

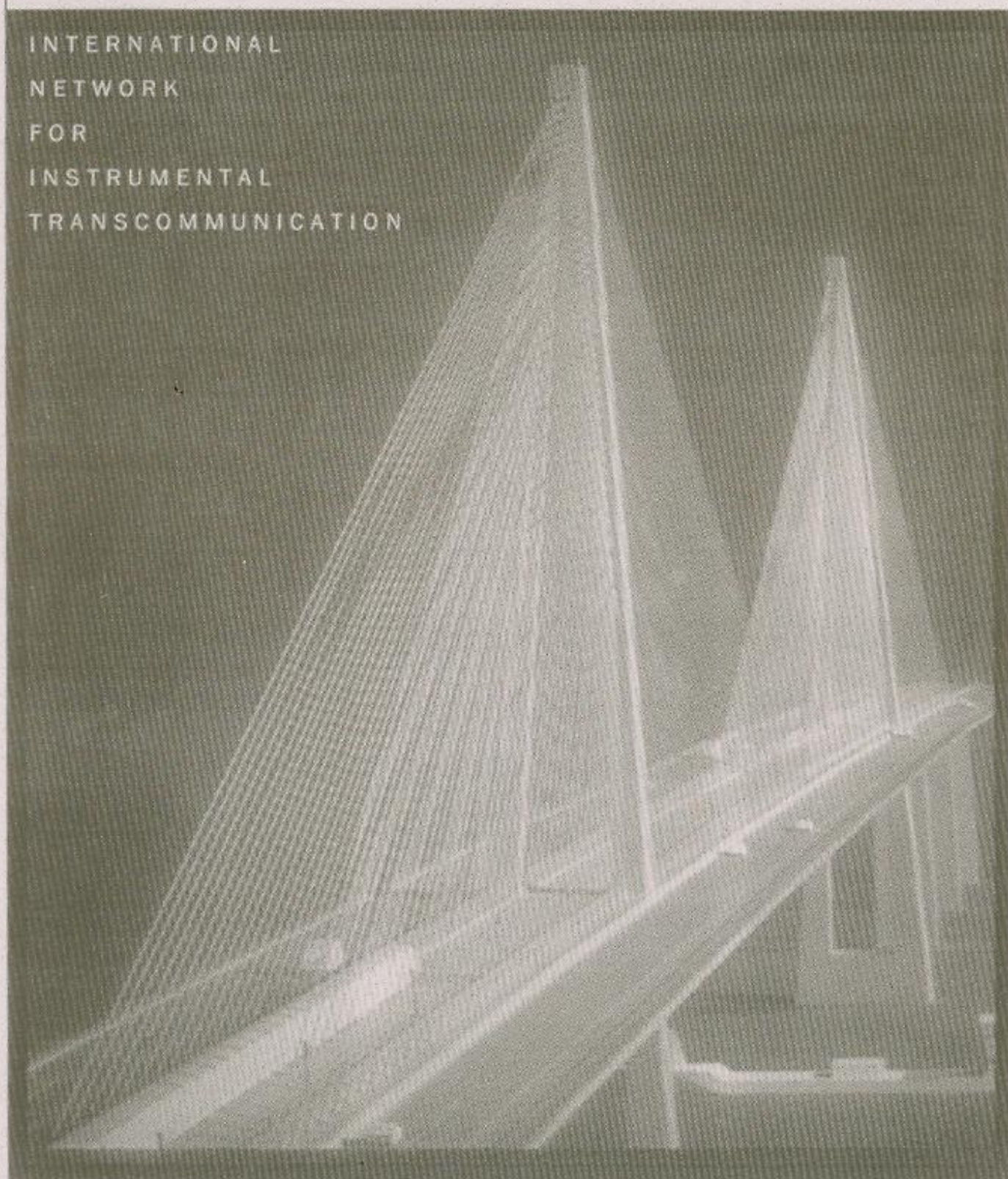
TRANSDIMENSION

The bridge to worlds beyond

Volume Two

1999 July-December

INTERNATIONAL
NETWORK
FOR
INSTRUMENTAL
TRANSCOMMUNICATION



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Final Issue of Transdimension

by Mark Macy

This is the last issue of the journal that I will be publishing. I wish to thank you for subscribing and supporting our work. Especially those who have been reading our information from the early days (we published CETL *INFOnews* from 1993 to 1995, *Contact!* from 1996 to 1998, and *Transdimension* this year), I hope you agree it has been a rather exciting and amazing time, considering all we have observed through these journals about ITC (instrumental transcommunication) as experienced by our colleagues from around the world and beyond.

We have learned of a massive effort among our ancestors residing in the worlds of spirit, with the help of higher beings and beings who might be called extraterrestrials, to establish an effective, meaningful connection between their worlds and ours through our electronic equipment. The results of our interdimensional research over the past decade have been stunning.

Over the past decade I've experienced the following, and reported on most of it in these journals:

- ▶ the world's first audible dialogs across dimensions through the Spiricom device developed by my close friend and colleague, the late American researcher George Meek.
- ▶ heavenly choruses that emerged from the radios of Italian experimenter Marcello Bacci
- ▶ wispy voices of nature spirits reporting through the telephone of German experimenter Friedrich

Malkhoff.

- ▶ pictures of departed ITC experimenters delivered through the television of German experimenter Adolf Homes.
 - ▶ messages from departed loved ones captured on tape or in computer to bring comfort to grieving family members sitting in on experiments of Jacques Blanc-Garin of France and Sonia Rinaldi of Brazil.
 - ▶ TV pictures received by German experimenter Klaus Schreiber—pictures of his deceased daughter Karin and of famous personalities such as scientist Albert Einstein and actress Romy Schneider. These pictures would sometimes emerge slowly out of a boiling fog of static on Mr Schreiber's TV screen.
 - ▶ similar results from Klaus's countryman, Hans Otto Koenig.
 - ▶ a three-page letter to French ITC researchers, written by Jules Verne a century after his death and delivered through the FAX machine of Luxembourg experimenters Maggy and Jules Harsch-Fischbach, describing the famous French author's stunning transition into a magnificent dream world after many years of disease and suffering.
 - ▶ pictures of spirit-world landscapes through the televisions and computers of the same Luxembourg experimenters.
- And most important for me personally, since 1994 I have enjoyed phone dialogs with Konstantin Raudive, the highly regarded pioneer of technical spirit communication who died in 1979, and also radio contacts from various spirit sources. These intelligent,

Continued on page 27

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 Hollister (USA), Dr Nils Jacobson (Swe), Dr Claudius Kern (Aus), Dr Theo Locher (Switz), Dr Hans Luethi (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).

Darlington 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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(Editor's note: The future of ITC will rely upon the development of new sciences. These authors, a physician and a physicist, have ideas of what those new sciences will look like. Dr Petri sees a need to remove the emotional shackles of clinical objectivity. Dr Shacklett recommends removing the blinders of "real world" preoccupation. —MM)

'Real' Doctors Don't Cry

Judith J. Petry, MD, FACS

I don't know when it was that I learned not to cry. No one ever told me, in so many words, that doctors weren't allowed to cry. It wasn't written anywhere, but the message was clear from the beginning. Distancing, it was called. A way to maintain clinical objectivity. One could not get too attached to the patient or one would be unable to act in their best interests. The pity is that I bought that. Not consciously, which was all the more damaging to my humanity. It was an insidious repression of my ability to feel and express compassion for another human being. It is apparently still being 'taught' in medical schools. I see no evidence that most doctors are able to empathize with their patients. Not that they are unkind, or neglectful. They are simply unable to show human feelings to their patients. It would somehow diminish them in their role as Physician. If that role is a heirarchical one of Healer, then perhaps their reticence is necessary. If their role is a holarchical one of Helper, of faciilitator of Healing, then the sharing of emotions is essential. Neither patient nor physician can afford to be less than human in the healing relationship, for both suffer and are diminished if that choice is made.

As I look at the faces of patients from my past who still haunt my thoughts, I see their unspoken pleas for my comfort, not in the form of medicines or procedures, though those are obviously essential, but in the form of human caring. In the form of touching, hugging, crying and comfort-

ing, laughing, and sharing my humanity with them. These are the things they needed and I needed to give. My inability to do so came from the training, from the role modeling, from the fear of rejection and failure if I were perceived as too involved with my patients. The tricks of distancing myself from patients were learned unconsciously: the white coat, my uniform, that set me apart from the patient; the language of medicine that kept me from speaking from my heart; the emphasis on doing rather than being; the lack of time to find out who the patient really was, and what their disease meant in their lives; and the constant demands on my life that kept me from being in touch with my own feelings, requiring me to repress them in order to get the work done. I learned to survive, and in so doing, killed my humanity.

It seems almost criminal that I could have behaved as I did, yet it was expected, and encouraged. The recollections are so painful that I can barely tolerate them, yet I must ask forgiveness of those whom I did not comfort when that is what they needed. I remember my third-year medical school clerkship in pediatrics. The resident and I were called to the neonatal ICU for a premie who was just born. His lungs weren't working and he was in dire straits. I can still see his tiny pale body in the incubator, so alone, attached to every imaginable piece of machinery, tubes in every orifice of his body as well as several newly created ones. We gloved and gowned to go near him and poked and prodded and listened, and tested, and read his numbers over and over. It was clear he would die, yet we did all we knew how to do to try to save him. He died during the night, 16 hours old. Never touched by naked skin, never held

or rocked or stroked, or kissed. He died alone in a little plastic box, and I never cried until now. It seems unimaginable that I didn't take off my mask and gloves and hold him, tubes and machines and all, and caress his soft baby skin as he ended his brief visit to earth.

And I remember Stella, who lay dying of ovarian cancer, in the last room at the end of the long hallway on the Gynecology ward. She thought of dozens of reasons to get the nurses to summon me to her room. Her IV was hurting, her feet were swollen, she was having trouble breathing. Each excuse took me away from my endless list of tasks and taxed my patience. I attended to her kindly, but with the need to get quickly back to my chores. I can see now the pleading in her face, in her actions, for me to sit with her and share her fears and her anger at dying, alone, in the hospital. I can hear the annoyance in my voice when I talked to her, spending as little time as possible in her room. As little time as that was, it was far more than the other residents, or her attending physician spent with her. It was possible to be even less compassionate than I. My discomfort with death was as strong as hers, but neither of us knew that. We could have helped each other. I could have held her hand and promised to be with her when she needed me. I could have cried with her, I could have been there when she died. Instead I asked the nurses to call me when she was gone so I could pronounce her and sign the death certificate. I remember thinking, when I listened to her airless lungs and her silent heart, that I would have more time now to get my work done.

I mourn for myself as much as for them. I mourn the doctor I could have been if not for the system of medical education that killed the humanity in her. I mourn all the students in medical school and residency whose compassion is systematically snuffed out so that they may fit the mold of physician that is still in vogue. I pray that soon there will be physicians who are able to and are permitted to hug their patients, to hold their hands, to listen to their stories, to cry with them. Then I will know that the human race is healing itself and that there is hope for our species and our planet.

(c) Healing Images, 1999

Dr Judith Petry is a retired surgeon who has dedicated much of the past seven years to healing the medical profession as well as herself.

Published in *Holistic Medicine*, Journal of the American Holistic Medical Association, Fall 1998, p.11,25.

Belief in weird things and the future of physics

by Dr Robert L. Shacklett

A recent guest comment by Michael Shermer in the *American Journal of Physics* [64(10), 1229-1230

(1996)] was titled "Hope Springs Eternal—Why People Believe Weird Things." (*The "weird things" apparently refer to phenomena such as ITC, and Mr Shermer suggests that people believe such things because they need hope. —ed*) With all due respect, this does not qualify as an explanation, since "to hope" is just another one of the many synonyms for "to believe." He gets a little closer to the underlying process when he notes that all the reports of strange phenomena only show that "the belief determines the perception."

A more detailed analysis of the cognitive processes involved here shows that a type of feedback relationship exists between belief and experience (perception), with each influencing the other. The fact is that people believe weird things because they have had a weird experience of their own or know someone who has. In like manner, they believe normal things because of normal experiences. Physicists are less likely to experience the paranormal because they are trained to be open only to the normal. In another culture the training of a shaman opens him or her to experiences that are "normal" within that culture but would be "weird" by our standards.

The Gallup poll results on weird beliefs cited by Shermer really should be no surprise. In our culture, training for being open to the paranormal starts at an early age with the classic fairy tales, Bible stories and other stories of the supernatural, and, most importantly, TV, cartoons, and video games. Then, as young adults they get the "X-Files" and "Unsolved Mysteries" TV programs. Every one of these media is loaded with paranormal phenomena or their depiction. But even without TV, people have been believing the possibility of the paranormal for centuries. So the more basic question is: why are these beliefs so persistent and ubiquitous? My answer is simple. The phenomena behind the beliefs actually happen and have been happening ever since the dawn of recorded history. The stories that help perpetuate the beliefs within families, tribes, and communities continually get renewed with occurrences of more and more of these kinds of events.

Now to get to my main point. Physics is concerned with what goes on in the physical world. In order to comprehend the wealth of phenomena, certain limiting and simplifying assumptions are normally made. One of these is intimately related to our topic. We assume space-time to be a closed system; in setting up an analysis only inanimate matter and fields are to be considered. If living systems are studied it is only in terms of their physical parts. Consciousness and choice are excluded. Under this assumption we can get reproducible results in our experiments. Therein lie the power and success of our science.

Being able to point with pride to this record, physicists sometimes get a little arrogant in their expectation that the rest of the universe runs like their sealed-off laboratory; things like choice, intention, consciousness, mind, or spirit have nothing to do with what is going on in the "real world." The tendency, therefore, is to dismiss as fraud, hallucination, superstition, or coincidence any phenomena that cannot be replicated in that

sanitized laboratory environment.

Given that this assumption is limiting, however powerful it may be, it behooves us to be more humble in the face of documented weird phenomena that take place outside our laboratory, the explanation for which we haven't a clue. Take as an example the mere wiggling of one's finger. How does the intention wind up manifesting as chemistry in the body? If you think that this is nothing but nerves and muscles doing their thing, explain, without using any reductionistic assumptions (like mind = brain), how the intention jumps across the Cartesian gap into the physical world. And if this mystery presents no problem to physics, try explaining how healing is effected in a sick person by the prayer or intention of a healer miles away.

We need to pay much closer attention to these weird phenomena and not dismiss them out of hand, because they are telling us something profound about the nature of the physical world. The implications are enormous for the physics of the next century. Compare our times to those of a century ago. Physics had neatly wrapped up everything; a few more accurate measurements here and there were all that was needed. There were just a couple of weird phenomena on the horizon that sullied the beautiful illusion of complete understanding.

