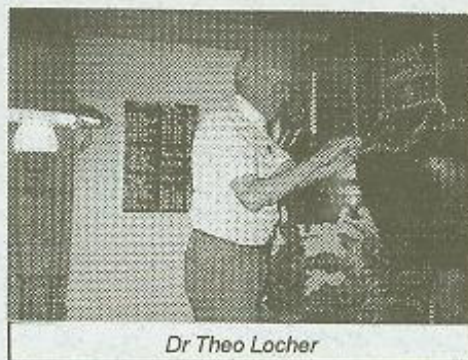
Shortly after discussing the apport, around 9:25 p.m., suddenly we heard a dry bump from an object falling onto the gravel of a long flower box which sat just behind the bench on which I was sitting. On the gravel we found an ancient coin, 3.7 cm in diameter and 26 grams in weight. It was

a commemoration coin of a shooting competition during a fair. If one of the three persons sitting in front of me at that moment had thrown it over my head or shoulder with deceitful intent, I would have noticed it. Behind my back near the flowerpot, there was no one

sitting.

One side of the coins shows all 22 coats of arms of Switzerland with the eagle in its center, the indication of the value 5 Francs, and the inscription, "Swiss shooting competition with fair / Basel 1879". The other side shows a warrior with a crossbow, surrounded by a heroic slogan.

I knew about the existence of the apport phenomenon since my studies in the early 1950s, but to know about them and to experience them are two different things. It is hard to believe it can happen, but it's the truth.



Dr Theo Locher



His first apport

End of an era

Maggy and Jules Harsch-Fischbach left home on 1998 March 3. The computer turned itself on after they returned home, and this letter was found on the hard drive.

Alkebrat of Shanidar was the last one to enter the great temple hall. He walked bent over and was slow of step. His white hair and flowing beard gave him a patriarchal appearance. He leaned his curved golden staff against the table and took his place at the head of the table. The others in the room remained silent; they knew they had to wait until the venerable old man opened the assembly. It was the last time that they would meet like this in the Sothis Temple, for the barbarians were already at the outer walls of the city. Alkebrat raised both hands and began with a clear, firm voice, which, despite his age, sounded full and strong:

"Participants of this project, my brothers and sisters, the Golden Ages of our culture are at an end. Our civilization has become so indifferent, that the innumerable dead, who die of starvation and diseases, have become a common sight for you. They elicit no more than a sigh, or in the best case, a tinge of protest. The streets of our cities have become the residence of legions of the homeless; drugs rule the world; men murder their brothers on a scale and with a bestiality that has not been seen since the dark ages.

"At the same time, thousands of lesser acts of violence and abominations have become so customary that they hardly seem real. We have tried to avert the evil with our Project Sothis, but we have failed. We have made the mistake of reaching an understanding with the pupils of Nephtos, because we believed that as the caste of scientists, they would help us convince the people that the Gateway [to] the Space-Time Arch was the last hope for our sick world. But we have erred. They have measured, minced and counted, and again, measured, minced and counted, and could not recognize the true meaning of our search, because they could not recognize the truth that stood behind our endeavors: the inseparability of the spiritual from the material world—the opening of the door between these worlds. So we lost precious time, and our adversaries used our weaknesses. Some of us have fallen away and let themselves be lured by passing fame and Mammon; others were intimidated and have lost their belief in the righteousness of our good cause.

"We do not wish to bear them ill will, but rather pray that someday they will recognize their error. But we must be conscious that pride, covetousness, and arrogance are guilty of bringing our project to ruin. Today we meet for the last time; tomorrow some of us will already no longer be among the living; others will be in flight. We know that our bodies, which we now inhabit, are only houses, from which we will soon be moving. Where to and when we know not, but now we want to speak the last vow, and give our word, that at the given time, in another place, with another appearance, and under different names, some will be men and no longer women, and

vice versa; we will no longer remember here and now, but when we meet again, we will know that we belong together. This very night, a Spirit of the Rainbow appeared to me and assured me that they will guide us further and lead us when mankind approaches the next dark age. This will be when voices speak from boxes and human beings move through light behind glass. Here on this spot on the river after many millennia, a city will arise that will be called Babylon, and the second epoch will begin."

Alkebrat arose. The golden threads that were interwoven through his deep blue garment shimmered in the glow of the candles. The others also arose and, extending their hands, they spoke the vow.

So it came to pass, and it is being communicated to you, because you have found each other again, and this time have passed the first part of the test. Continue to watch out for false friends and know that the journey is a long one.

Lagelnev, one of the Seven

The preceding message is printed exactly as it was received, only translated carefully from German into English in an effort to retain the full meaning. Computer contacts such as these are received verbatim from our transpartners. We (in this case, the Harsch couple in Luxembourg) have no opportunity and no means of altering these messages before or during their reception.

Over the years we have come to rely on the honesty of our transpartners and the truth of their words. When messages such as this are received, even some members of the inner circle of INIT feel our faith and trust being stretched. You, the reader, are asked to draw your own conclusions about the validity of the content of the letter, some of which raises troubling questions:

- Descriptions of an ancient Golden Era on the verge of collapse into a dark age, and a warning that the same could happen to us, in our future. How far into the future?
- Failed efforts of Project Sothis to bring Light to the planet and prevent the collapse; can we today succeed where they failed?
- Warnings to be wary of false friends and not to put too much trust in science ("the pupils of Nephtos") to solve our problems.

At this time there is little we in INIT know about the Project Sothis of which our transpartners speak, other than the promise that it can bring the earthly physical dimension nearer to the spiritual dimensions and to other universes. Transpartner Swejen Salter once said that the knowledge gained in the early times of the project, many centuries ago, is no longer relevant to our

world today. Also, much of the information was lost over the ages and is now inaccessible. So today we have to look for new ways to implement the project.

The higher being Technician has told us on several occasions to beware of individuals and groups who seem friendly to us but whose motives could set back our work. On the same note he has warned us about false esoteric ideas, especially the urge of some people to open the doors of INIT to everyone, assuming that peace and harmony can be found amid the diversity. History has proven (within INIT and in the larger world) that it is unlikely. Incompatibilities seem to be part of human nature on Earth. In ITC research, unlike in a broad-based democracy, it is vital to achieve and sustain harmony and purity of aims and intentions among participants.

Science today, as apparently in ancient times, has lost the link to spirit, and is only now trying to rediscover it. We in INIT must be careful that any projects with science be focused on the bigger picture, not just vain efforts to prove that the link does indeed exist. Regardless of the validity of the above letter, there is much serious work to do in the coming years in the field of ITC which probably cannot be accomplished without the minds and tools of modern science...but only if science is ready for the true challenge—not just "measuring, mincing and counting". Otherwise our world could be facing serious times indeed.

Greetings from Brazilian spirit group

1998 August 29. The following phone contact occurred at the Harsch-Fischbach home in the presence of INIT members Maggy and Jules Harsch-Fischbach (Lux), Adrian Klein (Isr), Cristina Rocha (Brz), and Maria Isabel do Saraiva (Por). It came a day before the start of the annual INIT meeting (held this time in Schweich, Germany, a short drive from Luxembourg).

The first part of the contact was spoken in Portuguese idiom by Carlos de Almeida, from Landell Station. The second part is in English by Konstantin Raudive. He begins with a Portuguese greeting: *Bom dia, Maria Isabel* before speaking English.

Carlos de Almeida (translated from Portuguese):

This is the first time that Landell Station contacts you. After these six months of difficulty you went through we are sorry (for the troubles). We welcome Cristina and Hernani and others who saw with justice and made the right decision. Our group was also divided in two. One part of those who want to work with (former INIT researchers), left us.... Karine Dray is part of the Kagan Group and is not with us. We cannot forget the false information and the lying of recent months (from those who

left INIT). We experimented to improve the contacts with you. We send you our sympathy and embrace you fraternally.

Konstantin Raudive:

Good morning, Maria Isabel. Good day, Adrian. This is Konstantin Raudive greeting you as representatives of the members for the next two days. It will be a milestone in the history of ITC if all delegates stand together. Be united and you will be strong. This was Konstantin Raudive.

Light shines through the darkness

1998 January 10, 04:45. Transpartner Swejen Salter sent a letter to INIT via computer in Luxembourg, to convey a message from the Seven ethereal beings who guide the project. The passages in quotation marks (" ") are from The Seven.

"We are not here to order or compel you. We can only guide you on a path which you may feel is dark at the present. However, it is not. Our light shines in the darkness but the darkness does not always recognize it.

"Thanks to the wise woman (E. Berneck) for her honest, well-meaning words. Thanks also to all those who try to restore harmony, but do not forget that our view of things is different. Whoever is responsible for the thorn, should also remove it. This view of ours is not discrimination. It should give those who have conjured up this situation involuntarily and with the best of intentions, an opportunity to "jump over their own shadow" and admit their deeds. One who is repenting is dearer to us than a thousand righteous."

Please Maggy and Jules, pass this message on to the members of the CP. According to the Seven this is the last comment they want to make about this subject. I received the message only after long persuasion in the most human terms. They are well aware of your tense situation but do not consider it tragic.

Greetings to Adrian, Albert, Alison, Anja, Burkhard, Claudius, Cristina, Dora, Elisabeth, Erich, Erika, Fred (Nudelegs), Fritz, Guenter, Gerti, Hans (Uli), Hans (Hansel), Hans (Makro), Heidi, Hernani, Irma, Jacques, Joachim, Juliet, Kenny, Luciano, Mark, my special friend Markus, Mariene, Monique, Nils, Paola, Peter (Blacksmith), Pierre, Regina, Sarah, Udo and Yves who altogether "had good thoughts". Thank you!

Please have these greetings distributed by Fritz. (Do not underestimate Keyserling! Things shall be happening.)

Signed Swejen Salter

Project Leader

Hermann Keyserling is a deceased German philosopher who is working with Fritz Malkhoff to open ITC channels through the receiving station in Fritz's home. The

other names listed near the end of the letter were all members of INIT's coordinating panel (at the time the message was received), their family and close friends--individuals who at that point had maintained positive thoughts about INIT and its important mission through a difficult period in early 1998. Our invisible friends tell us they have ways of monitoring our thoughts and intentions, apparently in a similar way in which a sports analyst in a booth might monitor a football game on the field below.

Being human, some ITC researchers sometimes think they can use the fruits of ITC experiments for their own narrow intentions. That can cause serious discord and "muddy the waters" for awhile, if those intentions are out of line with the intentions of our spirit friends, especially the higher beings. THEIR intentions are to help humanity on its way to the Light (or, toward enlightenment) and to open the doors between dimensions.

INIT experimenters have been told on several occasions that scientific proofs for ITC contacts can come about smoothly and easily once two conditions have been met: First, we humans who are involved in the work must be totally aware and conscious that the contacts are legitimate and not the product of deception by receivers on Earth. We must know and trust each other.

