# Treatise on the phenomenon of spirit voice manifestations in noise

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# 0. Abstract

This treatise is an attempt for a scientific investigation and personal evaluation related to the phenomenon of manifesting voices of otherworldly beings in deterministic and non-deterministic noise. It encompasses the technical aspects as well a specification of voice characteristics and anomalies observed in these experiments. Finally, conclusions are drawn to shed some light on the questions what conditions specify the phenomenon of transcommunication and what those messages tell us about the existential situation of those hereafter beings.

This paper focuses on the experimental investigation of this phenomenon in different noise signals, which are generated by electronic noise sources but are also calculated as pseudo-random numbers by using appropriate software in computers. In the following an attempt will be made to work out some of the most interesting characteristics of these manifestations, based on results of experiments I have conducted myself, and to describe them qualitatively and quantitatively. All related evidence is cloud-archived and made accessible. The reader is encouraged to evaluate them himself. I will not present the detailed setups of my experiments in this paper but will focus on the results. This is not because I want to hide anything from the reader. It is rather that the sheer amount of information and descriptions would go beyond the scope of this work. If you are interested in my setups please refer to my ITC-reports I publish with every experiment I make, even though I am lacking behind in writing them. You find my reports on Tom Butlers [AtRansC](link) site or contact me by email and I will send them to you.

I regard this document as a treatise despite being aware of the fact that a treatise normally covers a whole subject in total while this paper is just a discussion of some particular facets of the electronic voice phenomenon which I observed during my investigations. I hope the reader will be lenient in this regard.

# 1. Introduction

Voice manifestations became part of the popular awareness since Friedrich Jürgenson observed them in 1959 in his early tape recordings. He wrote a book about it *(Jürgenson[1])*. Since this early start, the spreading of the so called "electronic voice phenomenon" was strongly driven by Konstantin Raudive who made the first more electronically biased experiments with his ["Raudive Diode"](link) and Dr. Ernst Senkowski who coined the term "Instrumental Transcommunication" (ITC) for this phenomenon. It is not the purpose of this paper to present the whole history of ITC and all the involved people, there is better literature to cover this area. Instead I want to focus on the basic medium that was used by the "spirits" to manifest their voices in, and that is noise!

The experiments I made, with lots of different noise sources, will be the guideline for chapter 2 that describes the results in a more technical manner. At the end of this chapter an attempt is made to formulate some hypothesis based on the discussed results.
Chapter 3 deals with general characteristics of spirit voice manifestations and some observed anomalies.

Chapter 4 is a discourse about the very important question what those spirit messages tell us about otherworldly beings and their state of existence.

Chapter 5 will be the epilogue where I will summarize my hypothesis and conclusions and will give you an outline about the future on ITC.

In the following chapters a lot of audio examples are being used. You can find them all (including this document in pdf) in the following shared Strato drive:

[Audio samples in this document](#)

In case the above link does not work, here it is in plain text:
https://my.hidrive.com/share/cpnetytl0g

# 2. Considerations on noise

In this chapter I will present my experimental results and the conclusions drawn from them, related to the phenomenon of spirit voice manifestations in noise. This chapter is more technically oriented and shows the results of many different techniques used to generate noise.

A remark to the quality of the presented audio samples: The quality of the samples gained from denoised recordings is class "C". This accounts especially for the earliest samples I made. The ML decoded messages are more class "B".

## 2.1. Non deterministic noise in normal applications

Noise is a commonly known phenomenon in science as well as in daily life. The sound of a waterfall, wind going through the twigs of a tree or the sound of a busy street. In science and especially in electronics, noise is an unwanted effect coming from the thermal movement of charge carriers and quantum tunneling effects in semiconductors. Important in ITC is also the static noise of radio signals. But noise also can be computed by algorithms. These signals are not random but pseudo-random as the following value is always bound to the computation result of an algorithm and thus not free. All these different sources have one thing in common, they depend on a stochastic process, i.e. no one can predict the future course of the noise signal. It just can be described by stochastic methods and we can make

conclusions about bandwidth, spectral structure and energy. However we cannot say what the next value of the signal will be.

Why spirits can work so well with this kind of medium, not only in the area of human speech but also in the manifestation of spirit images, still remains unanswered. From a metaphysical point of view we could argue that noise already contains everything that is possible in it because it is composed of all frequencies inside its bandwidth. In some way it's "unborn" due to its uncertainty and thus can bring everything into reality.

One of the most interesting properties of noise is its spectral structure. Generally, random noise can roughly be divided into two categories.

- White noise. This is noise where the energy of the signal is equally distributed across its spectrum. Every frequency adds the same amount of energy in average.
- Pink noise. In this signal the energy is unequally distributed over the spectrum. The focus of the energy here is lying on low frequencies. In analogy to the color of light, where the low frequencies are assigned to the color red, this noise is called 'pink'.

Generally the impact of spiritual energy on noise signals is low. There are some cases where direct radio voices appeared in a ITC session that could be deciphered directly (Locher[1], pages 21,22), but the norm is that a spirit signal is so weak that it literally has to be "dug out" of the noise. To achieve this goal different means like filtering, denoising or even machine learning can be applied.

## 2.1.1 White Noise

My first experiments with ITC were based on white noise sources. I mainly used the noise from reversely biased silicon diodes. In short, I could not hear any voices within white noise. Even after numerous experiments, this finding did not change. However, I was able to gain some very interesting experiences about the methods Audacity(a free audio editor, https://www.audacityteam.org/) provides to reduce the noise of recordings. I noticed that this process creates artifacts that are similar to human speech. This was an important finding, because the danger of pareidolia, the false positive recognition of human speech, has to be considered.

I have a clear position on this issue because there is a difference between a stream of phonemes that 'sound' like human voice but don't make any sense in the end and hardly hit a known word, or a sentence or a phrase that clearly matches human speech in semantics and syntax. So, the difference to be made is always based on the question, "is this meaningful what I hear?" and even more "can other people hear the same?". The latter statement also has a hidden intrinsic problem I will discuss in chapter 3. However, generally this empirical approach is more fruitful than endless discussions about the theoretical implications of pareidolia.
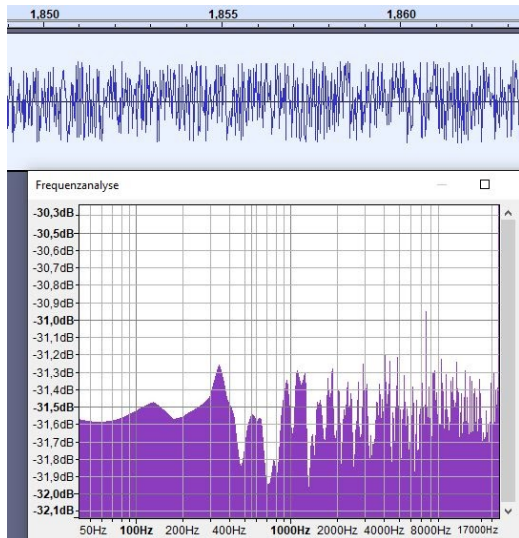
If you take a look at the left picture you can see a white noise signal in the time domain in the upper track and the related spectrum below. In average the multiple discrete frequencies have more or less the same level. If we would take a spectrum screenshot over a long timeframe we would see the different levels going up and down. By averaging the signal, these level would come to settle down on the same value. As I said in my first experiments I did not yield any results with white noise . Again, in my **first** experiments! Now, after more than a year later this has changed and this experience leads us to another very important finding and that is the importance of our own self in this process of perception and recognition. But I will talk about this in chapter 3 of this treatise.