Today history seems to be repeating itself. David Lindley, in *The End of Physics* (Basic Books, New York, 1995), contends that the practical limitations inherent in high energy physics will bring about its eventual demise. John Horgan has just recently added his voice to the woeful dirge in *The End of Science: Facing the Limits of Knowledge in the Twilight of the Scientific Age* (Helix Books, 1996) in which he argues that all the branches of science, not just physics, are running out of gas. And if these books were not enough of a wet blanket, we have the headline in *Science News* (June 8, 1996, 360-361) announcing "A large and growing share of the population rejects aspects of science." We seem to have reached the point where our professional societies should appoint an eschatologist to start the formal documentation of our own "end times." How do we advise young, bright, and ambitious students in the face of this gloomy outlook?

Is this what we want? Do we just bury our collective head in the sand and deny that the Jeremiahs cited above are saying anything significant? If the answer is NO, then what should be our response? Perhaps we need the kind of enlightenment that came to Pogo when he said, "We has met the enemy and he is us!" In our innocence, enthusiasm, and success we have taken a most useful assumption and enthroned it as fact, and then in our zeal we have managed to sell it, as fact, to the rest of the sciences that look to physics for the "truth" about the physical world. Shermer is correct when he implies that we, the physicists, are the only ones that can fix our own problems. And this problem is serious; yea, according to our own prophets it is fatal.

Thomas Kuhn said that crisis and pronounced professional insecurity generally precede scientific revolution. Does not the

forecast referred to above hint of an impending crisis? Does the public really feel that science is becoming increasingly irrelevant to their daily lives? Is physics destined to take on the same status as Latin in the schools of the 21st century? Wouldn't it, then, be reasonable to propose some kind of intervention that could avert some rather unpleasant consequences for our intellectual and academic progeny?

I suggested that the root of our problems is closely tied to the assumption that space-time is a closed system, an assumption blessed by Newton and used to enormous advantage for over three centuries. Therefore, it seems only prudent that we examine critically this assumption and explore means by which it can be expanded to include higher dimensional spaces and/or realms that could include the mental and the spiritual. A number of efforts have already been made in this direction, the most promising (in my opinion) being twistor theory, principally because of the inherent non-locality of twistor space. At this early stage, where ideas are vastly more important than calculations, conceptual models can go a long way toward opening up the possibilities. Perhaps a caveat is in order; prospective model builders need to become familiar with the awesome range of phenomena that are out there. And Hamlet's remark to Horatio after a night of strange events is still timely: There are more things in heaven and earth than are dreamt of in your philosophy.

The consequences of moving in this direction are far-reaching indeed. Physics could begin to explore common ground with fields and disciplines such as the life sciences, anthropology, medicine, alternative therapies, psychology, parapsychology, transpersonal psychology, theology, etc. This is not to say that common ground with some of these fields does not already exist, but only to the extent allowed by the prevailing paradigm. Cross-disciplinary dialog followed by novel research proposals are inevitable consequences of openness. Because of the great interest in health care and alternative treatment modalities, physics could easily play a significant role in their testing. Skeptics will continue to have an important role, even more than now; but their ability to maintain an open mind will need to be proportionately greater.

A hundred years ago a handful of innovative ideas changed the course of science and civilization. The momentum of this amazing century of progress, by itself, is not sufficient to carry us very far into the 21st century. We need the stimulation of open vistas and unexplored territory, much like the westward expansion of this country. In short, we need to open our mind to Mind.

Dr Robert L. Shacklett is Emeritus Professor of Physics at California State University, Fresno.

Contact!

The development of Station Schweich

Friedrich (Fritz) and Erika Malkhoff live in Schweich, Germany, a village sitting on the banks of the beautiful river Moselle, which forms part of the border between Germany and Luxembourg. They are about 10 miles from the ancient city of Trier.

Schweich residents receive clear broadcasts from Radio-Television Luxembourg (RTL), which for many years aired a series called "Unbelievable Stories," first on radio, then on TV. The series took a rather serious look at paranormal phenomena. Fritz and Erika followed the series with mild interest until the autumn of 1987, when commentator Rainer Holbe hosted a program about spirit voices on tape. According to the program, people from many walks of life were busy taping various sounds with the intent of capturing short, faint spirit voices on tape. And some of those people were having an astonishing degree of success.

Something inside Fritz was stirred, and he became excited as the program went on. By the time it was over he had decided to do some taping of his own.

After acquiring the necessary equipment he started experimenting, at first with a great deal of uncertainty. To his great surprise, he very soon captured easily discernible voices on tape, and as his confidence grew stronger, so did the contacts.

Meanwhile, Adolf Homes of Rivenich, Germany, had also become rather excited about voice experimenting. He placed advertisements in newspapers to find others of like interest, and in the spring of 1988 Fritz found one of those ads, he called Mr Homes by phone, and they set up a meeting. They got along together like old friends, and from that moment on, their contacts began to improve steadily. It was as though the pool of their combined energies was immeasurably stronger than the sum of their individual efforts.

The two men began recording everyday together during sessions lasting up to two hours. They found that they made a good team and complemented each other. Fritz was more comfortable dealing with the technical equipment, while Adolf had some unusually strong psychic gifts. Also, Adolf had never known his mother, who had died when he was just an infant, and that lack had left a big hole in Adolf's life that he hoped ITC would fill. Such burning desire, it was starting to become ap-

parent through the experiments of others such as Klaus Schreiber, seemed to provide an important fuel to contacts with the spirit worlds.

Fritz and Adolf began to present their results at congresses, and they attended conferences. At a meeting held in Darmstadt, Germany, they learned of the work being done by Maggy and Jules Harsch-Fischbach of Luxembourg, who were in touch with a team of exceptionally capable spirit beings calling themselves Timestream.

The two men started to focus their attention on the Timestream spirit group. They made a copy of the GA-1 equipment which had provided some breakthroughs for the Luxembourg experimenters, and it worked also for them.

In Rivenich it was not Timestream that contacted the two men, but a group that identified itself as "Centrale". Adolf's deceased mother and Fritz's father belonged to that group, so the two men were overwhelmed with joy about this new development.

Initially, their friends from beyond contacted them only through their radio loudspeaker, but in 1988 Fritz read reports about other experimenters in Europe having some success with computers. They would type a question into a computer, and eventually an answer would appear.

These reports began to preoccupy Fritz's mind, so before long he decided that he and Adolf should try computer experiments. He suggested that they install Fritz's old Commodore C64 in Adolf's home in Rivenich to see if the Centrale group could come through computer. At first Adolf balked at the idea because of his total unfamiliarity with computers. He wanted to stick with what he knew best—voice contacts—and he felt certain that computer contacts were not for him. After much discussion, Fritz finally convinced him by telling Adolf he need not worry—either it would work, or it would not.

Once the computer was installed, the two men composed a short letter comprising a single question. They left the computer running, and two days later an answer appeared on the screen. They knew then that the contact field had been firmly established at the Rivenich station.

They assumed that building up a station in Schweich would run as smoothly as in Rivenich, but they were wrong. Try as they did, contacts were not springing

forth in the Malkhoff home as they were in Adolf's home in Rivenich.

When they posed the question of what Fritz could do in Schweich to duplicate the terrific results of Rivenich, the reply was vague, and disappointing. It said Fritz did not have any more influence. The two men interpreted the message to mean that there was nothing left for Fritz to do at this time, but that the spirit team would try to get through there too. Still, Fritz was eager to get things moving ahead.

1989 July 5. Group Centrale informed the two men:

Werner von Braun is trying to make contact in Schweich; disturbances unknown to you still hinder the efforts.

Soon the spirit group told Fritz they had established contact to Schweich, but it was premature to expect contacts on a regular basis.

Fritz, have patience; making a stone cry is easier for us than having a dialogue with Schweich at the moment. We cannot repeat continuously. Also your ten commandments were written down only once.

Fritz and Adolf continued experimenting in Schweich. Fritz was convinced it was just a matter of time, and he was right.

1990 July 20. Fritz, Adolf, and Maggy and Jules Harsch-Fischbach decided to cooperate. A week later a message came through Luxembourg:

We, the Timestream group, are working together now with Group Centrale.

Apparently the decision to collaborate on Earth spurred a similar decision between their respective spirit teams, and then some exciting cooperative projects got underway. First, the late pioneer of voice experimenting, Konstantin Raudive, who was now a principal spokesman of Timestream exclusively, made contact with Fritz and Adolf on 1990 November 3.

Fritz had visitors, a couple whom he and Erika wanted to bring to Rivenich for an experiment that evening. At 4:45 p.m., as they all prepared to leave, Adolf phoned Fritz to report that Dr Raudive had just contacted him by telephone. A few minutes later, the phone in the Malkhoff home rang, but everyone was still excited by the news and getting ready to go, so they let the answering machine take the call.

When they arrived back home later on, Maggy Harsch-Fischbach called Fritz to ask if anything unusual had happened. He reported excitedly that Adolf had received his first phone contact from Konstantin Raudive.

Maggy asked if anything else had happened. Fritz re-

plied no, so Maggy played the following message over the phone for Fritz to hear:

This is Konstantin Raudive. This afternoon, 1990 November 3 in your time, two telephone contacts have successfully been made to Rivenich and Schweich. Further instructions will follow. This was Konstantin Raudive.

Fritz told Maggy that no phone call had been received at his home. She suggested he listen to the answering machine, just in case. Fritz was absolutely overjoyed when he heard the following message on the machine:

This is Konstantin Raudive speaking. We are glad having come through in Schweich. We just have contacted Adolf Homes, too.

So, not only did the Schweich station receive its first phone contact, but Timestream made three contacts to different locations in a reasonably short period of time.

1991 April 24. Fritz and Adolf received the message:

This is Konstantin Raudive speaking. Good day, Friedrich Malkhoff. Dear Friedrich Malkhoff, I wish to inform you that you will be getting a contact in the very near future. Friedrich Malkhoff, we greet you and thank you for your cooperation. Please forward greetings from Timestream and Centrale to all those well disposed to us.

1991 September 23. The next contact came through. Konstantin Raudive asked Fritz if he could hear him. Puzzled, Fritz replied, "Yes, dear Konstantin Raudive, may I speak to you?"

"Yes, you may," Raudive replied.

The result was the first two-way voice contact of several minutes duration for Friedrich Malkhoff.

1994 February 23. The first cross-contact occurred between Schweich and Luxembourg. Fritz returned home to find four attempted messages on the answering machine. Only two of the attempts were partially successful, containing spoken words. The first message had broken down during the first line:

This is the first try for a transtemporal simultaneity adaptation between the Schweich and Luxembourg stations...

In Luxembourg, a brief but complete message was received by computer, stating that the simultaneous contacts had occurred, that other stations were now being developed, and that experimenters should be patient.

The following day, Konstantin Raudive reported that a first contact to Brazil had been made. This report arrived in Luxembourg and Rivenich at the same time. It said:

We have succeeded in putting the first direct contact through to the southern hemisphere, Brazil. Last but not least, this took place with your contribution, Friedrich Malkhoff...

1994 March 2. A two-way voice contact with Konstantin Raudive was received that lasted about seven minutes. Fritz and Adolf were told that a new group, the Shamrock spirit group, would soon contact Schweich. It happened first 1994 April 12.

1994 March 18. Another two-way voice contact occurred at Malkhoff's home, but the recording device malfunctioned, and Fritz was unable to register the contact. Konstantin Raudive called again to report problems due either to interferences, or to the recording unit.

People who hear about phone contacts with spirit partners sometimes assume a hoax, in which the call really originates on Earth. Fritz reported later that the above contact refuted that charge. There would be no rational way for a normal caller to have known that Malkhoff's tape recorder had malfunctioned.

Skeptics in Germany and North America suggested that these calls must be faked because while listening to them played back you can hear Dr Raudive breathe, and it was assumed that spirits don't breathe. In fact, we are told that the spirit body has all the organs possessed by the physical body, and most of them are used, but that didn't stop the skeptics.

1994 April 12. Dr Raudive discussed the situation:

Malkhoff: Good morning, dear Konstantin Raudive.

Raudive: *I hope that you can hear me, Friedrich Malkhoff, and that you can hear me breathe.*

Malkhoff: Yes, I hear both.

Raudive: *It seems that breathing as appears in these transcontacts is one of the most important concerns with you on Earth at present.*

Malkhoff: Yes; not with me personally, dear Konstantin Raudive.

Raudive: *I know you have no problem in this respect, and we wanted to inform you that a new bridge has been built which will make the link between the Schweich and Luxembourg stations still closer.*

Though most spirit phone calls to most INIT researchers were being placed by Konstantin Raudive, Station Schweich was receiving calls from other spirits as well. Some came as quite a surprise.

1994 June 24. Fritz received a call from someone with a wispy, high-pitched voice. At first he was skeptical since contacts in all locations at that time were being disrupted by negative spirits. The being gradually gained his trust by acknowledging (six times!) that the international contact field of INIT was being disturbed. Following is an excerpt from the dialog in which the

being identifies itself.

Malkhoff: Is this Group Shamrock?

Spirit: *My name is not Group Shamrock. I know you.*

Malkhoff: What is your name, please?

Spirit: *I don't have any name. I am a nature spirit.*

1995 November 21. Malkhoff began getting contacts from the spirit of Hermann Graf Keyserling (1880-1946), a philosopher, native of Estland, who in 1920 founded and then directed the School of Wisdom in Darmstadt, Germany. The first contact reported the following:

We are pleased to inform you that the bridge to you is connected now. From now on, we will contact you regularly. This bridge to you is called "Meza-Shamrock-Bridge".

1995 December 1. Fritz was overjoyed at participating in a cross contact with Ishkumar, one of the seven higher entities who monitor and guide INIT's enhanced ITC project. Ishkumar made simultaneous contact with Stations Schweich (via answering machine) and Luxembourg (via PC). Fritz was speaking on the phone when a second call came in via Call Waiting. He ended his conversation in order to catch the second call, but Ishkumar was already delivering his message onto the answering machine. When Fritz broke into his speaking, unfortunately, the contact was interrupted.

Electronic spirit communications are typically fragile. When spirit colleagues come through a particular device, the link is often broken mid-contact if the electrical circuits are disturbed, for example, by adding another device to the circuit.

Following is the broken message Fritz found on his answering machine after the contact breakdown:

Ishkumar speaking to one of the inhabitants of planet Terra. Friends of instrumental transcommunication, you have set your feet on a new path, and the unity you aspire to will help you to... to the light and...to...

In the Luxembourg contact, Ishkumar told "Inhabitants of Planet Earth, Friends of Instrumental Transcommunication" that the quest for unity they chose would help them find light and truth. He warned of false friendships and stressed the importance of sincerity.

In 1996 experimenters in Germany and elsewhere received phone calls from negative spirits using the name Konstantin Raudive. The calls disrupted a few people's lives a bit, so INIT members asked their spirit colleagues at Timestream to come up with a code word to be used during phone calls from Konstantin Raudive.

Via PC in Luxembourg, spirit colleague Swejen Salter delivered a code word. Some experimenters were uncertain that it would do the trick. From an Earth perspective, it's not always easy to know what a negative spirit can and cannot perceive on Earth. Could a code word known to all experimenters and written secretly on pieces of paper in various countries remain a secret from these negative spirits? Or would they see through the guise easily and continue disrupting our work?