Second, our human consciousness must be ready to grasp the consequences of the coming together of our side with other dimensions and universes. From the contacts we receive, it is becoming quite apparent that life on Earth is like a small plant in a vast meadow. Not only is there life flourishing (presumably) in many other star systems and galaxies of our physical universe, but there flourishes life (definitely) in many other physical and spiritual universes existing in other dimensions of existence--dimensions that remain invisible to and separate from us even though they exist right here, superimposed as it were, over our own physical world. Living as a human on Earth is like wearing blinders; these other dimensions remain invisible to us. Much of the "extraterrestrial" life in the other dimensions would appear quite bizarre to most of us humans with narrow perspective. Like a deer in a virgin forest who sees a person for the first time, we are likely to be confused and fearful. Once we can overcome that fear and confusion by broadening our understanding of the greater reality, THEN scientific proofs will be possible.

If fear and skepticism are allowed to guide scientific investigations under the guise of "objectivity", then scientific proofs of ITC will not occur.

That is why, in our earnest quest for scientific involvement in ITC, we of INIT must force ourselves to be

patient until the appropriate scientific individuals and organizations come along.

Station Colorado receives first advanced radio contact

1998 September 15. Experimenter Mark Macy of Colorado USA received a contact during a radio experiment in his lab, in which the sounds of the radios were immediately interrupted by a 35-second voice message that was, as far as Macy could discern, very definitely not a terrestrial radio transmission. Having heard many spirit contacts via radio in Luxembourg in recent years, and having developed a certain intuitive awareness during several years of radio experiments, he said he sensed immediately that the voice coming through the radio configuration was of spiritual, or nonphysical, origin. The contact went on for 15 seconds, then broke down as radio sounds resumed. A few seconds later the contact returned and continued for about another 15 seconds.

The contact began, "Let's keep our secret close to us, a reminder to make our secret (contacts)..." and it went on to explain in some concise detail a communication system that would allow clear dialog between an earthside experimenter and a transpartner. The unusual aspect of this system would be the ability of the earthside experimenter to evoke contacts through technical means, rather than just turn on the equipment and wait for something to happen. This, as far as we know, has not been achieved yet and might be an important milestone in ITC development when it is perfected.

Macy points out that the message did not recommend any bizarre or unworldly technologies to be developed, as one might imagine. It simply named specific equipment and specific wavelengths of energy that would be especially conducive to the experiments--equipment and wavelengths, presumably, that they are preparing to manipulate appropriately from their side to make the contacts possible.

Macy and his experimental group have been developing and experimenting with the system since the message was received, but by the time this journal went to the printer, Macy reports no significant results. Many EVP voices and direct voices continue to come through the radio equipment during the meetings of ITC Colorado and during Macy's private experiments, and he says they are getting better, but long, clear dialogs through the new setup have not occurred as yet. He and his group continue to refine the equipment.

Apparently the obstacle is not in the equipment, but in the contact field and the state of ITC today. INIT is currently in a stage of realignment and reconsolidation

after some troubles that began a year ago. Until that resettling process is complete, the contact field might not be fully stable. Also, our transpartners want science to get involved in the work, not in a simplistic project of authentication of ITC by conventional scientific means (which has never really worked), but as a partner in opening the bridge between dimensions and exploring the nature of the broader reality. The transpartners might be waiting until the right institution comes along, one that commits to working in the frontiers of science for the purpose of penetrating the veil between our world and the subtler worlds of spirit. Then perhaps the transpartners will enable the new system to function to full potential.

In any case, Macy says he will continue to refine the new ITC system and to experiment with it.

US transpartner Arthur Beckwith

1998 October 16. Experimenter Maggy Harsch-Fischbach found a message in her PC, written and punctuated as follows:

walter h.uphoff arrived some days ago . said he has a book on wuppertal which mary jo should take to her sleeping place will facilitate orientation. tell mark. thanks

arthur beckwith

Walter Uphoff, co-founder and director of New Frontiers Center, a nonprofit organization for parapsychology study and research, died 1998 September 26, at age 85. He and his wife Mary Jo were staunch supporters of ITC research, and they published ITC information in their newsletter.

At various times in his full life he had been active as a university professor, writer, paranormal researcher, political activist, and socialist candidate for US Senate.

We look forward to Walter Uphoff getting settled into his new life and, if he so chooses, to work with us in INIT.

As established readers know, Arthur Beckwith is a transpartner of Mark Macy's ITC efforts in Colorado.

Because he died in 1912, no one knew anything about him when he first contacted INIT by computer letter in 1995 and challenged us to dig up his background. Since then Macy has assembled a rather large file on the man and his family, thanks largely to the research of INIT member Betsy Moyer, who has scoured the National Archives in Washington D.C.

Note from Mark Macy: I'm very grateful to Arthur Beckwith for his dedication to our project over the past several years and the interesting challenge he gave us to research his background. I'm also grateful to the tireless efforts of Betsy Moyer. I would like to hear directly from Mr Beckwith, telling me, if possible:

- How did you happen to decide to work with me? Do we have an affinity beyond our writing backgrounds?
- Why are your computer letters written with mistakes in wording and punctuation?
- Why does some of your information contradict our research findings? (Brooklyn home at 150 Schenectady Ave or 150 Schermerhorn St? Born in Scotland or England?)
- In one of my experiments, a radio voice told me, *Konrad the cat is Arthur's pet*. How is our beloved Konrad since his death? Can you tell us how he died? (As you probably know, Regina only heard a yelp in the back yard that evening, and we never saw Konrad again. A raccoon had been in our yard earlier that day.)
- Also, what happens to the spirits of the hundreds of cats and dogs euthanized daily by humane societies and animal shelters that are unable to find homes for them?
- Does overpopulation (not only of animals but also of people) present a problem in your nonphysical world as it does in our physical one, with our limited natural resources? In other words, does your world become overcrowded by too many people-in-spirit, or is there always room for more?

Panel discussion

The role of ITC today

This section of the journal contains the views of 12 INIT CP members. They will give readers good insight into our association, its members, and the field of Instrumental Transcommunication.

ITC and mediumship

Elisabeth Berneck

Retired university philosophy lecturer

Aachen, Germany

ITC was brought to us by the latest technical advances. At all times there have been contacts through mediums between this world and the world beyond. Today however, we are living in a time that is bringing radical changes, and we are preparing to return home to the spiritual world, away from our deep involvement in the material world. There are more mediums today, but there are also more harmful powers that want to prevent our returning. Mediums therefore do not listen exclusively to the voices of positive spiritual beings, but also to the dark powers. Furthermore, subjective interpretation on the part of the mediums must be reckoned with, quite an important fact.

In using ITC, the voices of spiritual beings (e.g. on the telephone) can be recorded and partly verified, which is actually being done. By this procedure the voices cannot be subjectively misrepresented. Of course, even here negative spiritual beings are at work, but because of their wording (for example on the computer) they can easily be detected by "mature" human beings. After all, nobody, not even a spiritual being, will be able to disguise the intentions behind the words permanently.

As Planet Earth with all the creatures belonging to it is now going back into the Light, a contact with the world beyond is very helpful—an open, undistorted contact offering advice and support. In this connection one will first think of "The Seven" higher beings, to whom INIT is indebted for a multitude of important messages. But also other spiritual beings such as Swejen Salter, Konstantin Raudive, Friedrich Juergenson, Paracelsus, and many others are offering important advice to us human beings by technical means. After all,



their way of looking at things is superior to ours. As long as we remain involved in the material world there will be certain limits to our abilities and aptitudes.

The essential truth in ITC is the proof that there is no death. For "dying" on Earth only means the transition into a new dimension. Through ITC we know not only about our continuing life, but also about the circumstances of our living in the new dimension.

Messages by mediums which could possibly be suspected of originating in our own subconscious cannot be compared equally to a computer- or telephone-transcommunication, because the ITC messages are there as objective evidence. Our subconscious mind cannot send us a message on the computer when we are not at home, and it cannot call us up and record its voices on a tape recorder.

The age of technology by no means offers only benefits to us. However, it helps us to attain transcommunication with spiritual beings, which is helpful and brings to us a feeling of joy and security. Therefore, let us be grateful for the chances offered to us and let us use them to the advantage of the Earth and all the creatures living on it.

ITC and personal transformation

Jacques Blanc-Garin

Experimenter and publisher

Les Bottereaux, France

How does ITC contribute to our spiritual experience? First, and most important, ITC can comfort people who are grieving the death of a loved one. Of the many ways to contact the Beyond, ITC can offer the greatest hope and certainty that our loved ones are indeed still close to our hearts in the most literal sense.

Second, I have noticed that ITC is a tremendous spiritual experience for the experimenters, as we observe deep changes in the most basic parts of ourselves. It depends on the personality and sensitivity of each individual, but generally we can see the following aspects which cause a personal transformation:



- Most essential, through ITC experiments we acquire the deep certainty of life after life and of the immediate revival of human consciousness after death of the physical body. Interestingly enough, through the messages we receive we are finding that some individuals on the other side of life are likewise transformed by the discovery that their life continues.
- We become conscious that we are a spiritual human being endowed with eternal life, and we lose the fear of death. At the same time, we become certain that we will be reunited with our departed loved ones.
- The phenomenon of ITC also encourages a renewal of spiritual faith, or reinforces our faith in the Divine.
- We discover the power of love, and we open our hearts for helping other human beings.
- We witness material interests diminish as spiritual interests grow stronger.
- We begin to understand and to apply more and more into our daily lives, the law of creation.
- We become more respectful of our natural environment.
- We begin to notice on a more daily basis that good things happen in our life.
- We develop a constant awareness of, and begin to perceive, the subtle reality around us, which remains invisible to most people's conscious minds.
- We pay more attention to signs, and we remark that people or events are placed on our path in life at the right time to help us make progress.

And beyond these considerations, ITC allows us to record information, especially voices, to keep them on magnetic tape for a long time and to listen again and again. What an extraordinary way to accumulate proof for the reality of life after death!

Ethics in ITC

Maggy Harsch-Fischbach

Schoolteacher, ITC writer and experimenter

Luxembourg

ITC transcontacts have been underway in Luxembourg since 1986 without interruption. They are made possible by higher beings who are able to open interworld communication channels that would not be possible otherwise. These higher beings have told us they support our ITC efforts



because we have committed to a moral and ethical course, and as long there is a unity of thought among members toward that ethical approach, INIT will continue to get support. Transpartner Swejen Salter confirmed that in the spring of 1997 when she said:

Without ethics there will be no progress in ITC. Beyond that, we cannot put up signs to direct you, give you exact instructions. Otherwise we would intervene in your freedom of choice.

A few years into our research we realized that we would have to reach out for new shores to help the spread of this work. With the help of friends on both sides of the veil, that search led to the founding of INIT, an association of researchers and scientists who also accept the ethical course of ITC.

Meanwhile, some of our more influential transpartners have been suggesting that further research should be shifted from private contacts to scientific laboratories. They would like to encourage scientists in our world to try to develop a better understanding of ITC through experimental quantum physics.

So, ITC is being shaped in its evolution by those three factors: a commitment to ethics, its careful spread around the world, and an increasingly scientific approach to the work. Under those three conditions I think ITC will flourish in the coming years.