## 2.1.2 Pink noise from pure germanium

From Ebay I purchased a small disk of pure germanium. By routing a small dc current through it I could gain a strong noise signal that could be used for ITC.
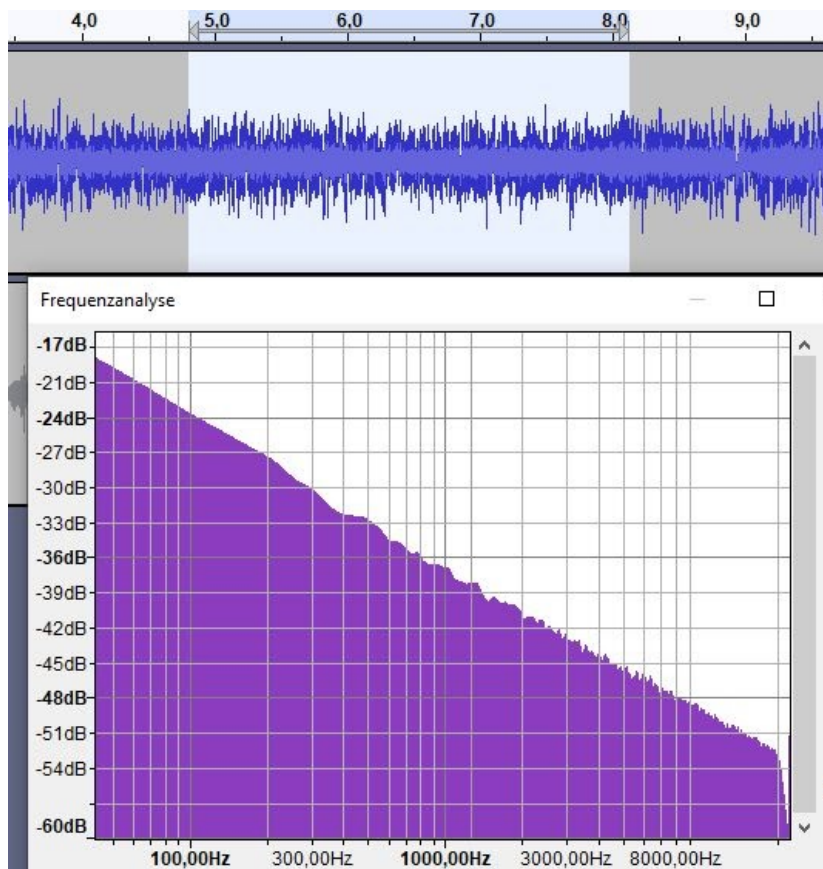


See the left picture. The signal shape (time domain) is typical for a noise signal that is susceptible to spiritual energy. It has a "spiky" outline and the amplitude is not as flat and common as with white noise. It is more restless and agile. A second very important characteristic is the occurrence of spikes. These are very small impulses jumping out of the base level of the noise. In my observations I identified the presence of those spikes as a main criteria for the likeliness of spirit voice manifestations. Now let's look at the spectrum. You see it is not white noise anymore because the energy is unequally distributed

with a strong focus on lower frequencies. The decay of the spectrum in this setup is a perfect slope of 12dB/decade. This is not always the case. The properties and frequency response of the involved electronic components are playing a crucial role here. Just keep in mind that the frequency level of the spectrum declines more or less linearly.

The exported audio samples were not very intelligible since there was a strong mumbling of low frequencies that made the export samples sound muffled.

| Sample name | Content of sample and link |
| --- | --- |
| Germanium-001 | "Du hast soviel für uns getan" |
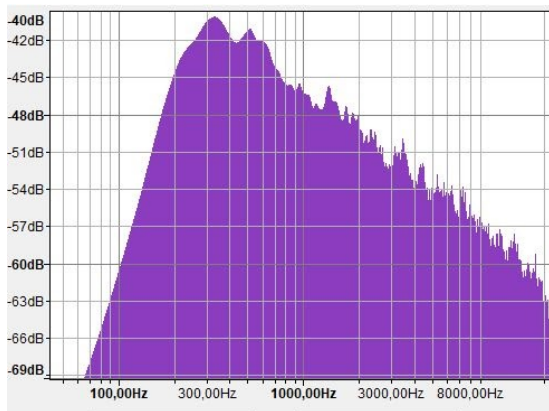


If we investigate the spectrum of such exports we see that the shape of the spectrum has changed. The loss of lower frequencies is due to the highpass filter I usually apply. More interesting is the slope of the spectrum curvature. It now shows more a shape like a saw blade. This is because now the individual frequency levels, shaped by energy projection of the spirits, come through. An important insight we can gain here is that shaping of the spectrum is taking place up to very high frequencies, namely up to the end of the spectrum and that is the cut-off frequency of the soundcard of my computer.

## 2.1.3 Pink noise from germanium diodes

I did a multitude of experiment with pure germanium, germanium transistors and diodes. The intelligibility of the voices improved as I started to design the amplifier stages in such a way that lower frequencies are suppressed, since they proved to be very annoying when listening to the voices and they also grew as a byproduct in the denoising process.
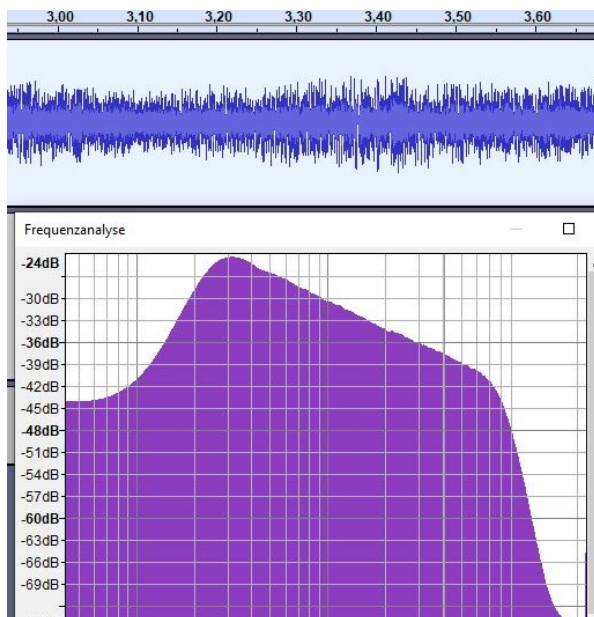


This is the spectrum of an unprocessed signal. This is not an exported sample. Here you can see that the time domain signal looks the same as with pure germanium. I observed such results a lot in my experiments and they lead me to the conclusion that the technique behind noise generation is not that important. What comes out is important, up to a certain degree.

The spectrum is shaped differently now due to electronic filtering in the amplifier stages. You see that the low frequencies are suppressed and I also implemented a high pass filter that cuts off the amplitude at about 8KHz. Between those two filters the spectrum amplitude goes down linearly and thus still is a kind of pink noise.