Well, it worked. Evidently the only spirits who knew the codeword were those of Timestream, and the code word remained valid for more than two years. Whenever Konstantin Raudive called a member of INIT, he gave the code word. Fritz Malkhoff received one of the first of such contacts:

This is Konstantin Raudive. (codeword) You see, Friend Malkhoff, how important this codeword was. One can't be too cautious. This is Konstantin Raudive.

1996 June 10, 6:58 p.m. The phone rang, Fritz picked up the receiver, and he heard background voices in a foreign language he couldn't understand. He told Erika the voice sounded Japanese, and he thought at first it was a prank.

Fritz discussed the contact with some of his colleagues, who had learned from Timestream a few days earlier that the Shamrock spirit group that had developed a bridge to Schweich was having troubles maintaining its integrity. Apparently two spirit groups, one Asian and one Slavic, had broken into the bridge and were able to disrupt contacts between Fritz and Keyserling. They had sent messages in Japanese and Polish to Earth, and the messages would probably be received by Fritz in the coming days. Members of Timestream and Shamrock were not pleased with such disruptions, but the feeling seemed to be that they are bound to happen from time to time, since there are numerous spirit groups wishing to contact Earth, and many of them "elbow their way to the front of the line," so to speak. Timestream made it clear it was a problem that the Shamrock group would have to resolve, as Timestream was busy with other projects.

1997 February 27. Keyserling conveyed the following message from the Shamrock group to Malkhoff:

Don't fear your tendency to doubt, since it is not only love that makes your world advance, but also doubt. It is the price of freedom. For those whose doubts work against themselves, life is nothing but confusion. For those who learn to make their doubts work for them, life is an adventure. This was Meza-Shamrock-Group, Keyserling spoke via the new contact field.

First phone contact in France by Konstantin Raudive

by Pierre-R. Thery

Arradon, June 1999

I T C researchers in France were delighted two years ago when Konstantin Raudive made his first telephone contact to our country. That many wondered, with a shade of envy, why our spirit friends chose Mrs Aline Piget for this historic event, reflects some presumptuousness. I think Dr Raudive is not beholden to us to share the reasons of his choices, and it is not necessary for us to understand them (although it most likely has something to do with Mrs Piget's rare qualities of heart and devotion, and the untimely death of her beloved son). On 1990 March 4 Alexandre Piget, the 31-year-old son of Aline Piget and an only child, had died an accidental death.



The phone contact to Mrs Piget in the spring of 1997 was not her first experience with transcontacts. Not long after her son's death, our great ITC experimenter Monique Simonet began receiving many messages from Alexandre, providing great comfort to the grieving mother. Soon it became evident that "Alex" (as he is called by his spirit friends) had joined with a group of other young people in spirit who were trying actively to make contact with loved ones on Earth.

The following phone dialog occurred 1997 April 21:

Konstantin Raudive: *This is Konstantin Raudive. Are you receptive, Mrs Piget?*

Aline Piget: Certainly!

Konstantin Raudive: *I wish you well with this, a true interdimensional communication. You are one of the first persons we are contacting.*

Also I wish to tell you, at the time of assessment, or "weighing"... (pause) I would have you know that human beings will relive the full pleasures and the sufferings which they gave to their fellow human beings while passing across the Earth in this lifetime. In fact, the Earth is a place of experience. (Pause)

Aline Piget: I'm listening.

Konstantin Raudive: *When the full meaning of the most*

blameworthy of people's actions are revealed to them, well-known to us from the outset, you can be sure that we will feel neither indignation nor anger, but first of all criticize the stupidity of those people.

Aline Piget: Alexandre, my son, is he near you? Are you able to tell me anything?

Konstantin Raudive: *To give an idea, the area here, which is inhabited by Alexandre and many others, is so splendid that some who enter it lose their desire to be human beings, and perhaps wish nothing more than to become a flowering plant with a sweet smelling calyx. You know it is painful for many to come into contact with the most ideal beauty. Obviously the cycle of incarnations is going on.*

Aline Piget: Something else?

Konstantin Raudive: *I would like you to know, dear Aline, that the object of an earthly life is not just the goodness. The object is to be conscious. Some of your friends consider it just a matter of fashion—a phenomenon of society—when they speak of the results of modern ITC. They are wrong, as you know very well... (the voice blurs) ... A long time ago... (the voice vanishes completely).*

Some assertions by Dr Raudive are surprising and compel readers to meditate on the information for their own value and pertinence. For the past couple of years we have seen a bluntness of speech on the part of Konstantin Raudive. His messages are often very open-minded and candid.

Facing some doubts among her friends, Mrs Piget requested an analysis from Pr. G. Ferrandi, a proficient French acoustical engineer. His study involved computer sonograms and concluded that he is "convinced of the presence of a paranormal voice."

(Editor's note: As evidence of the different perspectives of people alive on Earth and our loved ones who have gotten settled into their new lives in the worlds of spirit, the above message from Konstantin Raudive shows Mrs Piget desiring information from or about her son Alex who had died an accidental death, and it shows Dr Raudive (d.1974) sharing important philosophical insights (e.g. the "stupidity" of regarding the results of enhanced ITC as nothing more than a phenomenon in need of closer analysis) and a brief description of a beautiful spirit world (where Alex now lives) that "is so splendid that some who penetrate it lose any desire to be human."

The phone dialog between Mrs Piget and her son came at a time when INIT was embroiled in crisis resulting from diverging views as to the aims and intentions of INIT researchers' efforts.

A message from Alex to his mother was received a year earlier, through the computer of the Harsch-Fischbach couple in Luxem-

bourg, accompanied by a picture. The message and photo arrived as separate computer files, and are reprinted below. They were planted by invisible hands on the hard disk of the computer while the Harsch-Fischbach couple were not home. The transpicure appears here as it was created by spirit colleagues and received by the Luxembourg experimenters and distributed to colleagues for publication.

In the message from Alex, he says he remembered his mother's stories about Santa Claus and his reindeer while visiting "the Land of the Nordic People." Apparently journeys among various cultures can be enjoyed not only while we are on Earth, but also when we move to the next life. The message from Alex included the statement, *Everything here is beauty, harmony and freedom.*

That is quite unlike life on Earth, where harmony and freedom are rarely enjoyed together in their pure forms, due to the illusions of self-grandeur in the human ego which our physical body carries around with it. Life on Earth is rather clumsy because of our egos and dense physical bodies. Being free on Earth we often bump into each other and step on each other's toes, in the figurative sense as well as the literal sense. The inability of harmony and freedom to coexist comfortably on Earth might be the single largest obstacle to the refinement and spread of enhanced ITC today.)

A New Subtle Energy Device

In June 1999 I met Patrick Richards and Dr Jack Stucki. Mr Richards is the creator of a subtle energy device which produces anomalies which sometimes appear on film. Dr Stucki owns one of the devices and uses it in his practice as a therapist. The two men have an impressive collection of photographs of individuals with attached or "visiting" spirit beings superimposed, which is just one of many types of anomalies appearing in their photos.

Jack will bring his device to my lab outside of Boulder to help my spirit colleagues in their communication efforts. I believe the device will allow sounds as well as images to be blended more easily across dimensions, making it easier for my transcommunication partners to break through. As this occurs, the emphasis of experiments here will move from clear communications (which will become easier) to care and discernment as to the beings we will be attracting as transpartners.

I foresee a potential problem in ITC in the coming years. The spirits who find it easiest to come through technical systems on Earth are those who are in the densest, most slowly vibrating spiritual realms. Darkness and negativity are present at these levels, and it takes conscious, wilful efforts on the part of experimenters to keep the bridge clean, light and positive.

Mr Richards calls his device a "nonsymmetrical particle

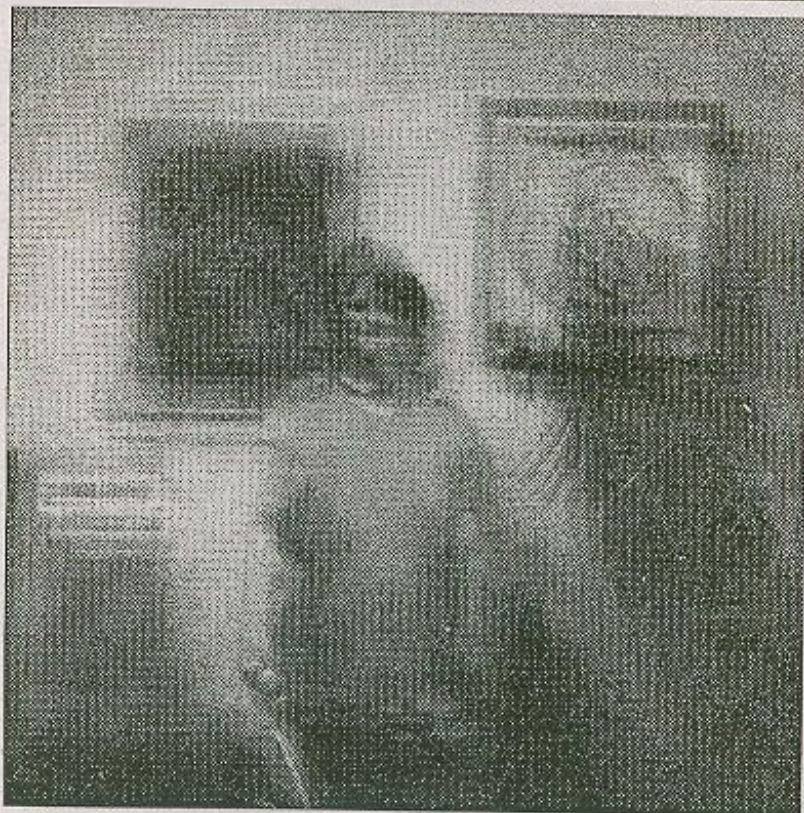
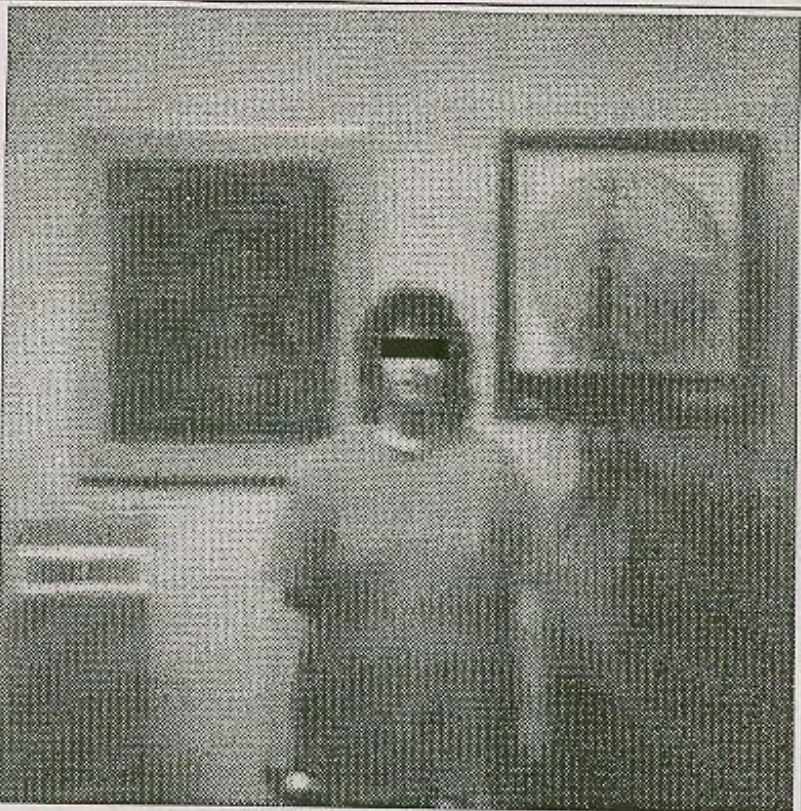
generator" and claims that it alters the structure of atoms (reversing the spin of some electrons), so that they bond with other atoms in unnatural ways, forming unstable molecules. When the device is turned off, the molecules gradually break down as the atoms revert to normal functioning. An energy field is created around the machine while it is on, and it tends to last up to 24 hours after the machine is turned off. The device seems to have no adverse effects on health. In fact, the contrary seems to be true.

From a functional perspective, I'd describe it as a device that melts away the barrier between our physical dimension and subtler dimensions "nearby". Apparatuses developed in the future will no doubt be more reliable and will provide more predictable results, but for now the Richards apparatus is about as good as it gets, as far as I've been able to assess.

Patrick used to develop and sell similar equipment to improve environmental conditions in offices. When he learned that certain designs had the "side-effect" of affecting people's health (the devices are said to cure a wide range of ailments), lawyers told him he couldn't sell such items in offices because he had no medical license. As a result he started experimenting quietly with the subtle technology, eventually on a full-time basis.

In one experiment Mr Richards set up three devices in a triangular configuration, turned them on, and a remarkable thing happened. While standing in the field, he says he was able to move his hand through a solid wall (in a similar way that sailors in the "Philadelphia Experiment" reported moving through walls, and the way some spiritual healers reportedly move their hands through the skin of their patients to remove diseased tissues and other substances).

Undertaking a collaboration with Mr Stucki is one of a growing number of research projects we are planning for our ITC lab here in Colorado. I plan to share the results of our work here as progress is made, but exactly how we will publish the results is uncertain at this time. I may send out some small reports by mail, but my current inclination is to move from printed media to electronic.



Photographs of people in the presence of Jack Stucki's subtle energy device sometimes show transdimensional anomalies. Here a client is photographed while on two different prescription drugs—prozac (top), and prozac (bottom). In the lower photo you can see an effect similar to a double exposure, in which each item in the picture appears twice. We believe that the lower right version of each item is, in fact, the etheric double of the physical item (picture frames, plant, air conditioner). A close look at the patient's head reveals two faces—the patient (left) and an attached spirit, which supports the idea that what we are actually seeing in this picture are two overlapping dimensions.

Meeting results with new device

Shortly before this issue goes to press, therapist Jack Stucki brought his subtle energy device to our Wednesday group experiments in Louisville, Colorado. Here's a brief report on the results:

1999 August 18. Jack arrived at 8 a.m., and we set up his device in the corner of my lab, a few feet from my radio configuration. We turned on the equipment in order to build up an energy field that my transpartners would be able to get accustomed to by the time the 10 o'clock meeting got underway. I set up my camcorder on a tripod to capture the entire session on videotape. Between 8:30 and 10, the other six participants arrived. They were:

- ▶ Kay Nelson, crystal specialist
- ▶ Judy Skovlin, Reiki master
- ▶ Bob Whitehouse, licensed psychologist
- ▶ Judy Talaba, EEG therapist
- ▶ Jacquelyn Williams, designer of sacred geometric devices
- ▶ Bram Sheafor, subtle energy worker

Kay Nelson and Judy Skovlin are members of my ITC experimental group that meets weekly. The other four participants are Jack's colleagues. Important new associations were forged that morning.