A higher being who monitors our work, and whom we call Technician, told us recently:

The contacts from our dimensions are not brought to you in order for humans to question them for authenticity time and again, to ask for more, or to concentrate exclusively on getting similar contacts, but to realize what we have already told them. Now it is important to see what people make of these contacts. We will wait and observe what decisions they will make based on our messages.

During his first contact to us, Technician told us he is a "gatekeeper" of sorts between Heaven and Earth, and a protector of ITC. He told us that he "grants" us the contacts with people in the third (mid-astral) level of the other life, only because we would be expected to carry out other tasks far more important. He could already see them before him as he finished talking, like a book that is already written.

He said there would be dangers along the way. He warned us of "false esoteric" ideas we would have to contend with, especially the compulsion of some people to bring all people together in peace. He was referring to ITC researchers in particular, but also to the larger world. It became clear to us that the inner circle of INIT would be an association only of ITC researchers who can achieve a certain degree of unified thought, and who can agree to an ethical framework for the research.

From the beginning Jules and I realized that seeking uprightiness and harmony within the group is a must for establishing contacts because that attitude promotes the formation of contact fields. And it is on that premise that INIT exists today.

ITC and science

*Nils Jacobson, M.D.
Psychiatric specialist, parapsychologist
Kristianstad, Sweden*

I came into contact with the electronic voice phenomenon (EVP) in 1969. I have experimented quite a lot over the years, receiving many voices that I consider clearly paranormal, but the content of the messages has been meager—usually one to three words, sometimes relevant to my questions, but often with no obvious meaning. Also, I received two telephone calls from late ITC pioneer Konstantin Raudive in the spring of 1994.

I have been active in parapsychology for a number of years. Scientists active in parapsychology are very anxious about their scientific credibility and acceptance among their colleagues. They believe that they know, from the sum of all their experiences, that such a thing as ITC *of course* is impossible.

If I claim that ITC is possible, they ask me to demonstrate it. This I cannot do, as I have not myself been able to take the quantum leap from EVP to ITC. Then they ask me to take them to another person who can demonstrate it to their satisfaction, while they are applying all kinds of controls to exclude any form of deception. If such a scientist is really admitted to an experiment, nothing is likely to happen, and the scientist will go home and write a paper that it was, *of course*, a case of self-deception or a hoax.

As the situation is now, interested scientists cannot do much more than study the results presented by lay experimenters. But this is of no interest to the greater scientific community. If I tell my colleagues that some people in Luxembourg and Germany claim to have two-way instrumental contacts with the spirit world, and that I believe this to be true, my colleagues would only laugh at me. I would lose my scientific credibility—if I have any left after all my activities in parapsychology, which in itself is suspect to scientists.

Scientists are only interested in what can be proved or disproved in the conventional scientific way. That is, if I claim to have a phenomenon that is not yet accepted within the "official" worldview, I have to furnish some



proof that it exists. Ideally, it should be possible for other scientists to repeat the occurrence of the phenomenon. If I have no proof, I cannot ask to be taken seriously.

So this is my situation as a physician and scientist interested (and personally believing) in ITC. I can think of two possible outcomes in the development of ITC that I would consider positive:

1. Scientists such as myself will eventually be able to get two-way contacts for themselves. Then we could write from our own personal experience, and also put questions to the other side that would be of interest to science. In this way, ITC could slowly be known and accepted within science.
2. Or, many new ITC stations and bridges could open, so that ITC becomes more and more common among lay people. Then, it would not matter what science says, because more and more people *know* that ITC is real. Eventually, science would be forced to deal with the phenomenon.

Either of these scenarios would provide the necessary impetus to bridge science with ITC.

Six principles for ethical ITC

*Dr Claudius Kern
Educational scientist*

Graz, Austria

At least six points of ethics are worth considering in connection with a new order of ITC:

1. **Our desire for beneficial spiritual company.** Like attracts like. Most people are not consciously mediumistic but are "unconsciously advised" by the spirits of their choice. As we search for self recognition and self-mastery, only a few of us are aware that we have a companion from a higher spiritual sphere on our side, protecting and assisting us.
2. **Free will and responsibility.** Highly evolved beings always respect the integrity of free will. Low-level spirits (or people) disregard that and manipulate freely. Free will can unfold positively only in an atmosphere of responsibility, love and trust.
3. **Petition/prayer.** We are free to call upon the guardians for help. These beings have many tasks, and a plea for help (as through prayer) is a good way to get their attention.
4. **Fostering an all-for-one attitude.** Without this



unifying force, even a plea for help is useless.

5. Responsibility for mediumistic messages. We ourselves are at the intersection of dimensions, whether we are psychic channels or ITC experimenters. We are fully responsible as to where and to whom we open our inner doors. The comment, "Ignorance does not protect against damage," is as true for contacts with the beyond as it is for contacts with high voltage. The lack of spirit discernment often leads to ill health.

6. More than mere curiosity. Our research should not be guided solely by a curiosity to understand the nature and inner workings of ITC. More important are mental health, spiritual development and the intention not to hurt others.

Also important to consider are some ethical rules for the publication of ITC contacts.

- Text passages not fully understood by the editor should be acknowledged as such. The reader should not be left guessing.
- Text that might be difficult to understand by the reader should be explained as long as it doesn't harm someone's privacy. (For example, we sometimes receive messages pointing out a harmful aspect of a certain person's conduct or attitudes. In such cases it is best not to mention names.)
- Spirit messages about identifiable individuals or groups of people should not be published without their consent.

These are some of the ethical issues I think we should consider in the future development and spread of ITC.

ITC's three-pronged mission

Dr Adrian Klein

Director of Scientific Research

Bat-Yam, Israel

Any comprehensive approach to putting the role of ITC into perspective has to address synchronously ITC's threefold anchorage in:

1. Mankind's present ethical condition,
2. The strong need to replace faith by personal knowledge, especially in the uttermost distressed condition of mourning, and
3. The need to contribute strongly to the impending paradigmatic shift of present science and philosophy, which have to be able to accommodate epipsychologic claims in a more comprehensive world-view.



The extensive informatic and orientative materials received in advanced ITC research centers from higher intelligent beings provide the background for the first aim. INIT members are supplied with this category of information through our journals, and subscribers are kindly encouraged to spread the information as widely as possible.

ITC techniques as practiced by a steadily growing number of interested experimenters are obviously leading toward the second goal. INIT's psychological "first aid" networks (like those successfully operating in France and Italy) exhibit ITC's ability to respond in a most concrete way to individual needs.

INIT's scientific team is deeply involved in properly integrating the leading experimental branch of epipsychology (the ITC) into the main present megatrends of cognitive sciences and the new orientation in the philosophy of science, in order to fulfill as well as possible the third "goal" of ITC research.

Only by achieving this comprehensive threefold conceptual framework, can we hope to draw the well deserved attention of the general scientific community toward our struggle, as well as the wide support of mankind.

The vital future of ITC

Dr Hans Luethi
Ret. Microbiologist
Biel, Switzerland

In his book, Thirty Years Among the Dead, Dr Carl Wicklund shares mediumistic messages relating to ITC, such as:

Soon the time will come which we are all working for, when on Earth an instrument will be invented by means of which all those who wish will be able to hear the great masters in the spiritual world. Not soon, but in time. (1920)

To my surprise, my attention was called to a passage in Mose 7/89 of the Christian Bible (in Exodus 24-40 of the English version). It is mentioned there that ITC existed. It was the holy Ark of the Covenant that served as an instrument. One excerpt:

When Moses entered the tent of revelation, he heard the voice speaking to him from the cover plate on the Ark of the Laws, exactly from the space between the two cherubs, and he thus spoke with them.

This passage from the Old Testament proves that as



far back as the beginning of our era, the spirits had found means and ways for contacting the humans of this world through technical equipment.

Today their messages arrive here via computer, answering machine, FAX units, monitors, and directly by telephone. According to official reports, no lines are used for transmitting of telephone messages, only the receiver or earpiece is "activated". This unexpected and exciting development has been observed almost simultaneously in America and over here.

There remains the question: Who are our transpartners? We are in contact with quite a number of personalities on "the other side". Some of them are known to us for even many years. They have revealed their identity in an unmistakable and verifiable manner by giving the names they had "on this side". A number of them have been friends or acquaintances of friends of ours in this world. And our friends here have confirmed the authenticity of the information received from "the other side". We are also contacted by historical personalities, for example, by Paracelsus (1493-1541, the medieval medical doctor; by Richard Francis Burton (1821-1890), the English researcher in Africa; and by Prof. Keyserling (1855-1918), the German philosopher. And I would not neglect to mention those entities from higher spiritual levels that call themselves "The Rainbow People".

We have known our transpartners for several years. Our vivid contacts do not cast a shadow of a doubt as to their honesty and uprightness, their ethical, moral information, and their efforts to assist us.

The information regularly transmitted to our receiving stations either in writing or as pictures or by telephone, furnish the first visible and audible, objective evidence of continued life after death. This is the great breakthrough of this century. What has been a belief in immortality for thousands of years, has finally become consolidated knowledge. The benefits that this breakthrough brings to humanity cannot be esteemed highly enough.

Bridging science and religion

*Dr Carlos Luz
Sao Paulo, Brazil*

The role of ITC in today's world, in my opinion, is to transform the planet by the construction of a bridge between science and religion. The relation between these two areas of human endeavor, throughout history, has been a troubled one because of



inflexible positions on both sides. Nowadays science is pressed to accept the reality of the spiritual world by the objective evidence of communication with equipment. The information received about the continuation of life beyond the Earth, in terms of love and fraternity, verifies the teachings of the world's living religions, provides a common sphere of interest for both disciplines, and thereby creates the bridge.

Cautious development of ITC

*Mark Macy
Editor and experimenter
Boulder, Colorado, USA*



The classic Disney film, *Bambi*, is about a deer who is born and grows to adulthood amid the dangers of the forest. ITC development over the past decade is reminiscent of the early part of the movie, when the fawn struggles to his feet and starts to explore his new paradise, closely protected by his mother.

Modern ITC struggled to its feet in a shaky way too, with poor images, staccato voices and frequent contact breakdowns. But once the young research endeavor was on its feet, experimenters enthusiastically entered an interdimensional wonderland. They started to get first-hand accounts of the death process experienced by recently departed colleagues and loved ones, vivid descriptions of the spirit worlds, and spiritual advice and protection from higher beings who have never lived in the physical form. Recent contacts are so astonishing that they are unbelievable to most people on Earth today. They include a flurry of phone calls from late ITC pioneer Konstantin Raudive to experimenters in many countries over a five-month period, a three-page FAX from novelist Jules Verne, and simulcast pictures (a computer bit map and a TV image) of ITC pioneer Friedrich Juergenson in his spirit body.