As you can hear in this exported sample, the intelligibility is slightly improved as there is less low frequency humming.

| Sample name | Content of sample and link |
|---|---|
| Germanium-002 | Herzlichen Glückwunsch nach Luxembourg |

## 2.1.4 Pink noise from radio receiver circuit

Here is another example I made with a totally different technique. I used a self oscillating shortwave audion receiver. After some problems I realized with the reception of stray waves I enclosed it in an aluminium casing.
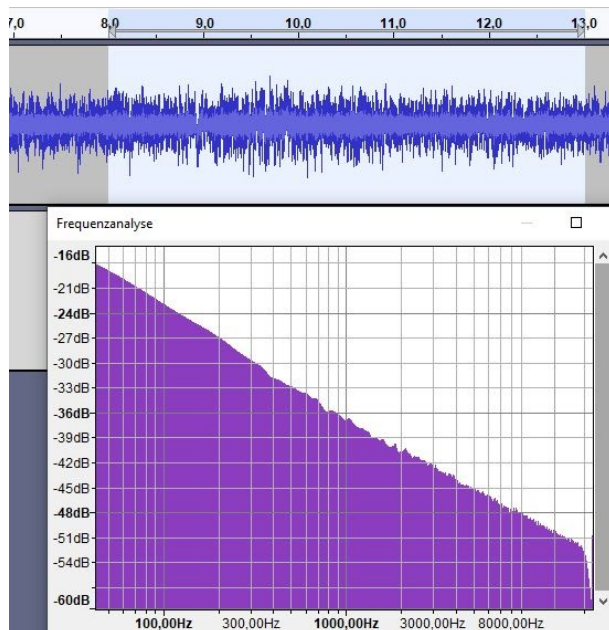


As you can see the signal again looks like we had it with germanium. It is restless and spiky. The spectrum also is nothing new. It is almost perfect pink noise with 1/f decline of slope.

The exports show some anomalies that sounded clearer as the average samples, but I observed this with all my techniques once in a while and I think it is not bound to the technique itself but special conditions during the sessions. At least those anomalies, even with the audion, were not reproducible. In average I gained the same results as with germanium.

| Sample name | Content of sample and link |
|---|---|

| Audion-001 | Irgendwo - fahr nach A |
|---|---|

## 2.1.5 Pink noise from coherer applications

As i found out, metal filings coherer can produce noise if you route a current through them. I did a multitude of experiments on coherers with nickel, silver, copper, iron, graphite and in the end even with conductive rubber. All variants gave me more or less the same results.
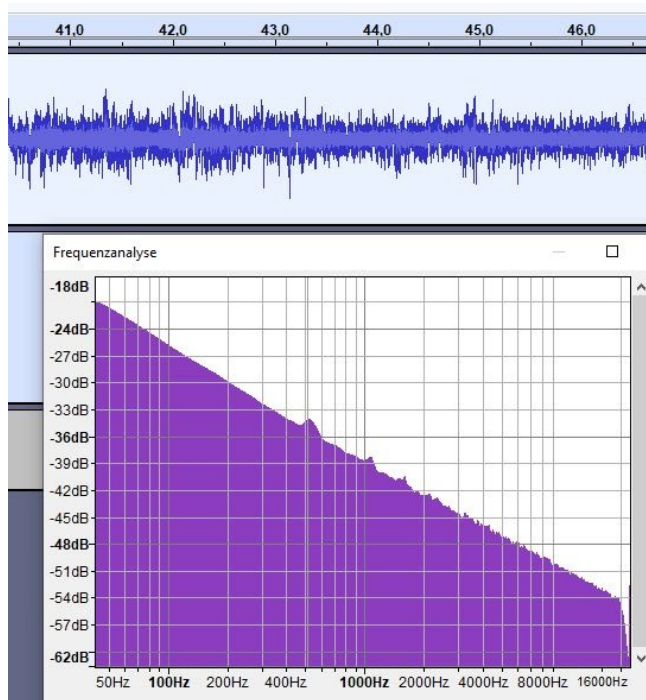


By now you should be familiar with the shown picture. Again you see the restless, spiky time domain signal and the 1/f pink noise spectrum.

The exported results again showed no remarkable difference to the previously presented audios as you can hear here.

| Sample name | Content of sample and link |
|---|---|
| Coherer-001 | Der Teig ist Apfel |

# 2.2. Non deterministic noise in special applications

In the research group, in which I work together with other experimenters, we have also conducted some experiments with noise sources that do not correspond to standard applications.

## 2.2.1 Noise from diode arrays

One of this was the noise array which is actually the use of many germanium diodes in parallel. The idea behind this experiment was the question if the signal to noise ratio of the

spirit voices could be improved by offering them to work on many identical noise sources simultaneously.

The outcome of these experiments were pretty interesting as they showed some results that were new to us.



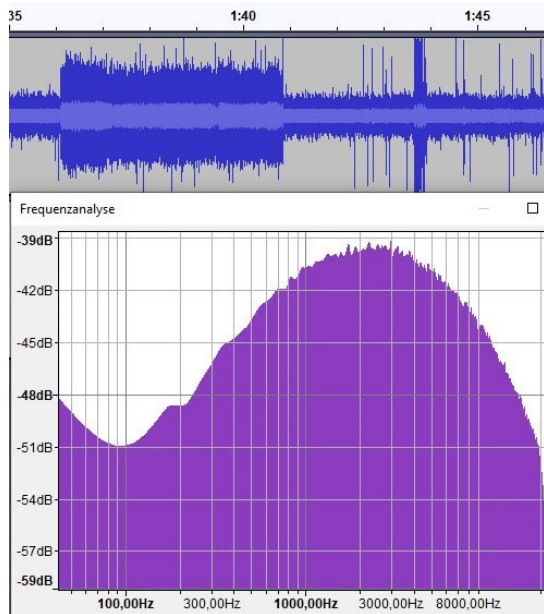Now, with your experience from the previous chapter you see that this signal is specifically different. The first insight that literally jumps out of the picture is the occurence of something we call "spirit impulses". While normal spirit manifestations generally are buried in noise and must be filtered out, but those shown in the left picture are totally different manifestations. To be honest, the first time I saw this I thought it must be some kind of interference since the signal is a burst, almost with rectangular shape and sharp edges, that is outstanding from the rest of the signal. Normally the manifestations are below noise level, here they are strongly above! The bell shaped spectrum is at least particularly owed to the frequency response of the used audio transformer that suppresses frequencies below 1000 Hz and above 4000 Hz. I did a lot of refinings to find out what number of diodes is efficient for the outcome of such signals. In the end the optimum amount came to fall into an area between 3 and 5 germanium diodes. In fact the theory of signal enhancement by use of an array of diodes was proved.

Despite this success it turned out that the intelligibility of the voices was not necessarily improved. That gave us the insight that the quality of the voices is only partially related to the signal to noise ratio but even more to the quality of the spectrum. As you can see in the picture the fundamental frequencies of human speech, that come to fall in a area below 1 KHz, are significantly suppressed and this could be one reason why the voice quality is bad despite the impressing signal levels.