Jacquelyn brought several of her "Metaform" devices along. They were all fashioned from rods--some plated with gold, others with titanium--welded together into three-dimensional geometric patterns. Pyramids within tetrahedrons within decahedrons...all quite complex. The largest of these devices was a complex weaving of rods a couple of feet in diameter. We mounted it on a hook directly over my radio configuration. Another Metaform device called "Stargate" fit perfectly over a large crystal that sits on a coffee table in the middle of the room. (The chairs and the table containing the radios form a complete circle around that crystal during all sessions in the lab.)

My three radios were tuned to VLF, shortwave and VHF frequencies. At 10:05 I turned the radios down and we meditated in an effort to calm our thoughts and synchronize our energies. (We are finding that successful ITC communications rely most heavily on resonance among the people and their equipment, their spirit colleagues, and THEIR etheric equipment.)

At 10:15 I turned the radios up to a comfortable volume and tuned the shortwave radio to a foreign-language broadcast as I began taping. (Experience has shown that my spirit colleagues can most easily create their direct-voice messages through my equipment when there are voice fragments available in the radio

signals. I try to find a "soup" of two or three faraway foreign-language broadcasts between 11 and 12 MHz that blend together, and if such a blending is unavailable I tune to the edge of a single broadcast so that the foreign voices are a bit "fuzzy." I use non-English broadcasts so that we can distinguish between the radio voices and the English-speaking spirit voices. As you might imagine, it's sometimes a challenge to discern certain passages that might be either spirit voices in English or radio comments in French or Spanish or German that SOUND like English phrases. Fortunately, most of voices received do not present that problem.) The other two radios emitted mild white noise.

We taped two sessions of several minutes each, with no notable results. It was evident that there was some mild discomfort in the room among the participants, being involved in a new situation among unfamiliar faces. I observed my own feelings and found that I was WANTing good voice contacts with a bit of desperation rather than calmly INTENDING to get them. By the third session there was more levity, and we were all much more at ease. My own thoughts and feelings were now calm and focused.

We did another meditation and began the third recording session. This time we received numerous voices. Some were "direct voices," which means they could be heard as they came through, not just during playback. Several times we heard the word "tower" come through, and it became apparent that our spirit friends were referring to the Luminator (which stands four and a half feet tall and is 10 inches square). The best voice received that morning stated rather clearly,

I think the metaform should be on the tower.

A little bit later we moved the coffee table out of the center of the circle, moved the tower in, and placed the Stargate and crystal atop the tower.

We focused for awhile on Willis Harman, late president of the Institute of Noetic Sciences, who had monitored the progress of ITC researchers with keen interest during the years leading up to his passage in 1996. In recent weeks our group member Kay has been "bothering Willis," as she says, to get him closer to our group's work and especially to be present for the meeting with Jack Stucki. At one point I asked if Willis was present, and a voice replied rather clearly,

He's been here, yeah.

Later on I mentioned that a Luminator device could be a real boon to my ITC research efforts (and to ITC in general). I mentioned to our spirit colleagues that Jack wants to return for more sessions in the future so that they (spirit friends) could become more and more ac-

customed to the energy field and learn how to use it to bring sounds into our world. A voice replied:

...it's real expensive.

Later on I learned that a Luminator is indeed expensive to build, the pricetag for a finished unit being comparable to that of a new, top-rated automobile.

At noon, several participants had to leave, so we ended the recording and playback sessions. Jack then snapped photos of each participant. Before pressing the shutter release each time, he stated his intent, such as, "I would like beings having a positive influence on this person's life to come forward." We watched as each of the Polaroid pictures developed before our eyes. Following are some of the more notable results:

- ▶ The left side of Jacquelyn Williams's face was gone, replaced by a Christ-like image.
- ▶ Judy Skovlin's entire body was replaced by several spirit beings.
- ▶ Kay Nelson's body was pretty much faded out of the picture, and superimposed over it was the figure of a nun dressed in her habit.
- ▶ As my picture developed, at first glance it looked

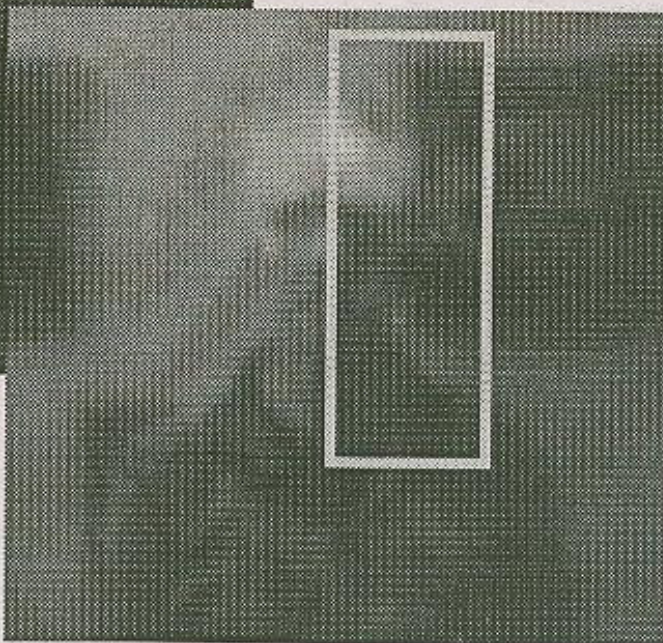
like the left side of my face was distorted and in shadow, but a closer look through a magnifying glass revealed the head of a spirit "peeking out" of my head. And upon even closer scrutiny, it became evident to me that the spirit being might be my father, who had died several years ago.

Such evidence might be nonreplicable or too subjective or otherwise invalidated by standards of a modern mainstream scientist, but it was certainly enough to convince all of us that some very important, very amazing, interdimensional processes were underway via the technologies being used in the lab that day.

I feel reasonably confident in concluding that Stucki's device helps to melt away the barriers between our physical world and subtler dimensions. I no longer believe (as I had thought upon first viewing the results of Jack's research) that the spirits who appear are simply "attached spirits" who happen to be entangled in our auras. Now I suspect that the other side is aware of the Luminator, and they plan for these sessions. When a person steps up to have his or her picture taken by Jack, the appropriate spirit or spirits move into the aura of that person, say "cheese" in a manner of speaking, and, thanks to the energy field of the Luminator, manifest on film.

Special thanks to ISSSEEM member Susan Cole for arranging the initial meeting between Jack Stucki and myself.

-MM



When Jack Stucki snapped a Polaroid photo of me in the presence of his Luminator, the picture revealed what I believe to be the spirit of my father, R.B. Macy, peering out. The picture above is a black-and-white screen of the original photo, and

to the right of that is a highlighted portion in which, with computer enhancement (far right), you might be able to discern the head. (Unfortunately, much detail was lost in converting the color photo to this black-and-white screen.) At bottom right is a picture of my father from his lifetime. A comparison of the two pictures at the far right can reveal a resemblance, especially to those who knew the man, even though the screened photo is too fuzzy to be conclusive.



Panel discussion

ITC and our responsibility for the world of tomorrow

(Part 2)

By *Guenter Emde*
Founder, *Via Mundi*

Germany

Background of the INIT Ethical Principles

In part 1 of this article (published in the previous issue of this journal) I described four different reactions of people when hearing about ITC contacts: indignant disapproval, skepticism, enthusiasm and serious responsible interest. These types of behaviour correspond to four levels of looking at the world: the materialistic, the animistic, the spiritualistic and the ethical. INIT shares the justified aspects of the first three approaches and commits itself to follow the ethical path. A set of "ethical principles" has therefore been established and laid down in the INIT Statutes.

I will try to make the background of these ethical principles understandable by addressing basic questions. 1) What is the import of ITC today? 2) What is our responsibility in this field according to this?

The answers to these questions are not obvious and may even vary from one person to the next. On this occasion here, I can only try to explain my personal views, and even those may be subject to change in the future.

For INIT we will have to safeguard the freedom that allows everyone of us to have his own personal conviction grow and develop, and to respect and understand the other's personal comprehension. We have to beware of any dogmatism, in whatever direction it may be. If we would disregard this, our ethical endeavors would lack the inner force, and they would be a dishonest facade.

Let's now come to the question of import and responsibility. When I reflect upon the actual situation of our world—our scientific, technicized civilization living an economic order oriented towards growth of sales, consumption and profit—I can only subscribe to the judg-

ment given by the well-known physicist and philosopher Carl Friedrich von Weizsaecker, who says, "Humanity is in a crisis, the disastrous climax of which is probably still ahead of us."

More and more becomes technically feasible as man's power grows ever stronger to build, to transform, to destroy. Deeper and deeper are becoming the tracks that man's activities leave in nature, more and more profound the impact on our way of living, and under the pressure of global economical competition, reforms and novelties diminish over time. Superficial, short-term projects and solutions inflict deep wounds unto nature and this beautiful planet Earth, wounds that may not be able to heal. Their consequences for the future of our children are getting less and less foreseeable, more and more risky and therefore—from the ethical perspective—more and more problematic.

On the other hand, in our time, people's urge towards freedom and independence is constantly growing, especially with the young generation. People want to judge and evaluate according to their own standards, and they wish to assume the responsibility for what they do.

But this noisy and hectic world we live in leaves no room for the quietness that would allow us to listen to our conscience, our own divine center of being. The orientation towards sensations, promoted by the mass media, does its part in the game and dulls our sensibility for spiritual values. It becomes evident that the shaping forms of our society are not in a position, or are not willing, or are not suitable to stop this decline of culture. The striving for everything that promises power and financial value has asserted commanding prevalence, and in large circles of our population has repushed the will to share the responsibility for the whole, and has pushed back the efforts to meet with higher purposes of life.

Never before in history has mankind possessed such enormous technical power—power that now enables destruction of all life on earth. Presently there exist nu-



clear warheads corresponding to more than 1,000,000 Hiroshima bombs. And it is exactly in this time that men, lost in resignation and indifference or carelessness, risk to stun their sense of responsibility for the future of our Earth.

Exactly in parallel, however, there awakens in more and more people a sensitivity for spiritual aspects of life. Within just a few years, ITC has been developing from a very simple starting phase to a never-dreamt-of level. It manifests in many new forms at many new places, it improves in clarity and in the quality of its contents.

Is this mere coincidence?

Personally, I am convinced that everything that happens to me in my life makes sense. This thinking helps me to tranquilly accept adversities without always attributing the fault to others, and to instead understand fate as a teacher, as a challenge for working on myself towards spiritual growth.

Now, would this not apply to humanity on the whole? A never-before-seen menace, the nuclear stockpile, has been generating before our eyes, not to give us fear, but to wake us up from indifference and resignation, from blind beliefs and routine manners of thinking.

Philosopher Karl Jaspers coined the term "axis time," referring to a turning point reached by humanity two and a half thousand years ago in order to reach a higher level of consciousness.

Looking at humanity's present level of consciousness, we hardly seem to be in a position of mastering the various multiple menaces we face. The future of our children cannot be saved with narrow-minded group thinking, or matrix thinking. We need a new "axis time."

And are we not already in the very midst of it? ITC, bursting into bloom, can become an efficient help to us—and to me this appears to be its essential role—to stimulate and inspire people and to assist them in making the needed quantum leap. Abandoning blind dependence, moving on toward a clear recognition of the troubles and exigency of our time, and on to taking them seriously, and further on to exemplary action, in everyday affairs as well as global concerns.

Seen from this perspective, the valuable information received from our transpartners does not force us to think and act in a particular way. As free, independently thinking human beings, we all should digest the information gratefully and should check it with our heart and mind to see if it is logical and reasonable, and if it will lead us towards the good. It is fortunate—and a quality feature of our transpartners—that they invite us again and again to entertain constructive doubt or skepticism and to weigh the ethical value of their informa-

tion. It is fortunate that they reject all blind believing by pointing to their own imperfection and possible subjection to error. Obviously, they are not "Gods", but they are ahead of us with a great number of insights, which, however, they let us have only in answerable doses and without affecting our freedom.

It is exactly this responsible handling of freedom that we have to learn. All this raises confidence and simultaneously prevents the insane hope of being able to solve the last enigmas and mysteries of being by means of transcommunication.

Let us furthermore be thankful for the confidence which they place in us by entrusting these messages to us. Let us prove ourselves worthy by trying to understand such messages correctly and evaluate them as free, autonomously and critically thinking, honestly feeling people, and by learning to act responsibly in everyday life, and especially in making a good use of our ITC experiences.

ITC—its promise and its obstacles

by Maria Isabel Saraiva

Researcher

Portugal

(edited translation by Mark Macy)

"Imagine what the average person will say about those who state (as I state now) that before very long we will see, in an apparatus furnished with lens and mirrors or screen, our beloved fellow human beings who left Earth, and we'll talk with them... The average person today will naturally say, "They are completely mad." Those who will be alive will see."

Comilio Pires, from the book Things from here and from Beyond, p. 113 - from Francisco Candido Xavier - 1943.

Through the mediumistic faculty, people have been contacting spirit for thousands of years. Modern spiritism developed out of the well-known mediumistic adventures of the Fox sisters in Hydesville, USA, in 1848, followed later by the work of Allan Kardec in France who developed a new doctrine based on the idea that spiritism rests on a foundation of philosophy, science and religion.

In Portugal there has been interest in spirit communication for many years, especially in the tradition of the spiritist work of Allan Kardec. There has also been an upsurge of interest in ITC thanks to the availability and growing popularity here of such books as The bridge

between here and Beyond, by Hildegard Schafer, and thanks also to various world congresses on transcommunication in other countries, especially Brazil. I have been working with other ITC enthusiasts here in Portugal to form ANTP (National Association of Transcommunicators of Portugal). With a core group of 35 members, we work toward sharing ITC information with the thousands of Portuguese people who accept transcommunication. We publish a bulletin, *Transcontact*, twice a year to spread the word, and we are planning a series of conferences.

While many people take continuing life for granted, many others believe that life ends with physical death, so many efforts have been undertaken in the world to prove there is life beyond death. Not only do interested people on Earth work to open the doors to other dimensions, but spirit beings residing in an earth-like existence are compelled to open doors to our world. They want to assure us they exist and to describe their forms of life.

Still, official science has never accepted the proofs and results of spiritists. That's one reason why ITC was born! It provides a new technology that can prove that it is possible to make contact with the beings of other dimensions. And these contacts will bring to the Earth the knowledge to help to achieve harmony and peace in our world, as well as scientific and moral development.

To say that science ignores life after death would be incorrect, since vast research has been done in recent years, including studies of reincarnation by Dr Ian Stevenson in the US and Dr Hernani Guimares Andrade in Brazil, and studies of near-death experiences by Dr Raymond Moody in the US. Following is a sampling of the types of serious research underway in recent years:

Reincarnation - studies of past lives and how they influence people's present lives.

Astral projection - laboratory observations of subjects leaving their bodies.