Like a young deer in the forest, ITC faces possible dangers:

- Prowling members of the media might approach ITC like hungry jackals and hyenas, trying to rip it apart with skepticism and sensationalism while it is still young and vulnerable. **So we need to protect ITC.**
- People of low spiritual nature might pollute the field of ITC, like a reckless chemical company pollutes the forests and rivers. If this happened, ITC would get poisoned and die before it has a chance to grow. Low-spirited experimenters involved in spirit work

attract low-level spirits, and if this occurs in ITC, our work would spread fear and conflict instead of love and peace. **So we must keep ITC spiritually clean.**

- The more orthodox or conventional scientific groups might stalk ITC like well-armed hunters trying to entangle experimenters in contradictions and firing such stigmas as "No proof," "hoax," "impossible" at us, in an effort to kill our work. **So we need to be wary and well-informed.**
- Religious fundamentalism could spread around the world like a forest fire in the coming years, destroying ITC and other fields at the borders of science. **So we must do all we can to spread spiritual understanding, which will dampen the flames before they get out of control.**
- Being subject to the hormones and egos of the physical world, we who are involved in ITC present a danger to each other, like young bucks in rutting season. When someone else gets better results than we do, we might give in to envy and undermine their work with accusations. If our attitudes, convictions and desires run contrary to those of another colleague, we might separate ourselves from them and feel resentful. **So we need to do serious soul-searching on a regular basis.**

In short, as human beings living in a human world, ITC researchers face dangers, but if we take careful steps, I know our miracle will flourish, for the benefit of all.

The future of ITC

*Dr Hans U. Schaefer
Attorney, businessman
Zurich, Switzerland*

Not being an experimenter myself, but having close contacts both to ITC experimenters and to publishers of ITC experience, I am convinced that the various forms of equipment (computers, telephones, cassettes, videotapes, television, etc.) are becoming more and more important in establishing contacts to far dimensions.

The contacts which Maggy and Jules Harsch and others are receiving over the computer, television set and telephone, as well as the contacts of the late Adolf Homes, of Fritz Malkhoff and others are the living proof for it.

Being quite close to the New Spiritual Science Foundation in Scole, England (generally known as "the Scole



Group"), who since the second part of last year are experimenting with a video camera, both in the bright light as well as in complete dark, I have attended sittings where under test conditions clear faces of human beings were received on videotape, with the videotape running in the bright electric light, focused on a mirror which was mounted at a distance of approximately 4 m (about 12 ft) on the opposite side of the sitting room. We (that is, the whole established Scole group of five sitters), were in the room when these pictures were captured by the camera and projected on the videotape. However, besides the five of us, there were no other visible living souls in the sitting room. Nevertheless the two faces appeared clear and sharp on the videotape when it was replayed after the sitting.

My feeling is that with this kind of more advanced equipment (computer, telephone, videocamera, etc.) the original way of getting messages by working with a tape recorder will slowly disappear, as it is rather time-consuming and, except in a few rare cases, the messages are very short and in many cases hardly understandable. This does not make them, of course, useless.

It just seems that for entities, particularly from dimensions far removed from Earth, it is easier to communicate significant information via telephone, computer or videotape than by tape recorder, and I assume that this is going to be the future development.

The promises of ITC

*Wilma Stein
Retired teacher
Sao Paulo, Brazil*

The importance of ITC in today's world is obvious to those of us deeply involved in the work:

In physics. ITC confirms modern space-time theories of quantum physics. Several accounts from the extraterrestrial entity Swejen Salter confirm that "time" in other dimensions is quite different from our earthly time, and our transpartners have to make great efforts to adapt themselves to OUR time. The same holds true with "space". Dr Salter informed us that Marduk, the nonphysical world where Station Timestream is located, can't be geometrically located in our space.

In addition, proof (through ITC) of the spirit's existence, would imply the existence of the fourth dimension (a spiritual plane much like our world in appearance, but subtler, inhabited by people with bodies much like ours, but subtler). Once admitting the fourth



dimension, physics would be obliged to admit also a fifth and sixth dimension, and so on, and this would cause a great shake-up of the very foundation of science.

In biology. Biology considers man as a multicellular compound. It ignores the spirit. With the proof of its existence, I believe that biologists will quickly discover what my colleague Dr Hernani Guimares Andrade calls the "biological organizing model," the idea that a physical lifeform is modeled by the spirit's intent. This will have profound impact upon science and medicine.

In medicine. In the future, when our doctors take their profession as a sacred priesthood, when their motivation is more love and less monetary ambition, great discoveries (nurtured by scientists and physicians from Beyond) will occur. We'll see breakthroughs in medicines and treatments. We'll see incurable disease become curable. The superior entities' knowledge is superior to ours, and they can help us to revolutionize medicine, if we earn their help through our efforts and perseverance in doing good.

In psychiatry. The problems of alcoholism, drugs, madness, mental and emotional illnesses, all will be treated from a broader view, based on the spirit's existence (proof of which can be offered by ITC). A new therapy will employ affection, love and patience to the ill, solving many painful traumas.

In the home. The certainty that life continues will change family life. There will be less violence in the streets and homes. Through ITC there will be a greater dialog among the "living" and their "deceased" loved ones. Young people, always questioning and awaiting reasonable answers, will find in their transpartners true friends, counselors and masters, transmitting them new life notions, encouragement for the future, and joy to live, compelling the young people to avoid drugs, boredom and suicide. Understanding that home is the sacred workshop where souls learn to adjust themselves emotionally in the collective progress, many couples will think better before entering in conflict and separation. Everyone will try to harmonize feelings and to be less selfish.

In the press. The written, spoken and televised press will stop focusing on hate, violence and destruction. Kindness, love, art and good music will raise the vibrational level of the human creature. Through ITC men will receive a more positive type of information broadcast from power stations Beyond. Pictures of blissful beings and unimaginably beautiful landscapes from other dimensions will appear on all TV screens, and beautiful, soft music of the spheres will fill the human heart with peace and joy.

In conclusion, I am convinced that ITC is preparing a path toward a better future for our troubled humanity.

The dissemination of ITC results

*Pierre Thery
Architect
Kerleran, France*

Considering the quantity and scope of ITC communications being received today, we need to ask ourselves:

Do we want to be discerning in the way we share the information publicly?

There is reason to believe that our decision to broadcast certain information deserves serious thought, at two levels:

- What is its content, and
- How widely should it be diffused?

Concerning content, in most cases there can be little doubt: experimenters should share their results carefully, especially when the words received have little or no interest to anyone.

When a group is involved, a serious sorting must be undertaken by the person responsible for diffusion. He or she must consider all words that might discredit the work in the minds of occasional readers. Likewise, one cannot be too careful when inviting the media in to observe and report on our work. Innocent researchers would be vulnerable to media manipulation, and could quickly be ridiculed, along with their work.

Concerning publication, there is a serious risk of discredit without judicious classification of the messages regarding their "digestibility," or the capacity of readers to absorb and understand their true scope and meaning. The discernment applies not only to some weird narrations escaped from the lower astral world, but also some communications of highly spiritual, ethical or scientific content whose understanding is beyond people's reach.

An ITC researcher of many years has acquired a level of assimilation and a critical eye that cannot be compared with the new experimenter who has received only a few words on his or her tape recorder.

The messages sent and received by some individual minds, might be very different regarding their level of culture. That is the reason for great care while deciding the degree of diffusion.



It is important to say, in conclusion, that:

- The beginners into the research must not become discouraged too quickly by reading messages too heavy to digest, thinking that their own "stomach" might be insufficiently prepared to digest the information.
- It would be unwise and possibly irremediably catastrophic to want to "pass by force" all information into minds badly prepared for it. Rather it is necessary to operate wisely and progressively, so that the fate of ITC on the planet, whose influence could be immeasurable, does not become discredited.

Publicize ITC carefully

*Mrs Irma Weisen
Journalist, lecturer
Kotka, Finland*

Our Luxembourg friends, Maggy and Jules Harsch-Fischbach, have been wisely careful as to publicity work since 1986. Only chosen persons were authorized to spread out information on the experiments in different countries. So far as I know, this careful attitude has been protecting the experimental work from misuse of the results. We all have seen how eager some type of TV and newspaper journalists are to falsify experiences and research in the name of so-called paranormal phenomena. To a journalist it is easier to be cynical and destructive than constructive.

Fortunately, many of the persons who have done experimental work on ITC have been good writers and publishers, and have documented their work rather well. The information has been offered to the larger public through INIT journals such as *Contact!* in the US, and *Quantensprung* in Europe. This new journal *Transdimension* will now take their place. Beyond that, an important question arises: How much and through what channels should information on ITC be spread out to a wider public? I think information ought to be dealt out more than until now, but still wisely dosed



and selected according to people's natural interests and abilities to bear this special kind of knowledge. I think the knowledge of the public ought to be widened through a natural growth, without sensations and provocations.

I don't know about the situation in Brazil or USA, or even in UK, how far the large public is informed. In continental Europe the number of those who have reliable knowledge is rather small. Those people who have a sincere interest in parapsychology might also find their way to information concerning ITC. In my own country, Finland, I have been the first and until recently the only one writing and lecturing on ITC. I have found it very important to be selective in what I tell and what I withhold. Until now I have found it better not to hold public lectures on this subject but only to speak inside the framework of parapsychological organizations. I have given a radio and TV interview on ITC, when I knew the journalists were serious. My personal question at the moment: is the time ripe for public lectures and other forms to make the ITC information more widely known?

If the answer is yes, then INIT has to create a strategy for this to happen, and the means and media to fulfill its goals. I wonder, for instance, whether the organization can find the means to produce for itself a professionally made, matter-of-fact video film of ITC, which could be shown in congresses, meetings and for journalists. The TV films which we often see on paranormal phenomena are so overloaded with unnecessary pictures and special effects that the genuine material is getting unbelievable and the reaction of all thinking people is to seek distance. I am certain that a pure, matter-of-fact film document could reach the minds of many people. This could be one detail of a large publicity strategy. Also slides, technical instructions and information ought to be available for journalists and lecturers.

Well-planned publicity efforts will stimulate further development of ITC research and expand the consciousness of people. Working together honestly and in harmony will make the aims come true.

Transcommunication and our responsibility for the world of tomorrow

By Guenter Emde

(Editor's note: This article by the former acting coordinator puts INIT's ethical approach to ITC into an overall perspective of spiritual/paranormal research.)

Persons from different parts of our earth report on experiences they have made with ITC. Despite their great variety and differences in details, these experiences coincide in one item: They attest to the immense size and diversity of the cosmos which, besides of our earthly sphere of living, apparently houses many more spheres of existence populated with entities having feelings similar to ours, and whom we partly recognize as departed persons and, what is essential, who are capable of contacting us, and who let us have messages, and give us help.

Of course, in these days this is an unusual, for some people an even unbelievable, occurrence. Some react with indignant disapproval, others with scepticism, and others are enthusiastic. Finally, there are those who are seriously interested and wish to get to the bottom of the thing and therefore wish to cooperate. These very different reactions are based on different educational backgrounds, on spiritual experiences made in this life, on people's level of openness to new information, and also on the sense of responsibility of each individual.