Here is the denoised sample of the above shown burst, just to show that it is speech.

| Sample name | Content of sample and link |
| --- | --- |
| Ge-Array-001 | Unknown |

## 2.2.2 Noise from plants

Another weird experiment I conducted was to hook-up an AF-amplifier with electrode clips to a plant, namely a hyacinth. Again a got noise with a strong signal. Sadly the results were not reproducible.
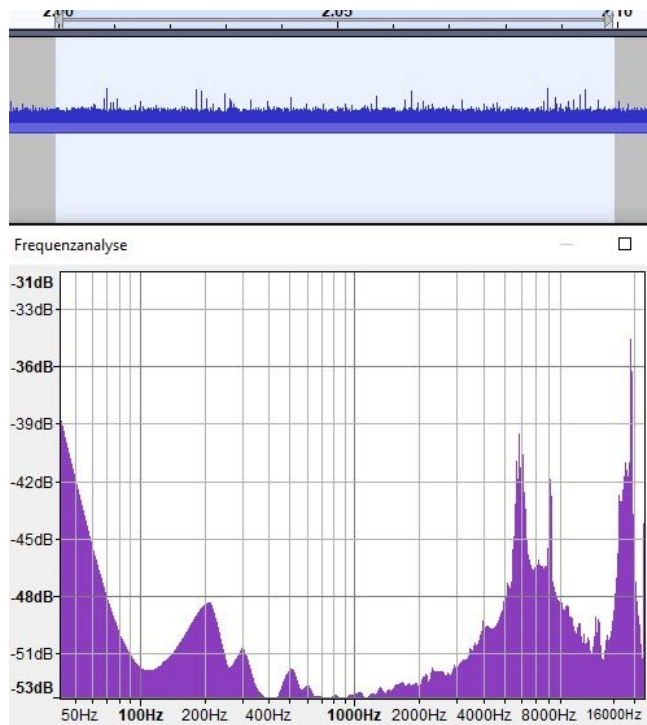


Here you clearly see a deviation from the standard spectrum shapes I showed you in the previous chapters. This looks more like a notch filter that suppresses the frequency band in the middle. Additionally the curvature is very distinct. There are huge maxima and minima.

In the time domain the signal looks more calm but also shows the typical spikes.

Here an export made with this method.

| Sample name | Content of sample and link |
| --- | --- |
| Plant-001 | Aber Andres will Homeoffice machen |
| Sport braucht dein Rücken | Sport braucht dein Rücken |

Again the intelligibility is not much different from the previous examples made with different techniques. However the sample "Sport braucht dein Rücken" is not bad at all. It contains 3 messages I repeated three times each in the mp3-file. The messages were as follows.

1. "Morgen bist du krummer" -> "Tomorrow you are more crooked"
2. "Sport braucht dein Rücken" -> "Your back needs exercising"
3. "Und Freude bringt es auch" -> "And it gives you fun too"

It was funny that I got these messages while I was hanging in my chair in a comfortable but surely very unhealthy position.

## 2.2.3 Noise impulses

This technique is an anticipation of Chapter 3.1. I already showed you that spirit impulses might go remarkably over the noise floor. This gave me the idea of skipping over the noise floor at all by providing some electronically threshold that lets pass through only impulses above a certain level. Since these impulses very often are overdriven and loose their amplitude quality, this was also an experiment if we could recover voice from those overdriven signals. I built a device that contained two independent noise sources made with reversely biased germanium diodes. Each noise signal was amplified and triggered the SET and RESET inputs of an RS-FlipFlop. Thus the output was completely "digital". In the feeding paths of SET and RESET I implemented adjustments for a threshold. Thus you could set the threshold to cut out the constant noise floor in the middle very easily.
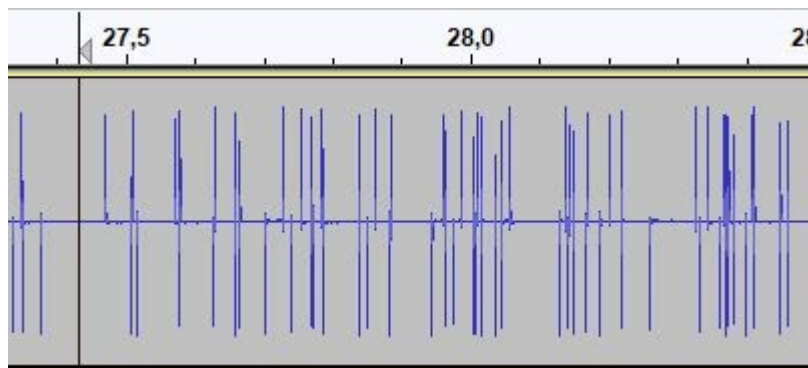


In the above picture you see trains of small impulses as the result at the Q-Output of the FlipFlop. I made experiments by routing this signal over a 1:10 voltage divider directly into my soundcard and in a second setup it was smoothed by an additional capacitor from the divider output to ground. The results were not much different. It turned out I had to apply a different method for signal port processing as I was used to from my other experiments. Simple denoising did not make much sense since the signal already was noise free. I applied lowpass and highpass filtering and, what worked best, I changed slowed down the samples by 20% and increased the pitch up to 80%. This added some kind of blur to the impulses and made them more "analog" again.

| Sample name and content | Translated content |
|---|---|
| Stornigel | "Stornigel" |
| Und er auch | "And he too" |
| Und ich bin Darko | "And i am Darko" |
| Wo war ich jede Nacht? | "Where have i been every night?" |

Amazingly the results don't sound bad at all. They also show signs of voice characteristics like tonal color and they are noise free.

## 2.2.4 Noise from neon bulbs

I had the idea for this technique as I watched a video on Youtube from a guy that made the current fluctuations in a neon bulb audible. I heard staccato sounds that were very similar to speech patterns. I thought that maybe the spirits found a way to manipulate the flow of ions in the plasma of a neon bulb and thus may manifest their voices in it.
I made a setup with a simple relaxation oscillator and a rectifier stage that generated a DC-voltage of about 110V. I applied this voltage over a "flickering candle effect" neon bulb in series with the primary winding of an AF transformer. I preamplified the output at the second winding and routed it into my soundcard.
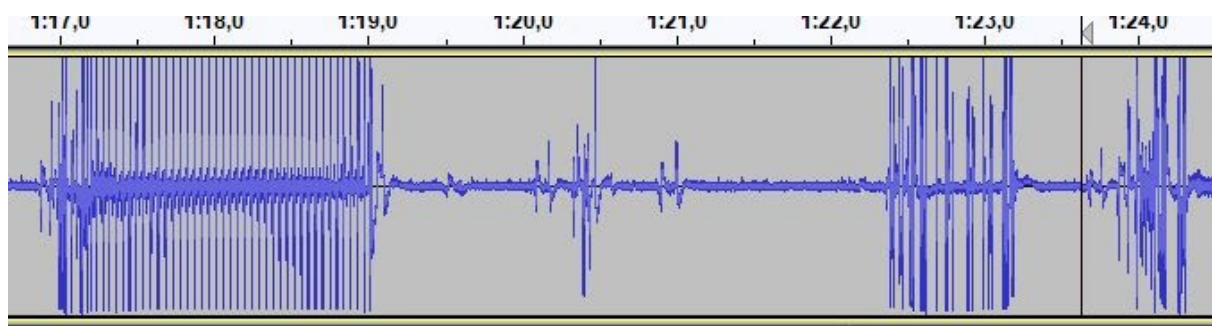


In the above picture you can see an oscillation that sometimes occurred as a train of sharp impulses. I cannot say if these are caused by spiritual impacts. There were no speech patterns in it. However I can't rule out the spirits tested something.
On the right side you can see some sharp impulses in varying density, similar to the ones of the RS-FlipFlop. In these were speech patterns that I processed the same way as already explained in the previous chapter.