Poltergeist - collections of photos, films and other data relating to hauntings and similar situations.

Dying process - reports by people on their deathbeds

Near-death experiences - reports by people who have been clinical dead for some seconds or minutes and then returned to life.

General phenomena - research into appearances, visions, weeping icons, etc.

Cases of "drop-in" - identification of people who have died but whose spirits are now inhabiting other living individuals.

Automatic writing - graphic analysis of writing by a per-

son whose mind and hand are taken over for awhile by a spirit being.

All these studies provide evidence pointing to the reality of spirit, but the films, photos, personal depositions, and other data are not enough to convince official science.

As ITC contacts become more reliable, hopefully they will be convincing to everyone. For example:

- ▶ Transphotos and transtexts provide insights into the existence of the spirit. The pictures and descriptions can be compared to descriptions provided through reliable mediums such as Francisco Candido Xavier.
- ▶ General information gained through ITC can be compared to information espoused by established spiritual institutions such as spiritism and the various religions.
- ▶ Dialogs with departed relatives and friends allow us to compare voices, accents and way of speaking.

ITC, if well underway on Earth and if appropriately analyzed, can constitute the ultimate test of the reality of spiritual existence. As we approach the new millennium, a new sun is reigning for terrestrial civilization. The new generation will be more aware of spiritual reality once science finds a way to accept it with irrefutable proof.

Legal protection of ITC contacts

Mark Macy
Researcher, writer

USA



A creative work such as a book, a letter, a song, a painting, a movie, a scientific lecture, or a map belongs to the person who created it—that is, the "author". That person has the right to decide who can publish it and under what conditions it can be published. Anyone who infringes on that

right can be prosecuted by the powers of the law.

That is a basic assumption of law in most countries, states and provinces today in Europe, America, and probably elsewhere. It is also the assumption of international copyright law, according to the Berne Treaty signed 1886 September 9 and updated several times since then.

The matter of who owns rights to some ITC contacts presents some serious challenges to modern law. Consider, for example, a letter which is written or created or made by a man named Ernst Mackes several months after he dies. Mr Mackes describes his new life in the spirit world, he puts his name upon the letter, and the file is put onto a computer hard disk of an ITC experimenter while no one is present, in a way that is unknown by anyone on Earth, without the assistance or skill of anyone on Earth.

Many such contacts have been received by ITC experimenters during the past 14 years in the form of letters and pictures coming through computers and FAX machines, pictures and voice messages through televisions, and extended voice messages through radio sounds and telephone answering machines. These contacts, other than FAXes, were captured on magnetic media (audiotape, videotape, and computer disk), and were often distributed directly to other researchers with no creative efforts whatsoever on the part of the experimenters. Experimenters have stated publicly in written and spoken word that they themselves are not the authors of these contacts—that the creative forces responsible for the works reside beyond the Earth.

In these cases, then, who is the true "author" of the work—the spirit colleague who created it or the experimenter who simply received it and passed it along? If an experimenter claims publicly that he or she is not the author of the work in order to help authenticate the "other-worldly" nature of the work, then claims later that he or she is the author of the work in order to claim rights to control it, can that experimenter be held liable for fraud?

I posed such questions to lawyers on both sides of the Atlantic this year, and received several different opinions. Some lawyers who specialize in copyright law concluded that an experimenter could not reasonably claim authorship in such situations. Other lawyers stated that courtrooms are not capable of dealing with authors who are not of this world, and for that reason they would probably name the experimenter as the author to avoid opening the proverbial "Pandora's Box". Some of the opinions I received were based on court cases on related subjects such as channeling. Some lawyers said that researchers who at one point claim they are not the authors of the materials then later say they are the authors in order to achieve control or monetary gain could be charged with fraud. Other lawyers said fraud is out of the picture in this case.

My own opinion is that ITC poses some healthy challenges to many established institutions today, especially law, science, and religion, and as contacts become more widespread in the coming years among more experimenters in more countries, situations will emerge natu-

rally to apply adequate pressure to those institutions and help them undergo the transformations needed to bring humanity into the new age of interdimensional collaboration.

There is bound to be resistance within the traditional institutions—efforts to avoid change and to maintain equilibrium—but history has shown that truth wins out in the long run. Eventually the religious Inquisitions, the scientific blinders, and the archaic laws breakdown, allowing reality to shine through.

Thanks to enhanced ITC, I believe that time is approaching quickly.

The spiritual transition of humanity

*Hernani Guimaraes Andrade
Institute of Psychobiophysics*

Bauru, Brazil

We are observing an important moment in history: The transition of humankind from the materialistic and mechanistic phase of development to a spiritualist and transphysics phase. The next century, just around the corner, will see the most remarkable cultural, scientific, philosophical and religious revolution of all times. Instrumental Transcommunication will be one of the most important factors of this transformation.

However, it will be indispensable that we give to this new phase an orientation in order to guarantee a future peace and happiness for our descendants. We need, at last, to learn to live together, in a constant atmosphere of Peace, Love and Harmony!

Innumerable seeds of the transformation have been planted and they are starting to sprout. INIT is one of them. Maybe it is the most important one. Maybe it is humanity's last chance to know the truth and, as a result, to gain ultimate freedom.

We have the privilege of taking care of this precious seed. Our responsibility is immense! We need to cultivate it with attention and affection. If we "poison" it at a young age with our feelings and attitudes of distrust, jealousy, self interests, intolerance, despondency, and other negative behaviors, probably the seed will not spring up; or if it springs up and grows, it will bear bad fruit.

INIT survived one crisis from which emerged a wiser and more experienced association. Its managers need, now, our support and our help to consolidate the structure chosen by its members. Let's trust our colleagues

invested of administrative and executive functions. They need our vibration of love, comprehension and solidarity in order to work in peace.

ITC and mediumship Conflict or harmony?

*by Cristina Rocha
Researcher
Brazil*

One main controversy surrounding ITC is the role of mediumship in ITC contacts. As the controversy simmers, various questions come to the surface. For example:

- Is mediumship necessary to the production of ITC contacts—voice transcontacts by tape recorder, telephone and answering machine, or transphotos and transtexts through television sets, computers, FAX machines and film equipment?
- Or, do mediumistic skills play only a minor role?
- If anyone in the world could reproduce such experiments, even those who deny having any mediumship abilities, would it be correct to say that ITC contacts occur by purely technical means?
- Then, what would cause the difference among those who get the best results and those who try for such a long time and get only modest results?
- Would the difference be the result of such qualities as assiduity, perseverance, honesty, high ethics and morals, solidarity, and such feelings as love?

The spiritualistic term "medium" originally referred to the intermediary who made possible the exchange of information between the incarnate and the worlds of spirit, but nowadays it has a wider meaning. Mediums can be sensitives and psychokinetic agents in general who can produce telepathy, healing, apports, materializations, and so on. These mediums would provide an energy (ectoplasm?) which would be manipulated to produce the ITC phenomenon.

What do some of the experts say about mediumship and ITC?

- ▶ Brazilian psychiatric physician Sergio Felipe de Oliveira points out that mediumship is a biological attribute and should be understood as a psychic function. As such, mediumship is inherent to living beings and can be exercised to improve the capability. Dr Oliveira is director of the Mental Health

Dept of the Spiritist Medical Association, Sao Paulo, and psychobiophysics professor at the University of Sao Paulo.

- ▶ German experimenter Friedrich Malkhoff emphasizes that "in the final analysis it is not the technical consideration that counts in ITC, but the human element. There are experimenters who work only with primitive tools, such as a tape recorder, and receive very satisfying results. For example, one widow communicates very successfully in this way with her late husband. Obviously the emotional relationship is much more important than the equipment she uses." (*Infonews*, issue 2/92)
- ▶ Dr Claudius Kern of Austria, editor of *Pulsar*, writes, "Concentration on technology should not be the aim of ITC. The psychic attitude is essential." (*Infonews*, issue 2/92)
- ▶ Italian researcher Marcello Bacci has very successful group experiments at his home. Speaking at an international INIT meeting in Sao Paulo, he told members that during the experiments he tells participants the exact moment when the button of the tape recorder should be pressed to get the voice transcontacts. He can sense psychically when that moment arrives. He would seem to be a principal medium in his experiments, as is his wife, who remains in trance to keep up the transcontacts.
- ▶ German researcher Hildegard Schaefer reports that Bacci gets his best voice contacts when he touches the condenser of the radio receiver with his finger. Mrs Schaefer suggests that this indicates "a great sensibility or mediumistic disposition." She has analyzed many ITC experiments of many researchers and concludes, "When we examine the descriptions of the technical resources applied to ITC research, we find that they correspond poorly to the obtained results. We come invariably to the question of the mediumship." (*Bridges from here to Beyond*, Hildegard Schaefer, 1989, p.77)
- ▶ German experimenter Hans Otto Koenig receives numerous ITC contacts of very high quality. On one occasion he asked about the importance of mediumship in these technical contacts, and a voice from Beyond replied,
Listen well! Marlene Dohrmann is medium to Hans Koenig.
Mrs Dohrmann has been a colleague of Mr Koenig's for many years. (Schaeffer, 1989, pp. 94-95)
- ▶ Brazilian scientist and researcher Hermani G. Andrade has written numerous books and articles exploring the mediumistic nature of humans and has written, "A few people believe in the possibility of

seeing ITC replace MTC (mediumistic transcommunication) within a few years. Those who fear the dangers (to the human spirit by the obsolescence of mediumship) need not be worried, because until now the automobile has not eliminated the ability and need to walk, nor has the jeep totally replaced the horse (as a means to traverse rough terrain).

- ▶ Luxembourg experimenter Maggy Harsch-Fischbach said her spirit colleagues told her they had made her psychic to allow enhanced ITC contacts to occur in her home.

The *contact field* is an important consideration in ITC, according to messages received from the spirits as well as learned through experience. The contact field could be considered a combination of the physical and psychological fields, according to German physicist Ernst Senkowski, a highly regarded authority on ITC. Evidently it is possible for the spiritual entities to "store" a quantity of energy that comes from the human medium. Experience shows that the contact field remains active even when the researchers are not at home. The Harsch couple in Luxembourg and Adolf Homes in Germany both have had their computers turned on while no one was home, and messages were found there, according to the

book *Instrumental Transcommunication* (1992, by Dr Andrade under the pseudonym Karl Goldstein).

Conclusion. For the time being, mediumship is considered fundamental to achieve positive results in ITC experiments. In the future perhaps, with advances in techniques and apparatuses, together with the progress in the ethical and moral values of humanity, information will be able to come through from other dimensions purely through technical means, with no human component affecting the transcontacts.

The intent of this paper is to encourage study and practical and theoretical research, increasing dialog and sharing of information among terrestrial scientists, and, most important, the exchange of information with spiritual beings, aiming always to improve ITC. And this improvement has, as an ultimate goal, to help and console the human creature, still so weakened and in need of love.

While transcommunication is probably as old as humanity itself, this new modality of ITC challenges everyone interested in this area of knowledge. There is a lot to be investigated!

Theoretical perspectives: Dimensions . . .

Continued from page 30

and space. Then the date could begin.

The image of Juergenson, likewise, could not arrive at its destination (Homes's television set) until certain conditions were present. In ITC we are just beginning to understand the nature of those conditions. One is the accessibility of an appropriate electronic device that is able to capture the image. Another condition seems to be a certain psychic readiness on the part of the Earth receiver, in this case Mr Homes. But perhaps the most important condition is resonance. As Rolf Ehrhardt explains so clearly in his article earlier in this journal, a successful ITC contact depends upon resonance among the various components of the contact—the person, his technical equipment, the spirit beings sending the information, and presumably the spirital apparatuses they employ.

Many physicists and ITC researchers share a common theory that at some basic level, everything in existence is made up of vibrations, or waves. That seems to be more obvious to the observer in the spirit worlds than it is here on Earth. The principal unit of measure in subtler worlds, I believe, is vibratory pitch, not distance and time, which we consider to be basic units of measure here on Earth. As frontier sciences broaden their understanding of the spiritual realms, I suspect they will find that vibratory pitch, even here on Earth, is a more fundamental unit of measure than distance and time, which are illusory.

In our physical universe we regard forces such as gravity, momentum and thrust to be responsible for moving objects in time and space. What is the force that provides movement in the subtler dimensions? I believe it is desire and intent. When our spirit friends talk about meeting with higher beings to learn methods of spiritual advancement, what they are actually learning are methods of focusing their desires and intentions—not allowing

distracting thoughts to clutter their minds as they do for us here on Earth. Spiritual masters here on Earth have been teaching spiritual aspirants the same thing for many centuries: The key to spiritual ascendancy is to clear the mind of random thoughts and to focus.

When we look at the situation in this way, we begin to see how time is indeed another dimension in the physical universe, as Einstein illustrated, and we begin to see that perhaps vibratory rate is the distinguishing factor of all dimensions.

Finally, let's backtrack to the dating couple for a moment. Early in the evening as they are preparing for their date, they feel a flush of excitement and joy when they think of each other. That indicates a resonance between them. It is their desire and intent that actually drives them to dress attractively and to find their way through the city to the restaurant.

That's why the words of the German poet Johann Goethe,

"Whatever you can do, or dream you can, begin it. Boldness has genius, power and magic in it."

hold the key to taming miracles in this world and the key to succeeding in any venture. It boils down to focused intent.

—MM

Milestones in ITC

The transition of George W. Meek

Father of ITC switches sides

As the previous issue of *Transdimension* was going to press last January, I received word that my friend George Meek had made his transition, just days too late to add the news to the journal.

"Friend" doesn't adequately describe my relationship to George. I met him in 1991, a time when I was still reeling from the memories of colon cancer that had nearly taken my life a few years earlier. I was still struggling with a stubborn bout of agnosticism that I'd been carrying around all my life, and thanks to his brilliant research, George opened up the door to my spiritual path.

I'd lived most of my life as a hardcore believer that science and technology, focused on creation rather than destruction, held the answer to a positive human destiny, but after my cancer I was compelled, almost obsessed, to find some sort of spiritual knowing. I read books that approached spirituality from various perspectives—New Age, Christian, Buddhist, Yogic, and others—and while they all seemed interesting, none of them convinced me that there was really something more than the physical world. All these traditions required belief or faith or some kind of personal transcendental experience that I'd never had. What I really needed was hard, physical evidence of life after death, but it was nowhere to be found. Until such evidence came my way I seemed destined to consider notions of life after death to be wishful thinking on the part of individuals who were unwilling or unable to accept the reality of their lives in this beautiful, albeit troubled, world.