All these factors contribute in shaping men, so that each prefers one of the four different modes of seeing our world. I would call these four modes the materialistic, the animistic, the spiritualist, and the ethical concepts. In the course of their lives, men advance in developing themselves and, normally, they will not stand still with one certain concept of the world. New experience may cause them to change their way of thinking. How are we to understand these concepts (which we may also call aspects, or philosophies of life)?

The materialistic aspect has been shaped through the one-sided approach from science, which—in a misinterpretation of the meaning of science—disregards the notion of transcendental influences because of the incapacity of proving them in the strictly scientific manner. For that reason, scientists deem them not scientific and consequently impossible right from the start. Those representing this direction therefore search for normal causes that might explain the phenomena; first they suppose deceit, sleight of hand, or mistakes by the ex-

perimenter. For them, any consideration of spiritual causes for the effects is still inconceivable.

The animistic approach, however, holds paranormal phenomena to be possible but in all explanations tries to do without the so-called spiritistic hypothesis. The adherents to this group justify this procedure with their understanding of science, which is closed to any concept of life in other dimensions, because they believe that a hypothesis of such significance regarding our concept of the world may be taken into account only if there is compulsory proof. Since such a 100 percent perfect proof does not exist in this field, they keep their viewpoint up. Consequently, they do not ask for spiritual partners in transcommunication. Their belief is that all paranormal messages, be they by extra-sensory perception or by psychokinesis, have their origin—



either consciously or unconsciously—in the living human being.

Contrary to this, the spiritualistic approach is open to the possibility of communicating with spiritual entities. This group endeavours to improve the methods and conditions of their form of communication with the aim of getting better and more frequent contacts, if possible regularly callable and clearer ones.

Additionally, they want to develop different applications, for instance for healing diseases or for getting warnings in case of imminent danger. However, persons adhering to this approach, in their enthusiasm about the feasibility of such communication with the "other world," and especially when hearing flattering compliments, if credulous and non-judicious, are easily seduced to put due caution and a critical view on themselves aside, and to neglect testing the spirits in respect of their trustworthiness. So they run the risk of getting tangled in dependence and blind belief and to harm their spiritual health. It might happen that they consider trivialities or contradictory absurdities to be "wisdom from highest spiritual levels" and may even have the feeling of having to announce the same to others as a doctrine of salvation.

In this way, the true endeavours for responsible transcommunication may be discredited, confusion may result, or even mischief may be caused.

In order to obviate such risks, the INIT network has

right from the beginning adopted the ethical concept by taking into account the justified aspects of the three aforementioned approaches and by considering the import and responsibility involved by using careful checking and consideration, so as to endeavour to live up to this import and responsibility.

Specifically what does it mean to share the justified aspects of the other three approaches?

- For the materialistic approach it means we always have to take deceit into account. For this reason we are searching for ways to detect false contact phenomena and to protect true contacts from disturbing influences.
- Regarding the animistic approach, we will not blindly consider every contact as a connection with the "other world" if there is indication that the wordings may have come from the subconscious of participating persons. For this reason we are looking

for methods that permit to distinguish between true contacts with the "other world" and phenomena of earthly origin.

- Our connection to the spiritual approach is their openness for effects coming from the spiritual world and the efforts to improve our physical equipment in order to get the quality of transmissions more perfect and to open up and develop new paths of communication.
- Following the sense of the fourth approach--the ethical approach--we, the members of the INIT coordination panel have tried to formulate basic ethical principles for the field of ITC. Since we request the acceptance of these from all INIT members, these ethical principles have been laid down in our statutes.

Annual INIT meeting . . .

Continued from page 1

In future INIT will adhere more closely to the original concept of the coordinator's position which is not to dictate but to facilitate. That is also the appropriate role of CP members and delegates.

The worldview. Several patterns are emerging within INIT on a global scale:

- Our members in Mexico will try to organize the Central American region by the spread of ITC information and perhaps help Brazil to consolidate the South American region.
- Members in Israel will attempt to spread ITC awareness in the Middle East.
- The CP is looking for members from various regions and countries, most notably at the present time: Canada, Australia and New Zealand; the Far East; the Middle East. Individuals from these or other regions of the world interested in serving INIT may contact us and send some background information about themselves.

Luxembourg Contacts and INIT publications. It became apparent during the meeting, while discussing contacts, that we (INIT and our transporters) must change our approach to introducing the realities of the spirit worlds to humanity. In many cases we have been

publishing information that overwhelms the average person.

Everyone has a "boggle threshold," a point at which the brain, with its current roadmap or model of reality, can no longer accept any new information. When new information stretches the brain beyond that point, it doesn't matter how much solid evidence, or even proof, is presented to the person to support a new idea, the person simply cannot accept it. The material boggles his mind. Everyone—whether a Christian, a scientist, a lawyer, or a banker—has a boggle threshold.

Many of the contacts received in recent years and published in INIT journals would boggle the minds of most people in the world today. For that reason, among others, we decided to change the format of the journal into the publication you are reading. The intent is to stretch the imagination without breaking it.

We welcome your views on this issue. In fact we welcome your questions and comments on ITC in general. In future issues we plan to include a section for readers' views, and questions posed to and answered by INIT CP members.

Milestones in ITC

The fascinating background of ITC

The western world went into a slumber around the year 500, as a rich spiritual blanket of Celtic discipline, Christian teachings and Islamic culture spread across Europe during the next thousand years. More than 90 percent of the people were living off the land, subject to plagues, poverty and violence. They were at the mercy of nature, landowners and feudalism. The medieval people found comfort in their religions, especially the promise that, after we die, our lives will go on in a beautiful spirit world. As long as we behave appropriately now, here on Earth, the next world will be much better. Their days were entwined with spiritual awareness, and their physical lives, tenuous at best, were not as important to them as their fate after physical death. The Middle Ages could be described as a dream time for western civilization.

Around the year 1500, the culture arose from its slumber, yawned, stretched, and set about getting fully oriented in the material world. Iron-willed men in wooden ships explored far-off lands, while inspired scientists developed lenses to explore inwardly into the lives of cells, and outwardly into the lives of stars. Western culture was discovering wonderful new vistas in the physical world, and for the most part became immersed in them. Over a period of 300 years, population burgeoned, cities grew, and the vast lands became host to growing networks of roadways and railways. Material comforts became more important to people as their spiritual interests receded into the shadows. Science, medicine, industry, technology, commerce and government divorced themselves from spirit and became more powerful and important than religion in most people's lives, at least in the Christian world.

Still, there were seekers spread among the worldly masses, and a new form of spirituality began to emerge. As people's lives became more and more entwined with gadgets of the Machine Age, so did the spiritual interests and expectations of a few curious minds. In 1885, for example, Austrian/Hungarian Baron von Hellenbach predicted that the evolution of electromechanical devices would someday produce equipment to communicate with the dead.

The Twentieth Century saw a growing fascination with technology, and a reawakening of the human spirit, leading to many strange experiments with electrical and

mechanical ITC devices. One was a slowly rotating Ouija board that typed out one character every two minutes with help from the spirit world. Other devices included radios, telegraph keys, aluminum trumpets and horns, microphones, loudspeakers, soundproof enclosures, and prisms. In 1935, the spirit of William Brandon, speaking through a medium, predicted:

Mediumship in all of its forms is a crude makeshift which we must use until our engineers perfect a mechanism we can use automatically. This is possible and will doubtless be the next step after television. You are within a short distance of two extremes: annihilation or illumination. If you will spend the time and money in seeking to reach us that you now spend in developing some military devices, you will soon give us a device for communicating with you.

In 1952, electronic contacts with the Beyond were made in Italy and the US. Catholic priests Ernetti and Gemelli picked up spirit voices in Italy, including that of Gemelli's late father, and they notified the Pope. George Williamson reported that he had picked up extraterrestrial messages by radio in the US, in the 350-450 KHz range. In 1954, American Richard (Dick) Miller recorded messages of extraterrestrial beings on the 100-meter shortwave band. Two years later, Raymond Bayless and Attila von Szalay in the US recorded spirit voices through a medium.

In 1958, Friedrich Juergenson of Sweden was driven by an overwhelming urge to make electronic contact with something, or someone, unseen, and in 1959 he captured voices while taping bird songs. From what we are learning now about conditions for successful ITC bridges, it was probably his passion which enabled the eventual contacts.

Dr. Konstantin Raudive, a Latvian, was a down-to-earth psychologist who had trouble believing the reports he was reading about Juergenson's experiments, so he visited the man. Stunned by Juergenson's work, Raudive doggedly pursued experiments of his own, and eventually recorded tens of thousands of paranormal voices on tape between 1965 and his death in 1974. Raudive's tenacity was undoubtedly a key to his success. He wrote *Breakthrough! An Amazing Experiment in Electronic Communication with the Dead* to document his work.

In the US, George Meek's MetaScience Foundation in

1977, for the first time in history, succeeded in conducting extended dialog via electronic devices, with people in spirit. George Meek, like Juergenson and Raudive before him, was a man of earnest intent. He was not satisfied with the short, faint voices that originated in the denser levels of spirit close to the Earth. First of all, he wanted **dialog** with the spirit worlds and would settle for nothing less. Second, he wanted to access **higher** spirit levels, wherein lie the love and wisdom of the Ages. Thanks to his strong, clearly defined intentions, he succeeded remarkably with the first goal. Meek's colleague William J O'Neil first established two-way conversation with a recently deceased American medical doctor and radio ham (Doc Nick), and from 1978 to 1981 Metascience conducted more than 20 hours of dialog with Dr. George Jeffries Mueller, a NASA scientist who had died in 1964. In his final years as head of Metascience he assembled a staff of engineers to develop equipment that would access the highest levels of the spirit world. He hired several mediums to draw information from the spirit worlds that would assist in the development. His efforts attracted an immense team of spirit colleagues, mostly well-known individuals from many walks of life—science, industry, government, entertainment, journalism, military, and other fields. Among the invisible partners were Marie Curie, Albert Einstein, Thomas Edison, and Henri Ste Claire de Ville. They called their spirit group Project Lifeline.

To document the findings of Metascience, Meek wrote the book *After We Die, What Then?*

Back in Europe, a German psychic named Klaus Schreiber watched a Luxembourg television program in which Dr. Walter Frank (University of Bonn) discussed spoon-bending—a phenomenon in which people can bend metal objects simply by holding them in their hands, stroking them lightly and focusing their attention on them. He tried it and found out that forks and spoons became like rubber in his hands. A horseshoe hanging in his lab bent in his hands until the ends came together.

Psychic predispositions of this kind seem to lend themselves well to good ITC results. On December 5, 1985, Klaus Schreiber's deceased daughter's voice spoke to him through a kitchen radio: *Papa, look out the window; we have a present for you!*

He and his wife Agnes found a beautiful red rose on a bush in their back yard. It stayed in bloom for two weeks. Such occurrences were quite frequent in Schreiber's life, convincing him that many of our deceased relatives are among us, not in some far-off heaven.