Apart from those voices I also found something in the more quiet areas between the impulse groups where a faint noise was present. There were croaky voices again as already shown in the sample "Wir machen Messungen".

The there were some strange anomalies. In the first  sample with noise I suddenly could hear a faint but very clear sounding tone (sample "Beep"). As second anomaly was a train of very strong impulses that sounded like the dialing impulses of the old analog telephones before frequency coded dialing came into market. Of course, there is no evidence that these effects are due to spirit influences!

One odd thing I observed as I switched on the device for the first test was that after the first one or two voices I got the messages "One Two Three" directly followed by "We are doing measurements". It appeared to me as if the spirits were somehow surprised by the action of my device and immediately did some tests on it.

| Sample name and content | Translated content |
|---|---|
| Eins Zwei Drei | "One Two Three" |
| Er ist verschwunden | "He is gone" |
| Lauf normal | "Walk normally" |
| Wir machen Messungen | "We are doing measurements" |
| Beep | A faint but very clear beep sound near the end of the sample |
| Dial Impulses | A sequence that sound like old telephone dialing impulses |

## 2.3. Deterministic noise

The statement that only deterministic noise is able to be influenced by spirits is a long lasting assumption in the ITC community. Despite some reports from computer data (Locher[1], pages 52 ff.) that got changed by spiritual impacts it seemed to be proven that non-deterministic noise cannot be influenced by spirits. This seems logical as every random value is calculated by an algorithm and thus is not free to be changed by spirit energies. It also was generally accepted that data stored on computer media cannot be changed by spirits.

However, during our experiments there were many indications that this must not be the case in general. Noise was generated by random values in a memory buffer that also contained voices. We had a very controversial discussion in the group and so I decided to make a simple experiment.

I opened an empty track in Audacity and filled it with computed pink noise. This is a standard function of audacity. Then I applied denoising and filtering in the same way I always do in my ITC sessions.
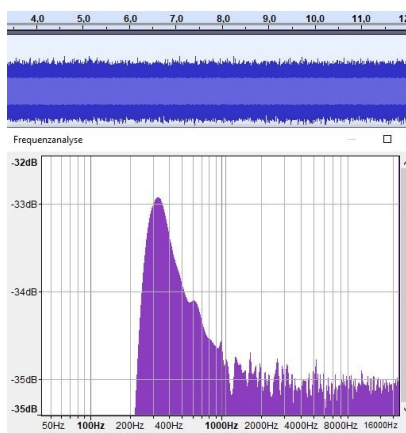


See how the time domain signal looks very similar to what I showed you a dozen times before. The spectrum is a little deformed but principally it is pink noise.

After denoising I found speech patterns. Not only patterns, it was human speech semantically and syntactically. In the following experiments I developed a method to improve the results a bit by applying a procedure I called "folding"

1. Make an empty mono track and fill it with computed pink noise. This is track#1.
2. Make a second mono track (track#2) and copy the contents of track#1 into it.
3. Denoise track#2 bei approx. 21dB
4. Select track#1 and track#2 and mix both tracks down into another track#3
5. Denoise track#3 by 21dB
6. Select track#1 and #3 and mix them down into track#4
7. Denoise track#4 by 21dB
8. loop as long as you like...

It showed up that the process of partially denoising and folding with the original noise yielded better results as single denoising. I think you got the message, the result again is very similar in quality and impression to the previously presented samples.

I suspected that the spirit voice manifestation could be a direct result of the denoising process in Audacity but I think I can rule out that option by logic. If denoising itself would cause the spirits to manifest, the content would constantly change in every denoising cycle I do, and I am doing lots of them while processing one sample. I could not observe this behaviour. Instead the shape of the outcoming result gets more and more clearly in every cycle. However we must consider the the spirits may manage to manifest their voices in every denoising process in the same way to improve the result.

In order to gain more insights I wrote a program that fills a memory buffer initially with random 16-bit numbers and then applies a transformation algorithm to it. This algorithm was based on a sine- function that has a continuing phase calculated by adding a user specified increment to a phase counter in every transformation cycle. The amplitude of the sine function is weighted by a user specified sertting. The result is a displacement value. The algorithm uses this displacement to find a "partner" value for the actual one in the buffer to be exchanged with. In the end the buffer content is not changed, the amplitude values stay the same, the buffer is just reorganized, that means the value positions in the buffer are changed. If a spirit can just influence the random seed of a pseudo random generator, implemented in software, it could only manipulate the buffer once when it is initialized. Since the following transformation process uses no random values the "sweeps" following the initializations should be free of spirit influences.

To my utter amazement the spirits didn't care much about my theory and kept on manifesting their voices in my recordings without limitations. Here are some examples.

| Sample name and content | Translated content |
| --- | --- |
| Sind heilige Stunden | "Holy hours we have" |

| | |
|---|---|
| Swejen soll das nicht | "Swejen is not allowed to do so" |
| Unsere norwegische.. | "Our norwegian.." (rest not understandable) |
| Wir heiraten | "We will marry" |
| Viele bewahren ihre Geheimnisse | "Many (persons) are keeping their secrets" |

The message "Swejen soll das nicht" was remarkable to me. Of course there are always ambiguities but first I did not understand the name "Swejen" and thought it must be "Sweden". Just by carefully hearing this word over and over again I came to the conclusion it must be "Swejen". Only after this insight I remembered that I read of a hereafter scientist named "Swejen Salter" who is supposedly leading a group of hereafter researchers *(Locher[1], page 115)*

## 2.4 Decoding of Spirit Messages by Machine Learning

In my research group we got some amazing results gained by use of machine learning algorithms. This is a modular application running in a very experimental context written in the programming language "python". Since this application was not developed by me and the intellectual authorship is owned by my colleague Michael Lee, I just want to mention that this technology is existing and I used it very successfully in generating transcripts of ITC-sessions we streamed in our group. These transcripts are discussed in depth in chapter 4. Just to give you an impression of what the machine-learning (ML) decoded message sound like hear the following audio exports.

| Sample name | Content of sample and link |
|---|---|
| Schaut blöd auf mich | "Looks silly at me" |
| Uce Pappnase | "Uce, fools nose!" |
| Wir sind Zwei | "We are two" |

The sample "Schaut blöd auf mich" has an addendum at the end where the content is played back in reverse. I will talk about the phenomenon of reverse speech in chapter 3.5 While spirit messages, decoded by denoising, are showing a natural speech rhythm the rhythm of ML speech sounds somehow awkward. I guess this is because the ML is remodeling phonemes and does not know about speech rhythm. Most interestingly I observed that the machine learning algorithm also outputs dialects and namely german dialects from Bavaria.

The ML decoding of spirit messages was so easy that I decided to make transcripts from those sessions which I never had done with denoised and filtered messages because this process is so tedious.