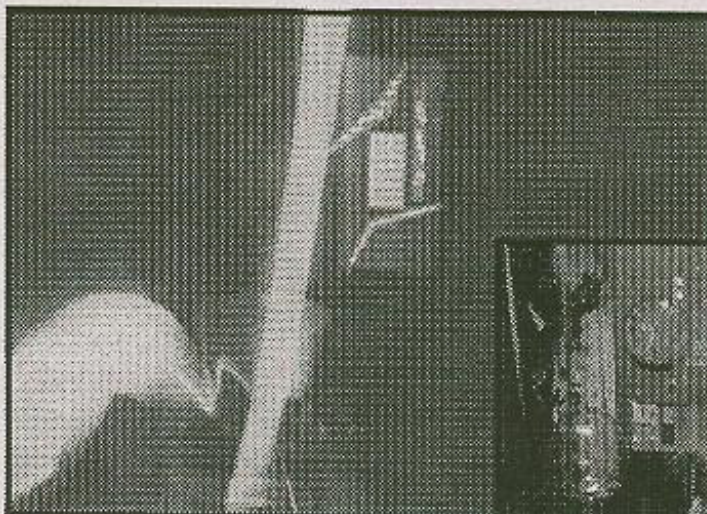


I met George Meek at a conference of the International Association of New Sciences in Fort Collins, Colorado, an hour's drive from my home. I was speaking at the conference on the subject of systems healing, while George was a keynote speaker on the new field of ITC and his many years of research into spiritual reality. The information he presented—computer letters from his wife composed and delivered several months after her death, roadmaps of the spirit worlds, pictures of spirit bodies, and more—

nearly floored me.

I became something of a pest in the ensuing weeks and months, calling him, writing letters and visiting him at his home in Franklin, North Carolina. After a lifetime of spiritual starvation, I was ravenous to consume all the research the brilliant man had undertaken. I've been immersed in ITC ever since.

George was born in Springfield, Ohio, a mid-size city in the middle of the state overrun with foundries,



These pictures illustrate George Meek's persistence and the frontier nature of his research. He took several hundred photos of himself in his lab after setting up special ultraviolet lighting. These two frames came out with transdimensional anomalies. His etheric energies emerged from the physical body and were captured on film. Both pictures show an x-ray-like effect resulting from the special lighting and the emission of subtle energies. (In the photo to the right you can see the chair tacks through the man's leg.)

machine shops and a university (Wittenberg).

As a child he enjoyed making scale-model aircraft and ships, and at age 11 he constructed a simple but effective crystal radio using a small Galena crystal, a thin wire called a cat's whisker, a variable resistor, and a coil wrapped around a Quaker Oats box. His biggest childhood thrill was successfully tuning in to KDKA for the first time, a Pittsburg radio station 150 miles away.

Fueled by an intense curiosity about the nature of life and the universe and how man fits into it all, he preferred these mechanical and scientific endeavors to sports, even though his father owned a local sporting goods store. As a teenager George became curious about life after death and began to explore the world's great religions. Though not very religious himself, he virtually lived by the Biblical adage, "Seek and you shall find."

George's father died, leaving little money for his higher education at the onset of the Great Depression. His dreams of studying at MIT almost came true when the Goodyear corporation offered two four-year scholarships to the prestigious engineering college to students coming up with the best mechanical ideas. George came in third with his entry of several scale models, including an ocean liner, a metal tri-motor plane, and a replica of the dirigible Shenandoah. Forced to downshift his dreams, George studied for a year at Wittenberg then moved on to the University of Michigan, earning a BS degree in engineering in two years. His arduous program of 12-hour lab days all year round, supplemented by waiting tables, set the tone for a hard-driven professional life highlighted by numerous awards, accomplishments and inventions.

At a dance one evening near the end of summer school he met an attractive young woman, Jeannette Duncan, who was also compressing a four-year college program into two years. She was embarrassed to be graduating before she had turned 21. The two quickly fell in love and got married two years later. Jeannette earned a Master's degree in linguistics and speech, and took a job teaching English and Drama. George had a more difficult time finding work for a brief time; it was the pit of the Depression in 1933, and there was a severe shortage of jobs, especially engineering jobs.

Persistence prevailed, and he embarked on a professional career that was devoted largely to industrial research and development in the US and Europe, to which he made more than forty trips for this purpose. This work was paralleled with extracurricular reading in the fields of medicine, psychiatry and psychology.

At age 55 he began preparations to end his professional career at age 60 and spend the rest of his life on self-

financed research into the basic nature of man. To make this possible, he used his knowledge of the mind to turn on his own creativity. In the next five years he made a series of inventions which his clients patented in 13 countries.

At age 60, as planned, he embarked on an intensive full-time library and literature research program and worldwide travel to locate like-minded researchers. He developed working contacts with several dozen medical doctors, psychiatrists, psychologists and scientists in many disciplines in twenty countries. He organized and led teams of these colleagues on travels to various countries for research purposes.

The first fruit of this collaboration was the book *Healers and the Healing Process*, co-authored with fourteen of his colleagues living in six countries. This book was recommended by the World Health Organization as must reading for health professionals in all emerging countries.

To help consolidate the knowledge he was accumulating, he founded Metascience Foundation and, later, with his colleague Mark Macy, Continuing Life Research.

George died January 5, 1999, in his home in Franklin, North Carolina. His small funeral was held on Saturday, January 9, a cool, rainy morning, and was attended by his three sons (Willis, Jim and George Jr.) and all of his eight grandchildren. His body was buried next to Jeannette's, who had died in 1992.

George's book, "Enjoy Your Own Funeral," is finished now, and will soon be published by Galde Press, with the support of The Phoenix Society.

—MM

A Brief History of INIT

For a number of years, an international ITC association was the dream of researchers in Europe, so with the help of some wise and influential individuals in the eastern US, I arranged the funding and plans for a meeting that would christen such an association.

A panel of scientists and researchers from eight countries met in England in the autumn of 1995 to chart the future of ITC, and in the process founded INIT, the International Network for Instrumental Transcommunication. The founders of INIT were a diverse group of men and women, but we all had a few things in common. For example, we all were familiar with ITC, its background, and its potential benefits to the world. All

of us had monitored and/or participated in the miracles underway in Europe, and we understood the tremendous potential.

For the first two years, the association flourished. Fueled by the enthusiasm of its founders, the contact field

grew strong and clear, and various INIT members began to receive enhanced ITC contacts from our spirit colleagues. Then in 1997, with membership about double its original size, troubles developed among the researchers (as discussed on page 31).



INIT Founders, 1995, at Dartington, England (from left):

Mark Macy (USA), Tony Broad (UK), Dr Hans Luethi (Switz), Jules Harsch (Lux), Irma Weisen (Fin), Juliet Hollister (USA), Dr Theo Locher (Switz), Sonia Rinaldi (Brz), Maggy Harsch-Fischbach (Lux), Dr Guenter Emde (Ger), Dr Nils Jacobson (Swe), Friedrich Malkhoff (Ger), Dr Claudius Kern (Austria), Dr Ralf Determeyer (Ger), and Jon Marten (UK).



INIT Members and guests, 1998, at Schweich, Germany (from left):

Erika Malkhoff (Ger), Mark Macy (USA), Dr Guenter Emde (Ger), Dr Gerrit Westera (Neth), Maria Isabel Saraiva (Por), Friedrich Malkhoff (Ger), Jules Harsch (Lux), Irma Weisen (Fin), Jacques Blanc-Garin (Fr), Monique Laage (Fr), Dr Claudius Kern (Aus), Dr Hans Schaer (Switz), Dr Burkhard Friebal (Ger), Dr Nils Jacobson (Swe), Cristina Rocha (Brz), Elisabeth Berneck (Ger), Alfreg Zogg-Meier (Switz), Dr Paola Giovetti (It), Mrs Maggy Harsch-Fischbach (Lux), Dr Adrian Klein (Isr).

Technically Speaking

Some ideas about how ITC works

by Rolf-D. Ehrhardt
translation by Alex Macrae
edited by Mark Macy

After studying the ITC phenomenon for more than 10 years I came to the following conclusions about it. Since EVP was first discovered by Juergenson, it has not become much louder, nor much clearer, nor of significantly longer duration for most contacters.

Even in the beginning, some people could get loud and clear voices from beyond without the use of special equipment—amplifiers, infrared or ultraviolet light, and so on. They used only a recorder and microphone. Quality and duration of voices varied very much from person to person and from time to time.

People who were seriously interested in the phenomenon and continued to experiment, very often got tips from beyond on how to modify their equipment, or themselves (by meditation) or even the room's interior. Sometimes they got advice not to work together with certain people.

To my knowledge people who experimented successfully (who got really good voices from beyond) but who were unknown to each other, did not develop identical equipment. In most cases each contacter had his own devices. When one person or a group of people had "developed" a system or set of components which worked well, others started to copy that arrangement in order to get more frequent and better EVP. However, most of the results showed that individuals using the copied devices could not improve their EVP.

Consider computer contacts. They obviously need more than just hardware and software to get in contact with the beings beyond. Otherwise mankind would be contacting thousands and even millions of people in cities all over the world. There are millions of computers with the same software. It is easy to buy identical computers with identical software.

That is not the way to increase the number of contacts. The situation with reference to the contacts by tele-

phone is even worse compared to that with computers. There are so many telephones and telephone responders all over the world. Why do we not have many more telephone contacts?

It requires something more than just equipment to get in contact with beings beyond! Mainly it takes the right individual to do it. If you study detailed reports from successfully working contacters you will find out that all of them have mediumistic capabilities or are even a medium, although they might not even be aware of it.

The key. After all my studies I came to the conclusion that resonance determines whether we can get in contact with beings beyond, and, even more, is a decisive factor as to whether the beings beyond are willing and able to get in contact with us. I believe that resonance determines why ITC phenomena take place, why they change in duration and in quality, and why they end.

We all should still know from school what resonance is. I would like to broaden that classroom explanation as follows:

We call the effect of all that touches us somehow, that lets us vibrate, "resonance". How can I be touched? Of course through the means of my five senses. But there is something else: even thoughts (from myself) and perceptions (my own or expressed by others) can touch me, can let me vibrate.

You need at least two systems to produce resonance. Both systems should be able to be touched by something or someone in order to go into vibration. For resonance the vibrations should match.

Let us take a look at the two systems involved in ITC and consider how they could get into resonance. There is one system which is in this world, and that system consists of the human being in its environment, and there is another system beyond our world.

What determines how the system on earth is structured? Let us look at its components:

- ▶ the person with the body and thoughts (hopes, wishes, fears, motivations, perceptions, attitudes, difficulties, and so on)
- ▶ the equipment used by that person or group of persons
- ▶ the environment—the furnished rooms.

All those components together result in a certain

"energy field". Most of the components can be considered stable and reliable, except the person. As we know, human components are not stable; in fact they change, often (too often) very quickly. Such changes can be caused by the person concerned, sometimes as a reaction to outside stimuli, or they can just "happen".

In either case, what is (in my opinion) the most important component of the "energy field" on earth changes too often. Only training can minimize that effect. Let me say it again: in my opinion the human component is the largest part of and has the greatest influence on that mixture of energetic components.

Of course the environment and the equipment used play their part too. We know that the person will be influenced by the environment. The person creates the environment. That small example shows that all components depend on each other, which makes the situation even more complex and difficult to regulate.

What does the system beyond consist of?

Most contacts are made to "persons" who recently died or have been dead for years, and we assume that "dead people" are no more intelligent or wiser now than they were on earth. If we want to get in contact with beings that are relatively higher in vibration, then they have to "transform" their energy to a lower level so that they can get in contact with us using other beings relatively lower in vibration.

The bottom line: when we want to get in contact with beings beyond we have to get in resonance with them and they have to get in resonance with us. That contact can take place when the resonance matching occurs by having identical or similar "energy fields" or "energetic structures", through similar interests for example.

If a person is fearful, then the person attracts beings from beyond that are happy to scare him or her. For example, such beings may be working with suppression and threats and not with love and hope. The degree of development that a contactor on earth has (and that would include wisdom, knowledge, education, and attitude) determines the type of being in the beyond that he gets in contact with.

Contact with beings beyond can only take place when there is an identical or similar "energy field" on both sides. If some or many people join a group that is working successfully, the "energy field" will be changed. That change can strengthen or weaken the "energy field" of the group depending on the "energetic structure" of the people joining. The result can be in the worst case that no contact is possible to that known group of beings beyond, or it may happen that the newly expanded group on earth gets in contact with unknown beings. Why?

The energetic fields are different now. There is no resonance possible and that means there is no contact achievable. To avoid those situations one should ask the beings beyond whether the new members fit. If people do not fit in that group this does not mean that those people are bad. Only that the "energetic structures" are different.

Another example of the influence of the human component would be a case where contacts cease. What is the reason? Human beings change as time goes by. They evolve, they learn. That means the human component changes, and that will be followed by a change of the "energetic field", which results in a missing resonance with the beings beyond.

Very often the "people from the other side" give information about how to modify the equipment, what should be changed in the rooms used and how to rearrange the contactors' group on Earth. With the new "vibrating system" on earth—the evolved persons, the changed or extended equipment in modified rooms—the conditions of resonance are now fulfilled and the contacts resume.

I conclude:

- ▶ To copy the equipment of other people rarely makes sense because of the need for resonance.
- ▶ The human part of the defined "energetic field" is much more important than the other parts (knowing that all components depend upon each other)
- ▶ Individuals who are interested in a serious manner in ITC/EVP should develop mentally and spiritually. Changes and improvements of the other components of the "energetic field" (equipment and environment) will be suggested by the beings beyond.

We should not forget that ITC/EVP involves two partners.

Experimenters all know from their own experiences that contacts between us and other dimensions are possible. ITC/EVP offers the opportunity to reach people on earth that are not yet interested in that type of "knowledge". That is the main reason why I am interested in ITC/EVP.

If there is interest in scientifically confirming the communication among dimensions of reality I would like to suggest the following way:

- ▶ We have to look for a mediumistic individual who is emotionally and materially independent. This means that person should be unaffected by whether the experiences are successful or not. If that person needs public recognition or demands money, or

needs to be sponsored (that means more money than is needed to cover the expenses; not living expenses), then it is in my opinion not the right person. There is always the possibility that such a person could "influence" a lack of results due to money and/or image problems.

- ▶ That person should be interested in confirming ITC/EVP.
- ▶ All people involved should use a prepared list of questions.
- ▶ Opinion-leaders in some countries should be encouraged to ask questions. In that way they might become co-workers at a later stage.
- ▶ All people involved should have no ego-problems. It does not matter whose ideas will be realized and who raised an idea. All people involved have to mention their motivation and have to prove it if requested.

Voice characteristics before and after death

by George W. Meek

(Editor's note: George Meek, regarded by many to be the father of enhanced ITC after the invention of "Spiricom", in 1982 wrote the paper from which this was extracted. The information sheds light on the complexities and difficulties of basic ITC—voice contacts.)

The invention of Spiricom, a device to enable a so-called "dead" person to speak and carry on a conversation with a living person, immediately raises two questions:

1. Is this REALLY the voice of the "dead" person?
2. Why doesn't the voice sound more like what we heard when he or she was living in the flesh or like recordings made during that time?