Probably the most stunning miracles affecting Schreiber's life at that time were the ones that arrived in his

TV set. Pictures of deceased family members, actors and other individuals would mysteriously appear on the screen. Occasionally just voices would come across, telling him how to tune his TV for better reception into the world beyond.

A typical session would begin with a TV screen full of dots. Then small ovals appeared one after another, each growing quickly until they disappeared off the screen. The dots disappeared, then Klaus coaxed family members to show up. Within minutes faces would start to appear, along with voices.

In Luxembourg, meanwhile, Maggy and Jules Harsch-Fischbach began to experience similar breakthroughs in their experiments. Short, faint spirit voices evolved into long, clear messages through the radio, and pictures began to appear on their TV set in 1986. In 1987, moving images first appeared on the screen for between one-eighth and one-half second, and by the end of the year they were lasting for two minutes. Dr. Konstantin Raudive had died 13 years earlier, and now he was the first to have his voice project over the television speaker at the same time that his image appeared on the screen. As months passed, the Luxembourg husband-and-wife team began to get contacts from many departed relatives, colleagues, and historical figures, all part of a growing spirit group calling themselves Timestream.

On several notable occasions, George Meek's spirit colleagues from Project Lifeline joined with the folks at Timestream, and the Luxembourg couple began receiving numerous messages and images from Albert Einstein, Thomas Edison, Marie Curie, Henri Ste Claire de Ville, and others.

In November 1989, ITC researchers from Europe and the US met in Basel, Switzerland, to exchange information. This meeting did for the small world of ITC what the first meeting of the League of Nations had done for the greater world of mankind seventy years earlier: It set people on the course toward international, intercultural cohesiveness. It was a crucial step for technical spirit communication. A dramatic intervention of higher spirit onto our planet as we are beginning to see today through ITC, probably could have come to the planet at anytime in human history, if the Powers that be had so desired, but they evidently wanted to wait until certain conditions were ripe. Those conditions include the psychological capacity and the technological ability for fluid communication that can help wash away the incompatibilities among cultures, nations and religions. ITC seems destined to become a tool for world peace and unity, under the guidance of the Powers that be.

This became especially evident as the Luxembourg ex-

periments continued with ever greater success. One day a new voice joined the sessions. It was a high-pitched, computer-like voice that seemed almost too perfect and synthesized to be of human origin. There was obviously an advanced intelligence behind the voice, which offered the experimenters technical advice and moral support, and spoke many languages. The voice provided a countdown to stabilize conditions at the beginning of each contact, followed by the statement, "Contact for the Eurosignal Bridge."

During one session the group asked a question about God, and the high-pitched voice broke in: *Please address this question to me.*

Maggy asked, "Who are you?"

We are what we are, came the reply. It is difficult to explain to you, but I am not an energy being, not a light being. I was never human, never an animal, and was never incarnate. Neither am I God! You know the picture of two children walking across a bridge. Behind them is a being that protects them. This is what I am to you but without wings. If you insist on giving me a name, call me Technician.

A fitting name, considering the being's role as a sort of advanced technician whose job it is to establish the right conditions on Earth, and in the subtle worlds of our spirit colleagues, for advanced communication between dimensions. This being often requested that the couple encourage an international network to form, to facilitate the spread of high-level ITC around the world.

A small circle of supporters soon grew around the miraculous project that was unfolding in the Luxembourg home of the Harsch-Fischbach couple. The Technician's higher guidance, Maggy's unwavering commitment to the project, and Jules' strong psychic skills provided a solid foundation for the spread of ITC as envisioned. As the word spread, the circle of ITC supporters grew larger. Several supporters from the US organized a meeting to establish the group which the Technician had requested. In the autumn of 1995, fifteen scientists and researchers from nine countries met in Dartington, England, and founded INIT, the International Network for Instrumental Transcommunication. In the course of three years, the group flourished. In 1996, there were 22 members of INIT's inner circle (called the coordinating panel, or CP) representing nine countries, and they met in Tarrytown, New York. In 1997 there were 35 CP members, and 25 of them from 11 countries met in Sao Paulo, Brazil.

Then, in 1998, INIT consolidated into a smaller group with better balanced representation. The meeting in Germany was attended by 19 members from 14 countries. As the association consolidates its membership under a closer sense of unity, we are told to expect a continuing proliferation of contacts among receiving stations in various countries.

Technically Speaking

A special look at *Marcello Bacci*

Research in Italy

by Paola Giovetti and Silvana Pagnotta

The discovery of the electronic voice phenomenon (EVP) is ascribed to the Swedish painter and film director Friedrich Juergenson who, in 1959, almost accidentally came to record on his tape one of the first so-called paranormal voices. Thanks to his activities on an international level, Juergenson introduced the voice phenomenon to the broader public.

In some isolated cases, others had commented on the phenomenon before Juergenson discovered it, but word of these cases did not become known publicly until later.

One such event occurred in Italy and was reported by Father Pellegrino Mario Ernetti of the Benedictine Order of Venice. Fr Ernetti was a lecturer on prepolyphonic music. On September 17, 1952, he was working in the laboratory for experimental physics of the Sacred Heart University of Milan, in the company of a well-known physician Fr Agostino Gemelli. The two Fathers were conducting oscillographic experiments with a wire magnetophone that day.

In years past it had become a habit with Father Gemelli that when something would go wrong in his day-to-day activities, he would implore his departed father, whispering or thinking, "Help me, Papa!" And so he did that day too. When a problem occurred with the equipment, he muttered, "Help me, Papa!"

After the experiment, the two men listened to what they had registered on the magnetophone, and to their

great surprise they heard a voice say,

I am always with you and help you!

They listened repeatedly to the words, and Fr Gemelli recognized the voice of his father. Then, with the magnetophone running, he said, "Papa, if you are really here, please repeat what you said before." Upon playback, the reply followed immediately after Fr Gemelli's statement,

Yes, it's I; don't you recognize me, my Testone?

(A "testone" is an obstinate person and was the pet name the father had given to his son.)

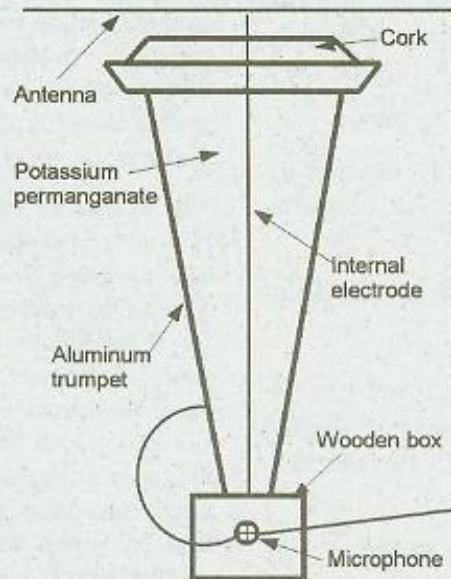
Later, Father Ernetti, who had become a great experimenter, wrote, "That day, pneumaphony was born. No magic or mediumship, but a scientific event, since a magnetophone does not have any preconceptions, nor consciousness, nor unconsciousness, nor subconsciousness."

In Italy, EVP soon met with great interest. In the seventies, the first informative congresses were organized by Earl Lorenzo Mancini Spinucci (Fermo); he invited the most important experimenters, e.g. Juergenson and Konstantin Raudive, and made this research known in our country. He also founded a Society for Psychophony, which no longer exists today (Earl Mancini has departed meanwhile), but has done good work in terms of information and research.

As regards the Italian experimenters, I would like to mention engineers Paolo Presi and Carlo Trajna. Mr Presi (Udine) has been engaged with EVP research since 1973 on a scientific level and has cooperated with many of the most important experimenters internationally. Step by step he found out that each indi-



Dr Paola Giovetti and Mrs Silvana Pagnotta



Inventor Thomas Edison (1847-1931) considered the possibility of contacting the dead via technical devices and tried to develop such a device.

vidual experimenter records using his own frequency, that short wavelengths are best to use, and that the set of instruments does not play such an important role with the results obtained. In other words, using sophisticated and expensive appliances does not lead to better results than are achieved with simple equipment. Paolo Presi also realized that combining a radio with a magnetophone produces the best results.

Carlo Trajna (Florence) carried out research of particular interest in the field of the so-called "stimulated psychophony". He became aware that quality and quantity of the voices are closely linked with the acoustic conditions of the room in which the recordings take place. Such conditions may be existing, or they may be produced by the experimenter, by stimulation. In other words, the voices (according to Mr Trajna) manifest only if a basic resonance exists that can serve as a modifiable energy carrier. Nothing happens when there is absolute silence.

In Italy, EVP experiments are widely conducted and known. Many individuals experiment privately, often in search for a dear, vanished voice. And in many cases they succeed. For example, Laura Paradiso of Noto, Sicily, has used EVP to help hundreds of grieving parents of departed children. She herself lost a son by a tragic event and had searched for him without rest. In the course of her efforts she discovered her ability for recording paranormal voices and put herself to the service of others. She has developed a very personal method: She uses a small pocket recorder on the surface of which she softly passes a pencil. This produces a noise which almost everytime transforms into a voice. This voice is usually recognized by the guest and often says things that make no sense to her but are of great significance to the parents. For example one boy in spirit told his mother via magnetophone,

I was taught the beautiful things of the world by my mama.

And, in fact, when he had lived on Earth, he used to say to his mother, "Mama, teach me the beautiful things of the world!"

One young mother lost two children in an accident. For her came the words,

Mum, the omelet was so fine!

The previous day, the mother had prepared an omelet and, thinking of her children, muttered, "Children, let's eat the omelet together."

Another example: A boy in spirit told his mother,

Mom, paradise is as beautiful as Luna Park!

The mother confirmed that the day before the accident she had gone to a Luna Park with her son and the child

had said, "Mom, it's beautiful like in paradise."

Laura Paradiso's success probably stems from a merging of psychophony and clairvoyance.

In the field of ITC, a number of research groups are active in Italy. Three of them are Cerchio Verde of Venice, Capria-Gremese of Udine, and the Center for Metaphysical Research in Grosseto. The most impressive results have been obtained in Grosseto, which we will report last.

Cerchio Verde (Green Circle) has been in existence since 1978, and most of the members have lost a loved one whom they try to find. Also, they are open to scientific research. The group is headed by Mrs Adriana Scaficchia, a woman of particular sensibility. They experiment regularly with radio and magnetophone, and they also get voices by telephone, and even pictures. But the group prefers and focuses on psychophony. Cerchio Verde works toward ethical purposes, and to this day they have recorded thousands of voices and helped many.

In the field of video images, the best results in Italy are achieved by a small group in Udine where particularly two friends are active. **Mrs Renata Capria** and **Mrs Raffaella Gremese** have experimented diligently since the mid-1980s. They apply a technology which, after many experiments and trials, is today rather similar to that used by the late German researcher, Klaus Schreiber. Up to now, the ladies have received and recorded hundreds of faces, many of which are recognizable.

The Center of Grosseto was founded in the 1960s by Marcello Bacci and numerous other individuals. It has always been directed by Marcello. After many years of magnetophone recordings, Marcello Bacci in the 1970s began to experiment with radio, and this new method became a milestone in ITC. Bacci has achieved genuine dialog between the experimenters and their invisible partners.