I think machine learning is so successful because it can do what all other techniques can't do, namely filling the gaps in the spectral composition of the speech signal by an educated guess and thus fully recovering the original speech content. There is one downside and that is that the original signal is completely opaque to the experimentator. He or she is not able to check if the guessing of the algorithm is always reasonable but als long as the output is syntactically and semantically meaningful, this is a good way. I don't want to hide another observed uncertainty from you. As I compared recordings decoded by ML with the same signals decoded by denoising, they were merely different! This is a very important effect to consider. We have to take into account that the whole process of perception, and this includes also the devices we use, is colored by a lot of parameters we are not aware of. That does not necessarily mean we are getting wrong messages(i.e. pareidolia) if parameters are changed but we might get **different** messages. The devices we use, the way we do our settings on them, the environmental conditions and our own psychic status are influencing the whole process of "tuning" that specifies which signals we get and which not. We always have to be aware of that we don't listen to radio broadcasting and there is always only one "real" signal. What we perceive as a signal is fuzzy and manifests itself according to various parameters we influence and even not knowing it.

## 2.5. Conclusions

In this chapter I will try to draw some hypotheses from the results I presented to you in the previous subchapters.

1. **Hypothesis regarding electronic noise**
   Every source of noise that is generated electronically is prone to spiritual voice manifestations principally. While the spectral configuration plays a role in terms of signal intelligibility, the phenomenon itself is not depending on a special spectral configuration.

2. **Hypothesis regarding signal enhancement due to parallel working noise sources**
   Simultaneously running semiconductor components as noise sources may improve the signal to noise ratio up to a certain degree. Endless increasing of the number of noise sources does not improve the signal to noise ratio by the same factor.

3. **Hypothesis regarding non deterministic noise**
   Noise that is non deterministic but computed by some computer algorithm that outputs pseudo random numbers, can be influenced in the same way by spirits as with non-deterministic noise. The result is improved when the signal is subjected to repeated transformation processes.

I'd like to formulate a fourth hypothesis. It is based on my experience that in my early days of ITC experiments I had little success while now almost every experiment brings positive results. Not always fully satisfying but there are positive results. The only explanation is that something in **me** has changed. As we, the experimenters, are producing a psi field, we are controlling the permeability of this field by our belief system and our moods *(Butler[3], essay 2)*. This is done mostly in a state of subconsciousness. By learning and adopting the reality of afterlife we make it easier for the spirits to target us with their energy projections.

4. **Hypothesis regarding the experimenter as part of the experiment.**
   The impact of spiritual energies on the physical reality is strongly influenced by the ITC-experimenters beliefs, fears and moods. from this point of view the experimenter is inseparably linked to his experiment.

Another important finding in my eyes is the experience that "THE" ITC technique is not existing. More or less I got comparable results with all techniques I applied. There are side effects like the suppression of low frequencies, using arrays of detectors and machine learning, that are indeed improvements but apart from that, all techniques are producing similar results. In every technique I used I observed some outstanding but rare results that likely are bound to special environmental or psychic conditions. This seems to be the crucial factor and not the technique itself. At least this is my hypothesis so far.

# 3. Characteristics of spirit voices and anomalies

In this chapter i want to present some characteristics of spirit voice manifestations in electronic noise that are unique in my eyes. They should help to identify spirit manifestations and may lead a way to further methodical scrutinization of this phenomenon.

## 3.1 Spirit Spikes

In my ongoing research about the influence of ethereal energy on noise, I analyzed dozens of spirit recordings I obtained from semiconductor noise and coherer elements. A common phenomenon was something I would like to call the "Spirit Spike" or "Spirit Impulse". This term encompasses a class of impulses with special characteristics that do occur in practically every EVP recording I make. It accompanies the spirit speech signal usually but, under certain conditions, also stands for itself as a physical phenomenon.
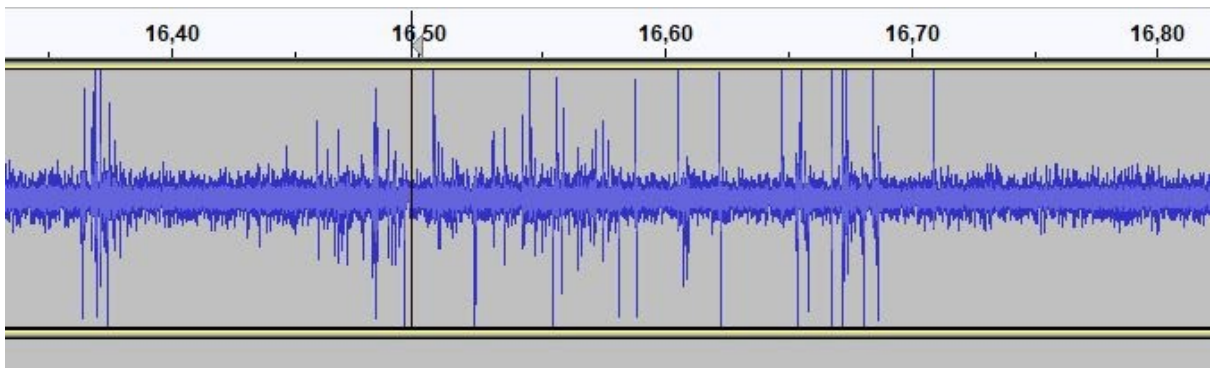
The above picture shows a typical pattern of impulses Ii observe frequently in my recordings . They vastly change in density, depending on the used technique and the current environmental conditions. This picture was taken from the diode array. The diode array produces lots of impulses and thus is a source for good examples to study. In other techniques the spikes are lower in level but not in number.
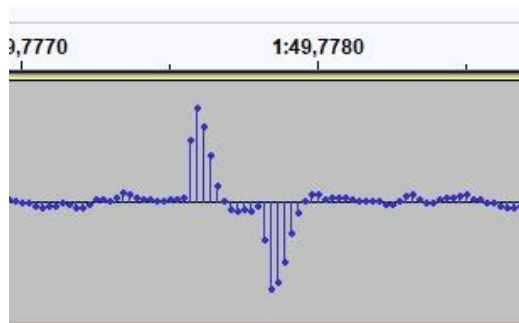


If we magnify our scope the impulses look like a typical electric spike. This is a typical charge-discharge characteristic as one would expect from electrical interference. What we see is a sudden burst of energy that probably came from static interference. It pushed the signal instantly from the negative up to the positive signal area and vice versa. So far those impulses don't look like anything mysterious. The strange thing is that these impulse contain speech. I you look again on the first impulse picture in this chapter it  contains just those kind of impulses. If I denoise them speech is becoming audible. I will show this in an example.
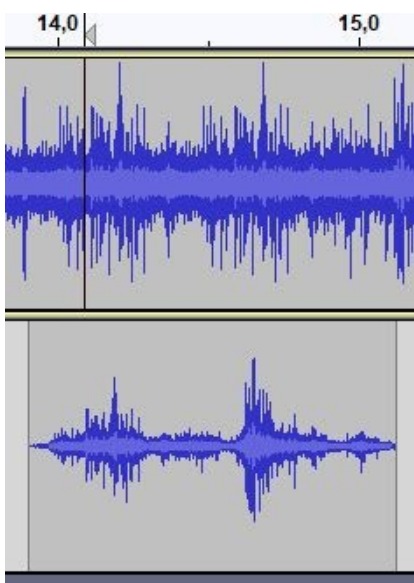


In the upper track of the left picture you can see a signal that is composed of the impulses I showed you before. The lower track contains the denoised version of the upper sequence. Playing back the upper part makes you hear a hissing and crackling sound. After denoising you clearly can hear a croaky voice saying "Wer macht hier Chaos?", that means "Who is doing chaos?"

| Sample name | Content of sample and link |
|---|---|
| Impulses_raw | Raw spirit impulses |
| Impulses_Denoised | Wer macht hier Chaos? |

I hypothesize that those burst are  energy injections from spirits. Otherwise they would contain no speech.