A review and interpretation of the literature dealing with speech indicates that speech can be attributed to three basic levels of production:

- A. the psycholinguistic level where the speaker generates the intended message content and the words for conveying that message,
- B. the neuroanatomical level where the brain orchestrates the needed action of the vocal organs through the neural transmission lines, and
- C. the acoustic level where the voice communication is propagated through the proper modulation of the

air stream passing through the vocal tract.

All words spoken by a person depend on a smooth functioning of all three levels simultaneously. One level is no more or less important than either of the other levels. We can diagram this process as follows:

A ⇔ B ⇔ C = Speech

In current computer technology we can think of the three levels as:

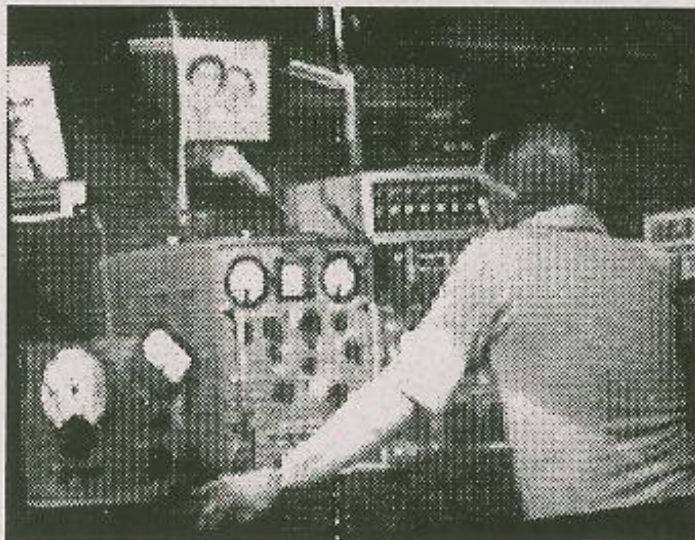
Program ⇔ Computer ⇔ Printout
(software) (hardware)

In view of current research by various individuals and groups, we now have established that a portion of the mind, memory and personality are a bundle of "energy fields" that survive death of the physical body. Thus it is useful to speculate that the three levels of speech are related as shown here:

A. Mind ⇔ B. Brain ⇔ C. Vocal organs

Now let us consider "C", the acoustic level where the voice communication is propagated through the proper modulation of an air stream generated by the lungs, and passed through the vocal tract. The portions of the anatomy involved are shown on the following page:

The parts of vocal "hardware" of the body are listed



William O'Neil, colleague of George Meek and operator of Spiricom, the first device to allow dialog with the worlds of spirit.

here:

The articulator: pharynx, hard palate, soft palate, alveolar, dental, tongue, lips.

The vocal organs: All the above, plus lungs, glottis, larynx.

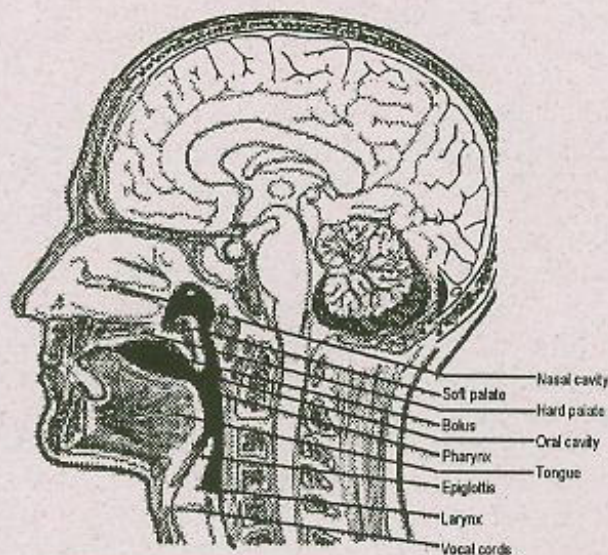
Complete package: All the vocal organs, plus the tonsils, facial expressions, size and structure of the skull, certain ribcage muscles, muscles of the diaphragm and abdomen, and total body mass of each person's anatomy tend to "personalize" his or her voice.

Hence YOUR voice is determined in part by the sum total of all the individual items shown above. Your voice is as personal to you as your own fingerprints.

It is important to recall that all the above portions of anatomy which actually form the words are at level C, the level at which voice is heard by the ear and recorded.

A	B	C
Mind	Brain	Body
(Psycholinguistic level)	(Neuroanatomical level)	(Acoustic level)

When we consider the question of the individualized character of a "dead" person's voice we are immediately confronted with the inescapable fact that several years after death, two of the three voice-generating systems no longer exist. They have disintegrated and been dissipated as water vapor, leaving a residue of lifeless and



inert matter that is continuing to disintegrate. (In the case of cremation, these components also cease to exist.)

So we are confronted with the fact that the "dead" person has only ONE of the three voice generating components at his disposal: Mind (Psycholinguistic level)

Science, as of 1982, knows practically nothing about mind as an entity totally separated from the brain. However, the 12 years of research by Metascience (*and the subsequent research by Meek and Macy in Continuing Life Research*) has made a start at understanding the manner by which the mind, memory and personality survive death of the physical body.

In a highly simplified summary of their findings, it seems that the mind, memory, personality and soul are a "bundle" of interpenetrating energy fields which are "encased" in an "astral" body. This "body" is composed of a finer matter than what we deal with at the physical level of existence. During life it interpenetrates the physical body and acts as the "programmer". At death of the physical body, it merely separates and continues to exist in the same interpenetrating system or dimension in which it always operated.

When a person alive in the world of spirit wants to talk, he must do so without the aid of all the "hardware"—the many portions of anatomy shown earlier. What does such a person do when he tries to communicate with us on Earth?

Let us consider the answers from two "dead" persons who have discussed the situation as they experience it.

Dr George Jeffries Mueller died in 1967 and appeared to Bill O'Neil in 1979 to help in the development of the Spiricom device, a set of tone and frequency generators that provided the "hardware" to allow Dr Mueller's mind to speak to us. Dr Mueller told us that he:

- ▶ stands about three feet in front of the physical microphone (in his astral body),
- ▶ assumes a strong desire to speak,
- ▶ mentally recalls how he formerly used his physical vocal organs,
- ▶ decides on the thought he wants to express,
- ▶ chooses the words needed to convey the thought, then
- ▶ "speaks" just as he was accustomed to speaking when he still possessed the "hardware" of his physical body, some 23 years earlier.

In ways not yet fully understood by him or us, the en-

ergy which he then produced interacted with the energy generated in the room by the combination of 13 audio tones of the Spiricom device, and also interacted with some form of the mind and body energy radiated by William O'Neil, the operator of the Spiricom equipment. The result was that Dr Mueller's spoken words became audible in the enclosed room and were channelled by the microphone to the amplifier and speaker. It could be heard by anyone present.

A successful communication? Yes. Dr Mueller succeeded in speaking to us much as he would have done had he been standing in front of our mike in his physical body. The information transfer and the personalized content of the information conveyed are as perfect as if he still had all three components of his voice production system.

Was it the same "voice" as would have been recorded when he addressed an audience ten years before his death? Of course not! Both the neuroanatomical and acoustic levels have long since ceased to exist.

A miracle? Yes, but only in the sense that we have not yet uncovered all of the laws of nature that are at work in this mind-stretching situation.

Professor Charles Richet and actress Ellen Terry spoke through "Direct Voice" mediumship of Leslie Flint of London many years after each of them died (31 years in the case of Richet, and 39 in the case of Terry). Each has described how they are able to talk through the ectoplasmic voicebox which is involved in this form of mediumship. (Unlike most other forms of mediumship in which the person in spirit enters the mind-body of the medium and shares his or her memory and personality, resulting in a "filtering" of the spirit message, spirits using the Direct Voice method simply use the medium's exuded "ectoplasm" as a voicebox, and their message comes through apparently unfiltered.) Professor Richet and Miss Terry independently say they follow this procedure:

- ▶ Place the face into the ectoplasmic mass which has formed in the space within Mr Flint's aura,
- ▶ Assume a strong desire to speak,
- ▶ Choose the words to convey the thoughts,
- ▶ Recall how he or she thinks the voice sounded in middle age,
- ▶ Visualize the lips moving,
- ▶ Try to project the personality, and
- ▶ Proceed to talk as near normally as possible under the circumstances.

The results of Direct Voice mediumship are unbeliev-

able by most standards! Some people who knew Richet or Terry complained that their voices now sound different. Professor Richet replied in a testy manner that, "considering the fantastic array of problems with such conversations, it is truly a miracle that ANY communication is possible at all!"

Our most important finding is this: The fact that the present voice of a person in spirit is different from his former voice in lifetime is no reason to reject the legitimacy of the contact.

(Editor's note: In recent years, since the original publication of this article, it has been found that radios are preferred by spirit over the Spiricom method, which emitted 13 tones. Radios emit infinite tones which spirit can synthesize into a more effective voice. We have also been told by our spirit colleagues that, while telepathy is their main mode of communication, they are also able to speak to each other through the vocal apparatuses of the astral body, as they had done on Earth, leading us to conclude that the process outlined above—desiring to speak, choosing the words, recalling old voice patterns, visualizing lip movement and projecting the personality—may be a rather easy and natural process for most spirit beings residing in the astral planes where they retain many patterns of thought and behavior from their life or lives on Earth. It is probably the actual transforming of their voice into the physical world medium (electronic equipment or ectoplasm) and into the dense earthly air that presents the difficulties).

Final issue . . .

Continued from page 1

good-natured invisibles have shared a wide range of important information with me—some personal, divulging names of people on whom I can rely; some technical in nature, outlining ingenious systems of special communications equipment to improve voice contacts; and some of a global nature, stressing the dire need, for example, of sheltering children from the violence that is so prevalent in today's world, or warning of the dangers of drug use that threaten not only this lifetime, but our future lives as well.

What I call "Enhanced ITC" is a wonder to behold. It involves wide-ranging communication between a dedicated, capable team of spirit beings and either a single experimenter or a cohesive group of researchers. The identities of the spirit beings are known, the information is positive and helpful in nature, and the frequent contacts from these spirit colleagues include some of the following:

- ▶ telephone dialogs
- ▶ extended (5 seconds or longer) voice messages through radio
- ▶ pictures on television that either appear clearly on the screen and remain for at least several frames, or which build up steadily into a reasonably clear picture over multiple frames
- ▶ text and/or picture files appearing in computer memory or planted on disk or similar recordable media
- ▶ text and/or images through FAX.

Such contacts, which were received by European experimenters over a 14-year period, are giving modern researchers a view of unprecedented clarity into life after death.

Through the superhuman efforts of an advanced spirit team working through the equipment of a few experimenters between 1986 and 1998, humanity was given a taste of what is ultimately possible for our world in its quest to chart new frontiers beyond our physical universe. Departed friends and colleagues sent letters to loved ones on Earth describing their death experiences and images showing the immense beauty of the worlds they now inhabit. Higher spiritual beings shared words

of wisdom and solace to humanity in general, and to INIT members in particular. Higher beings told INIT members just prior to our annual meeting in 1996 in Tarrytown, New York (via telephone answering machine of the Harsch couple):

In the course of bygone decades, of thousands of earthly years, beings interested in human species meet to decide on the continuation of the project....

After many months of contemplation on that opening line to a message which came in English, lasted several minutes and gave INIT members much food for thought, I'm convinced that "the project" referred to by the higher beings must be either the growth of humanity from earliest times or else the developing link between our world and theirs.

In this extended message they report that many beings, not just positive, ethereal beings such as themselves, but also negative beings with troubled agendas residing in dark spiritual realms near the Earth, all have an interest in the future of humanity and have helped us to shape

our history. They say that it is essentially the choice of human beings to determine the fate of our world. Through our thoughts, words and actions we create our reality and draw into our lives and into our world beings of similar nature.

They also imply that ITC can take us for a quantum leap into paradise on Earth if we foster its development under the proper conditions of ethics and morals, love and wisdom. The indiscriminate growth of ITC, on the other hand, could fuel serious troubles.

Best-case scenario: As enhanced ITC spreads around the world under positive conditions in the coming years, miracles will pour into our lives and wash away the darkness. That is my personal goal, and I believe it has been the unspoken goal of INIT.

Note to Subscribers: Most of you are paid up only through 1999, which makes this the final issue of your subscription. A few of you have paid up beyond this year, in which case Continuing Life Research will send you a voucher card you can use to get a refund, or perhaps some books or tapes or back issues of the journal, etc. (To see if you have a voucher coming, check your address label on the envelope in which this journal arrived. If there is a "00" included in the code that precedes your name, then you will be getting a voucher.)

From around the World

Computer contact in Arizona

A woman in Sun City West, Arizona, typed out on her PC a letter to friends in Flagstaff in January, 1999. A couple of months later her husband, Harold Temmer, called up the document and noticed that someone else's name and address had somehow been typed in at the end of the letter, replacing his wife's own name and address. It was the name and address of a total stranger.

Stunned, Mr Temmer looked up the phone number for that name and address, placed a call, and was soon speaking to the stranger's wife, who informed Mr Temmer that her husband, whose name appeared on Mrs Temmer's letter, had died a decade ago. She added that she has never had a computer.

The Temmers were baffled by the situation, and the widow of the departed man became upset.

(Abridged from "Do the Dead Have PCs in Heaven?", by David Hoyer, published in *Arizona Central*, an online newsletter, 1999 April 12. <http://www.azcentral.com/computing/viewpoint/0412hoye.shtml>)

ITC-related webpages and websites

Interesting information about ITC and electronic voice phenomenon (EVP) can be found at the following internet locations:

<http://www.geocities.com/Athens/Acropolis/9045/index.html>

<http://www.clas.ufl.edu/users/seeker1/fortpages/voices-from-cspace.html>

<http://flatironpublishing-com.digesx.net/ct/Necphny.HTML>

<http://www.spiritweb.org/Spirit/itc-macy.html>

<http://www.xs4all.nl/~wichm/dirvoic3.html>

<http://ourworld.compuserve.com/homepages/vtf>

<http://www.vemes.com/lazaro>

Cosmonauts sight seven higher beings

Among the oldest UFO journals still in print today is the English magazine *FSR* (Flying Saucer Review), which began publication in 1955, when "flying saucers" were a highly popular subject of news articles, books and movies around the world. In the Winter 1998 issue of *FSR*, editor Gordon Creighton reports on the sightings of nonearthly beings by Soviet astronauts in the *Salyut-6* and *Salyut-7* space stations. The sightings occurred in 1981 and 1985, respectively, a time when competitive space exploration among "The Superpowers" was still underway. We share some of this information in this issue of *Transdimension* because of common elements:

- ▶ the *Salyut-7* astronauts were visited by seven angelic beings in the mid-1980s,
- ▶ and seven ethereal beings began working with ITC experimenters on Earth in the mid-1980s.

It can make us feel closer to these other-worldly, ethereal beings if we, or someone we consider reliable, have actually encountered them through the physical senses, by such means as ITC systems or space travel.