The whispered voices, which were typical for magnetophone recordings, grew louder. The messages, short and telegraphic in style in the beginning, slowly progressed to meaningful sentences. The personalities of the spirit world, who had grown in numbers meanwhile, developed themes such as the relation between spirit and matter, the objective of life on Earth, the true life after death. Many contacts were and are still established with families having lost a dear member. Many encouragements have come from both sides, compelling Mr Bacci to proceed courageously, actively and selflessly with research and to nurture this important contact point between physical and spiritual.

The dialogs are full of expression. The voices belong to many personalities and show profound differences in

emotions and ways of thinking. In those messages of family character, the names of deceased and those of the frequently present relatives and friends are mentioned, and the departed manifest themselves with their first names, often with their family names too. Though it is sometimes with only a few words, they express great emotion in their comments. Phonetically, the voices are very different—sometimes fast, sometimes slow; young, or old; male, or female. The positive results of the experiments are closely linked with the person Marcello Bacci, a fact confirming the mediumistic nature of the phenomenon. All efforts to establish contact without Mr Bacci present, turned out negative.

The experiment is performed in the presence of many persons, with a maximum of 70. Bacci synchronizes himself with a shortwave frequency between stations. After about 10 minutes, a change is detected. The radio noises fade away as a strong and characteristic signal—a whooshing, whirlwind sound—fades in and repeats three or four times. After that signal, a paranormal voice begins to speak. The contact normally lasts 20-25 minutes, if no problems occur. In such cases, the voices themselves announce that the contact is breaking down.

The voices do not speak without interruption; they pause often. Mr Bacci and his guests take the opportunities to ask questions. Very often the contact ends with a lovely, solemn chorus. The members of the spirit group actually sing wordless melodies to their earthside audience.

By the end of the 1980s, the voices told Bacci that it would now be sufficient to synchronize on any of the silent frequencies and just to wait for the typical signal.

Since that time this phenomenology has seen an exponential evolution, and in recent years every experiment has positive results, although from time to time the recording sessions are short, as the other side announces a shortage of energy. They have confirmed from their side the importance of Mr Bacci's role...as if he were a transducer.

Marcello Bacci is convinced that ITC via radio has nothing to do with the psychophony via magnetophone. He states that it is a mediumistic phenomenon for which he uses the expression, "incorporeal radio".

For years Mr Bacci has been experimenting, always with a discerning and objective attitude. He never wanted to fall into trance, preferring to remain active and "present".

The fact that the voices dialog with many people present and call guests by their names (even guests unknown to Mr Bacci) suggest that these are legitimate spirit contacts, not some psychodynamic phenomenon.

Essential are the inner readiness, the confidence, and the belief. It is this attitude only, says Mr Bacci, that makes us open for the spirit.

Our spiritual composition

Our spirit colleagues in ITC have told us that the actual composition of the many spiritual realms (below) and the true nature of our spiritual self (right) are impossible realities to describe in modern terms and concepts. We have been told that these models are reasonably accurate, considering the limitations of the printed word and two-dimensional illustrations.

Our research suggests that when we "die" and shed the physical body, we live on in a quantum body for awhile. It is this quantum body that people often equate with ghosts and apparitions. It is a transitory vehicle for our mind as it moves from the dense physical world to the subtle spiritual realms. As long as we remain in the quantum body, we are invisible to most people on Earth, and we look very much as we did in our final days and moments on Earth.

Several weeks after our physical death, and after a rejuvenating sleep in the next world, we find ourself in an astral body. The astral body is imperceptible to our physical senses, but once our spiritual senses kick in it looks and feels much like the physical body looked and felt in the prime of life. Now we begin to get settled into our new life

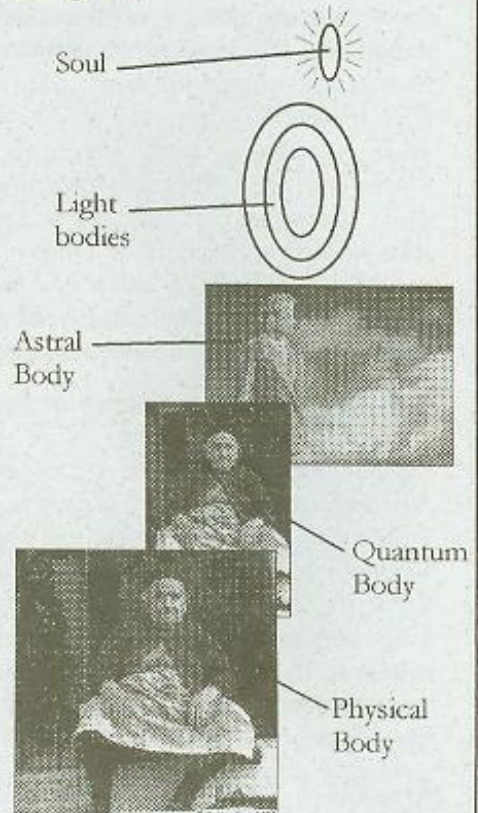
in the astral planes, a world of structure, much like the Earth.

Eventually, after many lives in many worlds in the physical and astral dimensions, we will shed our bodies with the familiar human form, to become a being of Light in the mental-causal and celestial realms. Then we will be residing in a formless mental or light body, or mental sheath, with an appearance of a living flame, or a ball of living Light.

Ultimately we will shed the mental sheaths and, as a soul—a pure ray of undying, nonvibrating Light—merge with the Source. At that point we will retain our uniqueness while becoming one with All.

We are also told that we exist at all these different levels concurrently, that time is an aberration of the physical dimension. As our spirit colleague Dr Swejen Salter reported about her difficulties getting settled into the next life after her physical death in 1987:

I found it frightening and fascinating to find out that energy and matter are one and the same thing, that a body only seems to exist and that time has to be understood as a bodily substance.



The spiritual omniverse

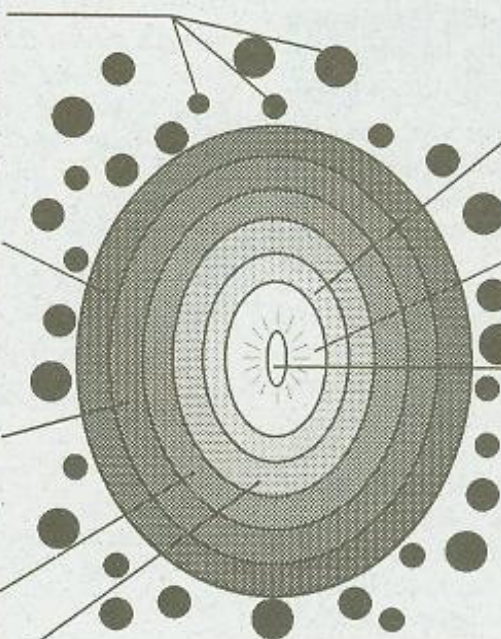
The material dimensions with their galaxies, suns, and planets make up the outer fringes of the spiritual omniverse. The love and Light from the Source become dim here, so things become unpredictable, chaotic. Without a physical body in which to navigate, life in this realm can be quite unpleasant and dark.

The second human level (lower astral plane) is often called the Interim, Hell, Hades or purgatory. It is a dark, dismal place that becomes home for people who have lost their spiritual way by becoming hopelessly attached to earthly things, harmful attitudes or hurtful behavior.

The third level (mid-astral plane) is where most of us will wake up after we "die." It is a dream-like world that closely resembles the physical world in appearance and in the attitudes of its inhabitants.

The fourth level (higher astral plane), called Heaven by Christians and the Summerland by Spiritualists, is a timeless paradise for those who have excelled spiritually on Earth.

The fifth, sixth and seventh levels (mental-causal plane) is where the spirit loses its human form and takes on a flame-like appearance. Reality here is



created by thoughts of the residents, who include many of the Earth's late, great minds from the arts and sciences.

The celestial plane is the home of angels, masters and other divine beings who may or may not have experienced lifetimes in the physical worlds such as Earth.

The cosmic plane is where a soul merges with all other souls in the Source, retaining its individuality while achieving complete oneness with all.

God, Allah or Brahman is the Source of everything throughout creation. This Source emits a pure, nonvibrating Light which begins to vibrate rapidly as it leaves the Source, then more slowly as it disperses, eventually manifesting as the dense, low-frequency matter and energies of the physical plane.

'Our Father's house has many mansions'

Each plane consists of many dimensions, each remaining distinct by the frequency or vibratory rate of its substance, from the very dense, slowly vibrating physical dimensions such as our own, to the realm of pure, nonvibrating Light at the Source.

All these dimensions are superimposed within the same space, separated only by frequency.

From around the World

Vatican okays transcommunication

Roman Catholics were given the Church's blessing yesterday to "contact" loved ones beyond the grave. Leading Vatican theologian Father Gino Concetti said it is no longer a sin, as long as mediums, fortune tellers and palmists are not involved.

The pronouncement came after Italian magazine claims that contact with the spiritual world had produced miracles. Father Concetti dismissed that, but added: "We can pray for our loved ones. They will repond in dreams and inspiration. In one example, a grandmother advised a girl about her marriage choice in a dream. The girl did not heed the counsel and a grave problem developed. If we pray seriously in a quiet place, with our hearts and our voices, the departed will express themselves and advise us."

(Printed in the London Daily Mail, 29-Nov-96)

Recently Father Gino Concetti, one of the most competent theologians in the Vatican, said in an interview:

"According to the modern catechism, God allows our dear departed persons who live in an ultra-terrestrial dimension, to send messages to guide us in certain difficult moments of our lives. The Church has decided not to forbid any more the dialogue with the deceased with the condition that these contacts are carried out with a serious religious and scientific purpose."

(Printed in the Vatican newspaper Osservatore Romano, date unspecified)

The Pope explains to us "What actually happens to us at the moment of death?"

This question has occupied mankind for centuries. Jesus promised that a final judgment day will come, an all-last day. But what occurs to the souls of those who die before this point in time?

Pope John Paul II explained it in Rome before pilgrims. He said:

"One should not think that life begins after death only with the final judgment. Quite special conditions prevail after natural death. It concerns a transitional phase

in which the body dissolves and where the life of a mirror-image entity (the soul) begins.

"This entity is equipped with its own consciousness and its own will, so that humans exist, although they no longer possess a physical body."

A member of the international papal theological advises: "At the moment of death humans make an enormous discovery. The soul does not only leave the body, but humans discover the secret of time. Because it becomes timeless, steps into eternity."

(From the German journal Bild, 1998 October 30 in an article, "The moment of death: what occurs to our soul?")

New ITC groups

Sweden. A new ITC organization was christened October 30, 1998. The Swedish Network for Instrumental Transcommunication was founded by Dr Nils O. Jacobson and six colleagues. Three members have extensive experience in EVP (electronic voice phenomenon; capturing short, faint voices on tape) and some experience in ITC as well.