This hypothesis is supported by experiments I did with noise gating. In these experiments I used a circuit that more or less worked like a window comparator. It's a simple electronic that just lets impulses go through that are above a specified threshold. It works symmetrically thus providing a mirrored threshold for positive and negative impulses simultaneously. This way I could "cut out" the middle average noise floor, just leaving behind the impulses. With these impulses I still got good results as they were practically noise free. So the voice information at least is not ONLY in the noise floor, it also is in the impulses! The examples in chapter 2.2.4 show this effect.

Strangely the time domain signals are showing that the modulation of noise seems not to be so easy for the spirits since  those impulses  are coming in as huge  bursts that are remarkably going over the noise floor. I have the impression that the spirits are facing problems in the dosage of energy they need to apply to the noise. Maybe there is some kind of barrier to overcome and applying energy pressure to this boundary makes it collapse suddenly, like the trigger of a gun, releasing all the energy in a burst or a big impulse. I had this thought earlier since some voices sounded as if only the highest amplitudes had made it over some kind of threshold, like a clipping process that cuts away the low energy parts of a speech signal. That would indicate a non linear relationship between the energy projection of spirit voices and their physical manifestation, maybe like a hysteresis.

## 3.2 Multilingualism

As I started with my ITC experiments I was only getting messages in german. This appears to be logically as this is my native tongue.  However during the past months I more and more heard different messages in languages like english, french and maybe even more ones I couldn't understand.

Here some examples of polyglott messages I sampled. Most of them came from ML decoding. Very interesting were those abundant messages where the language changed within a sentence. What came out was a weird mix of words, mostly german and english in a style we call "Denglish" in Germany, a mixture of "Deutsch"->"German" and "English", often used by young urban people or management consultants. This is an important insight because there is a theory that spirits are projecting universal thoughts that are translated into

our native language by our subconscious mind. This seems not to be the case. Otherwise I would not record this polyglott mix of words, partially from languages I even don't know.

| Sample name | Content of sample and link |
|---|---|
| Excuse | "Excuse, here speaks Benson" |
| Fürchterlich Fuck | "Fürchterlich Fuck" |
| Likes Liebe | "Likes Liebe" |
| Swejen | "Tak los Swejen" |

## 3.3 The phenomenon of accompanying voices

The phenomenon I want to describe here is something I already observed in my early experiments but did not pay enough attention to. It  frequently occurs after the denoising process in Audacity. As I already said, I do denoising in steps as this gives me better results and I gain more control over the process. It's always a good validation for the result if you can observe that the message content gets clearer with every denoising cycle and that it does not change by content. After finishing the process I always identify a voice that I would characterize as the "leading" voice. It encompasses the original message content and has a low pitch characteristic in general. Then there is something that I first evaluated as residual background noise or artifacts generated by the denoising process. These are hissing and more high pitched sounds. It took awhile for me to learn that these sounds are also voices. The intelligibility usually is far less than with the leading voice and they sounds very breathy and thin. However I could record some very few examples where you can identify these voices. I call them the "accompanying voices". The challenge is to concentrate on the accompanying voice and to suppress the leading one. As both voices are in the same frequency band there are no means available to separate them by filtering. Thus, your perception has to do the work.

| Sample name | Content of sample and link |
|---|---|
| Die Woche | "Die Woche" |
| Warum er | "Warum er?" |
| Gehe Hilfe | "Gehe Hilfe" |

Sample "Die Woche"->"The week" is a pretty good example.  You can hear the low leading voice speaking "Die Woche" and the hissing accompanying voice in the background. At the end of the sample you can hear the accompanying voice alone and it seems to repeat what the leading voice says with a delay of 0.5s. This gives you an impression about the effect.

Sample "Warum er" is a very precious one because I captured a very rare situation. Here the leading voice fades into the background just saying "Und auch" while the hissing, accompanying voice comes into the foreground saying "Warum er?"->"Why was it him?". The sample "Gehe Hilfe" is even more stronger with the accompanying voice in the foreground. It whispers "Gehe Hilfe"->"Go help" while the original leading voice is almost gone. Also a very rare phenomenon.

The meaning of this accompanying voice still is a mystery to me. Since it is very hard to decode it's not possible to make an educated guess about the reason why it is there. I observed three different occurrences.

1. The accompanying voice is telling something that is not related to the content of the leading voice.
2. The accompanying voice is in some kind of dialog with the leading voice. It responds to, or reflects, what the leading voice is telling.
3. The accompanying voice adds an addendum to what the leading voice said when the leading voice stops. In other word it puts an end to the sentence.

The question is open, if the accompanying voice is a projection of the same entity, reflecting some kind of inner dialogue or conflict of the otherworldly personality or even thoughts of a living being, or if the voice merely is a counterpart, another entity that somehow "hooked on the same channel". This is one of the most interesting and at the same time one of the most challenging phenomenon to study that I have come across.

## 3.5 Reverse speech

From all my studies about voice manifestations this one, I want to describe in this chapter, is the most intriguing and "spooky" one. The first time I came across this phenomenon was while making transcripts of streams generated by ML decoding. I observed some phrases that made no sense to me as they sounded like human speech but there was not a single understandable word in it. They came to me like an unknown language. However my impression was that the rhythm and the intrinsic metric of the voice appeared to me what I remembered from reversed speech. Thus I gave it a try and reversed the voice in Audacity, which can be achieved with just some mouse clicks.To my utter amazement I could hear a meaningful sentence suddenly! I took more voice samples that previously were not intelligible to me and processed them the same way. Almost all turned into meaningful sentences. Then I widened the scope and scrutinized also voice samples that were intelligible originally. I found out that most of them gave meaningful output in forward AND reverse mode.

This finding was hard to digest for me - to say the least. Of course my first thoughts were that it must be pareidolia but this could be quickly ruled out by the sheer amount of positive examples. In the following I will present some of the best results I could gain. The samples are structured in a way that the forward speech comes first, followed by a break of two seconds and terminated by the same content in reverse.

| Sample name | Content of sample and link |
| --- | --- |
| Schau blöd auf mich | F:"Schaut blöd auf mich" R:"Sieht mit'm Arsch" |
| Schaffen Sie | F:"Schaffen sie" R:"Wir sind Ass" |
| Uce Pappnase | F:"Uce Pappnase" R:"Sandra, hörst du?" |

The samples need some more explanations. They were exported from a ML-decoded stream with semiconductor noise as the source. The voices are showing a dialect as it is spoken in Bavaria and another, mainly adopted by turkish immigrants in north rhine westphalia.