Cosmonauts sight seven angels. As is often the case with phenomenal news, the reports first appeared in tabloid newspapers shortly after the incidents occurred. The *Salyut-7* sighting occurred 1985 July and was reported in the US in the "Weekly World News" 1985 October 22, then a follow-up story was run in the same publication 1986 April 8. Since the reliability quotient of tabloid newspaper reporting is not real high, Mr Creighton put the articles on file for more than a decade, then dug them out recently to share with his growing circle of Russian colleagues.

After some digging, Russian journalist Evgeniy Dmitriev wrote a detailed article of the *Salyut-7* encounter, when a crew of six astronauts were on their 155th day in space. Following are excerpts of Mr Creighton's English translation of Mr Dmitriev's article:

Ahead of them, on their flight course, there appeared a great cloud of orange-colored gas of

unknown origin... A moment later it seemed as though the orange gas was penetrating into the orbiting craft. An orange-tinged luminescence enveloped the astronauts, blinding them (momentarily)... Dashing to a porthole, they were able to see quite distinctly, on the other side of the glass, seven gigantic figures inside the orange cloud!...

Right before their eyes, creatures of light were flying—celestial angels! Almost like humans, and yet...different... And the differentness wasn't because of their mighty wings or the blinding aureoles around their heads. The main difference lay in the expressions on their faces. Seemingly sensing their gaze, the angels gazed back at them. As one of the astronauts described it later, "They were smiling. Those weren't smiles of mere greeting, but smiles of delight, of joy. WE don't smile like THAT!"

(After ten minutes) the celestial beings vanished and the orange cloud was gone, leaving behind in the minds of the astronauts a sense of inexplicable loss.

Trained to kill

(David Grossman, a retired army infantry officer and military psychologist, coined the term "killology" for a new interdisciplinary field: the study of the methods and psychological effects of training army recruits to circumvent their natural inhibitions to killing fellow human beings. He marshals unsettling evidence that the same tactics used in training soldiers are at work in our media and entertainment... Are we training our children to kill?)

Mr Grossman:

Killing requires training because there is a built-in aversion to killing one's own kind...

The training methods militaries use are brutalization, classical conditioning, operant conditioning and role modeling... These same factors (through the media) are contributing to the phenomenal increase of violence in our culture... When young children see somebody shot,

stabbed, raped, brutalized, degraded or murdered on TV, to them it is as though it were actually happening...

Today the media are providing our children (as) role models...lawless sociopaths...

When pictures of teenage killers appear on TV (news programs), somewhere there is a potentially violent little boy who says to himself, "Well, I'll show all those people who have been mean to me. I know how to get my picture on TV too." Thus we get copycat, cluster murders that work their way across America like a virus spread by the six o'clock news...

(Solutions would include) taking on the producers and purveyors of media violence. Simply put, we ought to work toward legislation that outlaws violent video games for children. There is NO constitutional right for a child to play an interactive video game that teaches him weapons-handling skills or that simulates destruction of God's creatures...

(Christianity Today, 1998 August 10)

Florida woman receives call from departed friend

A Florida woman who wishes to remain anonymous sent an email to Continuing Life Research to say she had received a phone call from a departed friend:

Dissonance Disrupts a Contact Field

The ITC contact field can be compared to a webpage (www.worlditc.org, for example). The webpage is a place in cyberspace shared by its owner (me) and the internet service provider, or ISP (Earthlink). Each of us has our own intended part to play in keeping the webpage open and accessible. I make changes and send them to earthlink, who maintains the mainframe computers that house the webpage. If either of us falters, the information on the page can become garbled or inaccessible.

In the case of a contact field there is the earthside researcher and his colleagues on one hand, and there is the spirit team on the other hand. The key here is resonance among, or a "fitting together" of, individuals on both sides of the veil. A transdimensional living system that is cohesive in this way can receive enhanced ITC contacts. Dissonance and ill fitting individuals can only get bad contacts.

—MM

"Her name was Susan... She lived in VA and I live in FL. When the call came I was shocked, but I would know her voice any place or anytime. I didn't think I would ever forgive her for leaving me without saying good-bye. But I have. I haven't told a lot of people about this, and I'm not a person given to dreaming stuff like this up. It happened, I don't know why. Maybe it just gave us a chance to say good-bye."

Theoretical Perspectives

Dimensions: Space, Time and Beyond

A penthouse condominium affords a breathtaking view of the city, as our friend Sandy W showed Regina and me one weekend in 1994 in Manhattan. I was scheduled to give some ITC presentations in New York, and Sandy gave wonderful new meaning to the old phrase, "putting us up for the night." (Up near the clouds!). The buildings and streets far below extended away from us as far as the eye could see. To the right was the heart of the city buzzing with activity, and to the left was Central Park. The only thing above us were the clouds and an occasional helicopter. The tops of a few neighboring skyscrapers could be seen at a level gaze out of the large picture windows of the condominium, but the vast majority of buildings surrounding our luxury tower had to be locked down upon.

That experience of standing atop a skyscraper to observe the world illustrates in a magical and beautiful way the three dimensions of classical geometry: breadth (looking outward), width (looking left and right) and height (looking down and up).

In the city below, imagine a man on one side of town and a woman on the other, busy in their respective apartments preparing for a date. They have plans to meet each other at a restaurant at 7 p.m. She will walk a few blocks to the restaurant; he will take a taxi across town. Of course, each of them will navigate through the three dimensions as they move forward, turn at intersections, and transcend hills on the way to the meeting place.

If we take a closer look, we find a fourth dimension. The man arrives at the restaurant ten minutes early, is escorted to their table, and sits alone to wait. The woman had a last-minute emergency and will be ten minutes late.

Imagine that we are able to snap a series of photographs of the restaurant scene, one per minute, from the moment the man sits down, up to the moment that the woman joins him. In this way we can see the effects of the fourth dimension: time. We know that the couple navigated independently through the first three dimensions of space. Now, as we flip through the sequence of photos of the man in the restaurant, we see him navigate through time. He sits upon one point in physical space while activity goes on around him (as well as within him!). Waiters walk by, a couple at the next table leave, their table is cleared and reset, another couple is escorted there, and he begins to worry. Did something happen to his date? Is she okay? Did she forget? As he fidgets and worries, he is navigating through time, while his date is out there in the city somewhere navigating through both time and space.

Twenty minutes after the man arrives, the woman joins him, and the date begins.

When German ITC experimenter Adolf Homes received this picture of Swedish experimenter Friedrich Juergenson († 1987) in 1994 October 13, it was accompanied by a message:

This is Friedel from Sweden.

Dear people, as you know, we are able to enter your structure in various ways. I am sending you again a projection of myself, but with your apparition image. The date is incorrect for the physical realm. Since 1991 January 17 the image has been in the quantum of spacelessness and timelessness. All your and our thoughts have their own electromagnetic reality which does not get lost outside the space-time structure. . . .

Juergenson is telling us that he sent the message to Earth in 1991 Earth time, but it arrived more than three years later, without having to travel through space to get here. Our findings indicate clearly that the worlds of spirit reside all around us in subtle, invisible dimensions which are overlaid upon our own. When certain conditions exist, conditions of which we're not totally familiar at this time, two or more of these dimensions can intersect to allow exchange of energies and information among

worlds. Our spirit colleagues call these areas of intersection "dispassier points", and they tell us that the Timestream sending station is one example of a dispassier point. It links Earth and several spiritual dimensions together. Our spirit colleagues tell us that as they move among floors of the Timestream research center they actually move among dimensions. The higher the floor, the subtler the dimension.

If Juergenson sent his image to Earth from the Timestream center in 1991, then theoretically the image could have arrived at an earthside receiving station at that moment had all the necessary conditions been right, but the conditions were not right until

1994, at the home of Adolf Homes. I believe we could say that the image, once sent by Juergenson from the worlds of spirit, was "navigating through time" for three years in the way that the man in the restaurant was navigating through time for twenty minutes while waiting for his girlfriend to show up.

Their date could not begin until certain conditions were in place: 1) the man had to navigate successfully through time and space, 2) the woman had to deal with an emergency, and 3) she had to navigate through time



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Closing Thoughts

Obstructions to World ITC

I believe it was the quiet dream of most of the founders of INIT to see the miracle of enhanced ITC spread quickly around the world in the coming years and to transform the planet in a profound and positive way. Grieving family members would receive phone calls from their recently departed loved ones, scientists on Earth would conference-call with late scientists such as Edison and Einstein to take quantum technological leaps, artists and musicians long departed would send paintings and compositions of untold ethereal beauty to receptive geniuses on Earth through computer. Those things and a great deal more seemed to be waiting for us right around the corner.

Sadly, they didn't happen. At least they have not happened yet. Simple human shortcomings got in the way.

Personalities

Therapists identify three basic qualities of the human personality—assertiveness, passiveness, and aggressiveness. Apparently everyone has all these qualities built into their personality, but some of us lean more heavily one way or another.

Assertive individuals are quietly confident, they express themselves in non-threatening ways, and they respect themselves and others.

Passive individuals fear disagreements and keep their troubled feelings bottled up. They're so careful not to infringe on others that they suppress their own rights and needs.

Aggressive individuals are demanding, they explode when criticized, and they're unwilling or unable to compromise. They try to get their own needs met, even if it means squashing others.

In an organization, assertive people can help keep the group on an even keel, passive people can take the wind out of the sails, and aggressive people create storms that can shake and weaken the group.

Apparently some of these qualities of the human ego are entwined with the physical body. When we die, shed the body, and move on to more peaceful worlds as a spiritual being, many such personality aspects are left behind. But while we're here on Earth, they can

create havoc. That condition involving one or two key individuals has troubled INIT from the beginning, but especially since late 1997.

The future of INIT is uncertain as the world prepares to move into a new millennium. I for one would like to see the important network find peace within itself and succeed in spreading the miracles. Assertiveness training among ITC researchers would certainly be a healthy step in that direction—removing fears of the more passive individuals and insecurities of the more aggressive ones—but it wouldn't solve all the problems.

The Boggle Point

All of us humans seem to have a unique boggle point built around our beliefs, our upbringing, and our attitudes. We can accept new information about scientific or other-worldly matters only to a certain point. After that point our mind becomes hopelessly boggled and snaps shut. It doesn't matter then what sort of hard evidence or outright proof is laid out before us; we simply can't see it. Once we've gone beyond our boggle point, either we will ignore new information completely or else we will consider it a threat that needs to be disproved, in which case we'll sow seeds of our own doubt in the minds around us in an effort to build up a negative support group. The tendency to close down, often called "narrow-mindedness", is simply a means of self-protection. The more aggressive reaction of crusading against the new information is something I call "the debunker syndrome," and I believe it is often the product of narrow minds fueled by bloated egos.

That's another situation that has obstructed the spread of enhanced ITC. Many minds have been boggled by the information, including minds of some people within the field of technical spirit communication—even a former INIT member or two!—and some of those people are busy today planting seeds of doubt that, in the long run, obstruct the spread of enhanced ITC.

When death frees us from the blinders of the five physical senses, and we can suddenly see the bigger picture of spiritual creation in all its splendor, the narrow human mind with its limited perspective is suddenly opened wide, and we see things in a clearer light. Mean-

while we contend with the confusion, doubts, and narrow interests that are prevalent in our world.

Subversive activities

To achieve a desired position in society some people feel they have to move other people out of the way. To do that, they might make false insinuations about other individuals to darken their reputations. They might use clever phrasings in conversations to lead people into believing falsehoods about someone. They posture, schmooze, maneuver and manipulate behind the scenes.

People skilled at subversive tactics sometimes thrive in politics, upper management, and similar fields where conflict and competition are a way of life, but in spiritual matters they are like the proverbial bull in a china shop. Simply put, the trust, good will, and pure intentions that create a delicate ITC contact field are destroyed by subversive tactics and unethical behavior.

INIT has been exposed to subversive tactics that have caused negative vibrations to spread quickly like a virus during the past two years. The effect on INIT was akin to a debilitating case of flu.

I believe that the higher beings, especially the Seven who provide guidance and protection for enhanced ITC and seem to regulate its development, during the past decade have been quietly assessing humanity—the troubled personalities, the boggle points, and the subversive aspect of human nature—to decide whether or not the time is ripe for the miracle to unfold on Earth.

As they have told us, time is of no concern to them, and ITC will indeed come to this world. If it doesn't happen in our lifetime, then they will still be here, say, a hundred years from now, to usher it in when humanity will have risen to a higher level of spiritual understanding and behavior.

These Seven beings and their colleagues at Timestream have raised INIT members and supporters out of the murk of human affairs here on Earth for awhile to give us a glimpse of a larger, more glorious existence that awaits us after a positive lifetime on Earth—a wonderful state of being that we will see unfold in this world in the coming years if we make the right choices.

In my view, INIT is the only organization ever established that adequately represents enhanced ITC, and at the present time, both INIT and enhanced ITC are at a crossroads. One path leads to miracles and promise the likes of which have never been enjoyed nor even dreamed-of by modern man. This is a higher spiritual path upon which humanity will find paradise on Earth.

The other path, I believe, will lead to continued degradation of the human condition. On this path, INIT and spirit communication will be driven by the human ego rather than the human spirit and will become just one more bureaucracy devoid of miracles. Without the guiding light of enhanced ITC, humanity may continue to grope with the conflicting views and intolerance of age-old religions and to succumb to the fears and the violence stirred up in lower spiritual realms near the Earth, all leading to a possible purging of the planet.

I do not take the role of INIT and enhanced ITC in today's world lightly.

So, the burning question is: How can we salvage the real INIT, restore the miracles of enhanced ITC, and lock in a positive future for humankind? In my view, at least part of the answer involves the following commitments. They should be taken to heart by anyone interested in enhanced ITC, and they should be pursued diligently by a few INIT members and former INIT members who are still involved in ITC:

- ▶ Those with difficult personalities (those who are too aggressive or too passive or, still more insidious, passive-aggressive) need to acknowledge those difficulties and take the necessary steps (counseling, inner work such as heart meditations, assertiveness training, etc.) to become stable, assertive individuals.
- ▶ Those with boggled minds who are driven by their egos to crusade against enhanced ITC (and against those involved in it) because they don't understand it and don't believe it, need to move their egos to the back seat and put their spirit behind the wheel. Allow others to pursue their interests.
- ▶ Those who because of their careers or lifestyles are driven by deeply ingrained patterns of subversive tactics (those who manipulate, maneuver and schmooze quietly, insidiously behind the scenes), need to shake themselves out of those highly destructive patterns. They need to unleash (through such means as breathwork or rebirthing) the high-pressure grief and fear buried deep within which those patterns try to hide. They need to acknowledge the destruction they've caused, forgive themselves for it, and, after the necessary inner work, allow themselves to be immersed in "love and friendship true, the best qualities of mankind" (in the words of our ethereal colleagues).

Certainly such commitments will not solve all of INIT's problems nor guarantee that the miracles of enhanced ITC will spread, but I believe they would be a step in the right direction.

—MM