The new group is religiously and politically independent, and is meant to be a forum for information and discussion about ITC. The members will work mainly on the internet, in the Swedish language. Resources permitting, they will conduct research and arrange meetings. They are planning a homepage. Their temporary website is www.algonet.se/~shekinah/snit.htm

Switzerland. On November 12, 1998, 18 people met near Zurich to found Friends of INIT/Group Switzerland. President Alfred Zogg-Meier reminded the gathering of INIT's mission as outlined in Section 3 of the Statutes (to work in harmony within INIT, and in respect and tolerance with researchers outside INIT, and to spread the good word of ITC). The group voted unanimously to adopt the INIT Statutes, and they elected Mr Zogg-Meier as president.

Theoretical perspectives

Toward a theoretic background of the transcommunicative effect

ITC—an acceptable proof for “afterlife”?

Dr. Adrian Klein—M.D.D.
INIT scientific advisor, INIT coordinator

(Editor's note: We plan to publish the remainder of this paper in the subsequent issues of Transdimension.)

In recent years, we've had a wide opportunity to gather extensive documentation on ITC's overwhelming potential to provide empiric evidence for various informatic structures strongly suggestive of the ability of the individual awareness to be functionally free from its supportive neural background.

The "Survival hypothesis" is the most difficult one to be accepted as a working assumption for science, and according to Prof. Giorgio de Simone from Napoli, it is at the very limit of our conceptual processing ability itself in the field of borderline parapsychology.

From the perspective of conventional science, the ITC database might be conceived only in "super-ESP" terms, which would contradict the "Ocam's Razor" principle's requirement for the smallest number of arbitrary assumptions in explanatory selection, according to Prof. Tanhaeff's remarks for "spiritistic" rather than "animistic" frames for this kind of borderline phenomenology.

Though some instances of our results might have obvious Super-ESP components or even could prove to operate sometimes in a pareidolic range, the statistically overwhelming part of our database suggests a strong ability to escape the Ocam's Razor constraint, implying an unavoidable explanatory shift toward the epipsychologic conceptual range. Please allow me to present here my own candidate for an acceptable hypothesis—emergent from the double-aspect theory of information—which meets both the requirements imposed by the famous "hard problem" of present cognitive debate and the ITC experimental achievements. In my opinion, it might contribute to a reevaluation of our scleromorphic catalepsy in the empirical gap between the "normal" and the so called "paranormal" phenomenology which have to be expressed in terms of equivalent data. At the same time, it might imply some unexpected theoretic consequences of a strong potential significance toward a more comprehensive and a more self-consistent world-view.

Please allow me to suggest a threefold conceptual implicate entropy-stabilizing system, reflecting different levels of causal efficacy.

For analytic convenience, we should refer to a material energetic, space-time dependent level "b" of high entropy as a complementaristic structure for a low-entropic informatic field of semantic consistency which we will call the "c" phenomenal range. A closed selfconsistent integrated system of entropy conservation is established between these two complementaristic fields connected by a stabilizing linkage which operates at an essentially quantic level—which we will call the "a" connective chain.

In this conceptually closed holistic manifold, a two-way complementaristic flow of entropy can be described as its functional dynamic content, operating through an equally complementaristic

causal/synchronistic determinacy.

The field of validity for causal chains is limited to the b range of space-like and time-dependent energetic systems, while an acausal connecting principle is responsive for informatic dynamics in the very-low entropic c range of semantic complexes.

The entropy stabilizing effect is emergent from the very interference of these two isometric field domains and operates at the connecting quantum a link level, the stage of informatic bit-processing activity.

As any informatic transfer in a communicative sense refers fundamentally to a self-consistent structure at semantic level, we should expect to find a high symmetric analogy of content at both the input and output levels of the informatic mediating chain. In order to satisfy this requirement, the mediating field must display a high stabilizing effect upon the vehiculated informatic structure's semantic complexity as a sine-qua-non processing condition. At the quantic level of entropic indeterminacy, the causally complementaristic entropy conservation field, as defined here, meets successfully this informatic charge stabilizing constraint.

A very tolerant scientific approach to acausal systems in informatic dynamics is evident in Seager's conceptual freedom which suggests a synchronistic information-laden connection emergent in a quantum system while operating between its constituent elements. Seager's implied two-way vector of informatic complexity might be of particular significance for ITC research; this highly neguentropic complexity might break down in order to express itself in the Space-Time relativistic frame, along a Fourier-like probability wave; by a similar process, a quantic Fourier synthesis should operate in a holistically upward chain for the gain of complexity from the low-level informatic domain of bit-processing occurrences. The tremendous theoretic importance of this ITC-supported assumption addresses the most embarrassing neurocybernetic "combination problem" in terms of quantum coherence and supposedly of differential-entropy dynamic systems.

In this new conceptual freedom, the quantum-mediated informatic replication of a given semantic charge in a communicatively efficient system should be described in analogic terms with the non-mediated one-plane category of maximum accuracy which evolves in extratemporospatial range, as reflected in Bell's superluminal interconnectedness theorem, experimentally proved by Aspect's results.

In the fundamentally neguentropic c range of causal exclusion, both the ESP and Medialic transfers can be expressed in perfectly analogic conceptual terms, as a quantum-free nonmediated synchronous informatic duplication of high-complexity semantic units. At the c semantic level, there is no difference between the agent and percipient elements of the communicative chain, and this fundamental equivalence is not space-time dependent.

Our main concern as ITC researchers refers to the second informatic chain—the quantum mediated option for semantic duplication; let's subject to a closer scrutiny the transcommunicative system as it is related to normal interpersonal interference.

In normal intercommunication between different selfconscious biologic structures, the active mediating signals as verbalization or visual sensory cues express the space-time link established between different high-energetic brain systems which are able to translate cybernetic states to quantum code equivalents. The agent cortical network is nequentropically activated into a reactive chain by an original semantic complex, thus responding in a causal efficient way to its originally acausal input; this response is allowed by the quantic causal indeterminacy.

The recipient brain structure having as input external sensory signals is activated in a change analogous to the one just described, but of a reversed vectorial orientation. The obvious result is a sequential integration of informatic carrier signals at the bit-capacity level via neurocybernetic quantal codifying in order to reach accessibility for the ultimate decoding instance—the semantic detector.

The "normal" connective chain of intercommunicative informatic interference can be expressed this way:

```
d1....>Q1.....>B1 <-----> B2....>Q2.....d2
3      3      3 Energy Range 3      3      3
3      3      @DDDDDDDDDDDDDDY 3      3
3      3      3      3      3      3
3      @DDDDDDDDDDQuantum rangeDDDDDDDY 3
3
@DDDDDDDDDDDDDDDDDDSemantic RangeDDDDDDDDDDDDDY
```

where:

B1 and B2 stand for the agent/percipient highentropic and high-energetic brain structures;

Q1 and Q2 stand for the two brain structures' quantum bit processing sequences in entropic indeterminacy range.

d1 and d2 stand for the original and replicated semantic structures of very low entropy.

The efficacy of the informatic transmission expressed in terms of content accuracy is in a reversed relationship to the difference of semantic content between the original input d1 and the output d2 of the total informatic interference system. At the limit, if d1 = d2 in informatic content, we have an exact semantic duplication of a maximum degree of accuracy. Any deviation from this limit is a result of cumulative disturbances occurring somewhere along the quantum-energetic processing mediation channel and in direct relation to their quantity and their particular operative range.

The fundamental assumption of this model lies in the statement, that both—the normal sensory intercommunication chain described—and the transcommunicative process of our main concern—imply the same fundamental pattern of informatic breakdown along of a quantum processing chain—followed by a subsequent complementaristic quantal synthesis in order to reinstantiate the original semantic complexity.

The transcommunicative chain can be expressed by the same blueprint as the one just described, if the absent agent brain structure B1 is functionally replaced by the high entropic energy pool of our instrumentation and its stocastic environment—"f". This fundamental conceptual analogy is highly consistent with ITC experimental request for maximal entropy-level instrumattation supplied by random physical systems. Such sensors display a high modulative ability under downward informatic discharge from semantic treagers via quantum mediation along a vector of decreasing entropy.

The transcommunicative effect can be expressed as:

```
d1 .....> Q1.....> f <B2.....>Q2.....>d2
```

The lower quantum sensitivity of electromagnetic energy fields in

"f" as related to the quantic efficacy of neurocybernetic systems in biologic brain structures—may be responsive for a significant part in the well-known accuracy breakdown in most ITC experimental setups if compared to normal sensory chains. It may be conceivable that in limited cases of more sophisticated ITC procedures—such as phone calls, computerized systems or video-scannings, we are favored by a successfull stimulation of quantic response in extensive cybernetic networks by our most trained communicators from the mid-astral high-technology sending facilities. This assumption is consistent with the statistical distribution patterns of this particular experimental range in ITC and its relatively limited occurrence by our receiving stations which are connected to the strong midastral sending facilities clustered in the 5 main focal points recently confirmed by the Marduk topography as received in Luxemburg.

The here suggested informatic chain might be especially related to the "direct electro-acoustic signals" frequently reported mainly by the Italian research, as well as to the "absent experimenter" category increasingly reported especially in Luxemburg and (until recently) Rivenich. Phenomenologically, the same chain might extend its range of validity some apparitional "phantogenic" condensations, which are not basically different from ITC data received in video range.

As far as routine EVP-type phenomena are concerned, a slightly modified variant of the same chain as described might operate in a fairly consistent way with our experimental results:

A derivative informatic loop of second degree can be described, if the original semantic content affects our technologic background in a feed-back mode, after it's beeing previously replicated at the unconscious level of the semantic detector. The primary replication runs in the "in-plane" range of equientelechial high nequentropy as previously described having as result the synchronous presence of the semantic content at both ends of the communicative chain—while the replication occurs at a transtemporal level.

Of course, semantic detection from the unconscious pool can be achieved in adequate electrophysiologic conditions of the brain provided it runs in b,delta and theta activation patterns while the a activity is slightly depressed, as in hypnagogic instances.

In ITC, where a full a activity of the experimenter is required for proper receiving and processing of data, the replicated semantic structure has to exceed conscious level by an intermediate sensory conversion process in order to be presented for a more convenient reception as an external signal.

ITC technology operates at this particular level of conversion of unconscious semantic structures, in order to supply their content to the receiving brain in the more acceptable sensory mode. This conversion is performed along the mediating chain of quantic activity Q2 emergent in the percipient's brain, which in its turn has a modulating impact upon the energetic randomness of the electronic device.

```
d1-----> d2MM
3      3
3      3
3 Q2 3 <DDDDDDDDDDDD?
3      3
3      3
"i" DDDDDDDDDDDDDDD B2
```

This informatic loop of second degree might be relevant for the elusive problem of mediality requirement in ITC percipients, while acting as self-referent agents.

The human brain's quantum sufficiency is supposed to be able to accommodate synchronous bit-processing efficacy in two different coexistent equientropic semantic structures without violating the law of total entrophy conservation.

The selfreferent quantic loop of second degree involved in seman-