"Schaut blöd auf mich" means "Looks silly at me". The reverse sentence is an explicit statement. "Sieht mit'm Arsch" is an phrase meaning "He/She looks with his/her bum". I hope the reader is not too much involved in sensitivities. Explicit statements from spirits are not unusual. This is evidence that the personal integrity stays intact after death.
Very interesting is the message "Uce Pappnase". As I said this is a german dialect spoken by immigrants in north rhine westphalia. It is a joking utterance. While "Uce" could be related to east european languages, likely to a name, "Pappnase" means "fool's nose". This also could be related to the german carnival that is excessively celebrated in north rhine westphalia. "Sandra hörst du" means "Sandra, do you hear me?".

As I said, my first encounter with this phenomenon was while transcripting ML-decoded voice streams. After a while I also faced some voices gained from denoised signals with content not intelligible to me. As I applied signal reversing I got understandable messages too. However the phenomenon of reverse speech seems less common in denoised messages as with ML-decoding.

| Sample name | Content of sample and link |
| --- | --- |
| "Guls Slata" | F:"Guls Slata" R:"Wer heisst Miss Logan?" |
| "Der läuft noch nicht" | F:"Der läuft noch nicht" R:"Es geht nur nach Fahrenheit" |

The utterance "Guls Slata" seems to stem from some east european language. I don't know what this means. I just found out that "Guls" is a female name in Pakistan and "Slata" also a female surname in Bulgaria. "Wer heisst Miss Logan" means "Who carries the name, Miss Logan?". "Der läuft noch nicht" means "It's not running yet" and "Es geht nur nach Fahrenheit" means "Only with Fahrenheit it is correct".

The phenomenon of reverse speech was already reported earlier but I have not found any reliable references. I just remember that somewhere I have read about it.
The most fascinating question arising from this observation is why spirits talk in reverse at all. I have some hypothesis on this subject to put here.

1. Spirits use reverse and forward speech to put more information in their transmissions. We assume that voice manifestations are energy projections. Energy is a resource spirits need to invest to establish connections with the physical world. From this point of view the phenomenon boils down to efficiency. If this is true it could explain why messages sometimes show a strange structure. I often observed, at least in the ML-decoded messages, that spirits were using syntax structures like "Master Yoda" in the Starwars movies did, where object and verbs are exchanged. Instead of "They are kind and friendly" Yoda would say "Friendly and kind are they" [(See this article about Yoda's speech here)](). The change of syntactic structures could have the effect that it would enable other message contents to be added in reverse. Additionally the sometimes strange metric in the sentences plays a role. Sometimes consonants and vowels are lengthened or shortened and the rhythm is varied in a way that the results sounds weird but in the end matches forward and reverse message. In the final analysis, reverse speech could be a tricky kind of encoding to boost the efficiency of a spirit energy projection.

2. Another possibility is that we observe reverse speech because spirits are moving in time. There are a lot of reports from ITC-researchers and mediums (Locher[1], page 56, ff. and 137) that spirits are free to move in time. While I have no real idea about the consequences of this assumption it could explain reverse speech as coming from a projection that is also reversed in time. However, this does not explain how and why forward and backward speech seamlessly melt into one signal in the presence.

## 3.6 Decoding Loops

While reverse speech was spooky, the phenomenon of decoding loops was really weird, if not disturbing. I came across this phenomenon while transcribing decoded messages from streams. Transcribing means, I wrote down what I assumed to understand in a protocol. One day later wanted to revise it because I wanted to export some samples of the recorded stream. To my complete surprise there were utter differences between my transcript and the revised recording. I was so baffled that I did the transcript completely new and in the end about 90% of the content was changed compared to my first version. Of course the perception can change and many of the messages are ambiguous but a change of information in such quantity is really weird. To give you an impression see both version of the transcript here. First comes the original text and after it the translated content in english.

### 3.6.1 First version of transcript (original and translation)

*"Ah erzählen. Passen schon Mal. Sesam bügelt er weg. Ist fertig, es passt! Ich hätte dieses Gerät. Sehr schön, so sagen sie es. Taraloup. Irgendwo steht alles. Pass will Dance. Länger. Zehnfache verbrenne. Ich habe dich. That's what he...Nützen Sense. Du hast hübschen Bell fast fertig. Her fahren. Nicht schlecht. Access! Überall! Fahrt wäre Vertrage, sie Mal her. Essential! Par segule. Wir haben handled. Sie machen Angst! This is Nate Park here! Hunter sieht dich. Sind alle verreckt! Fünf vor elf. Wir wachsen. Tensor….ist here. Nun erfahre unsere Welt. Ok, Bernard Ken. Wo hängen wir nur fest? Sind sehr gerast. Ich hör was, still!*

*Könnten wir alle Essen fassen? Sie...um Verzeihung. Bracht ja. Wahre Action für weekends. Verschieden wird es. Schäfer grüsst, Erst müsse mich verrennen. Hörst du dich? Und checke es. Thank für per us. Und irgendwann wird Herbst. Und wer kennt wohl Kessie? Wär ja geritzt. Sie schneidet sich, der süßen Sandy. Ain't this woosh? Hello fortune next! Das war nichts!"*

*"Ah tell. I'll pass. He's ironing sesame seeds. It's ready, it fits! I have this device. Very nice, so they say. Taraloup. It's all in there somewhere. Pass wants dance. Longer. Burn ten times. I got you. That's what he... Use Sense. You got pretty Bell almost done. Drive here. Not bad. Access! Everywhere! Driving would be fun. Come here. Essential! Par segule. We have handled. You're scaring me! This is Nate Park here! Hunter sees you. They're all fucking dead! Five to eleven. We're growing. Tensor... is here. Now experience our world. Okay, Bernard Ken. Where are we stuck? Are very racy. I hear something, quiet! Could we all grab food? You... pardon me. Bless you. Real action for weekends. It's gonna be different. Shepherd says hello, first I must run away. Do you hear yourself? Check it out. Thanks for per us. And sometime it will be autumn. And who knows Kessie? It's a date. She cuts herself, sweet Sandy. Ain't this woosh? Hello fortune next! That was nothing."*

## 3.6.2 Second version of transcript (original and translation)

*"Es ist Arbeit. Irgendwas. Bist du Mal sesshaft. Und nur der Westen es hat. Die List Straßen Infekt. Fashions and...Terraloup irgendwo steht alles. Pass will Dance. Immer noch zäh. Brauche keinen Dritten. Frag mich nicht. That's what he precious. Bisschen Sex. Du hast eine Email trotz Strafe. Koffer. Ich will ein Access überall. Ist 42. Schämt euch doch erst nachher. Ascension possible. Wir haben handle. Sie machen alles. This is Nate Park here. Irgendwer stört. Bernfer sieht dich. Sind alle foreign Agent müssen. Funktioniert endlich Mal. Unerfahren und sie sind weg. Courtney fährt nach Heaven. Wo wir lenken, Säfte hart. Schwört uns. Würden wir alle Essen fassen. Sie heilt. Und wenn es der Regen war, dann ja. Wahre Action für Meetings. Verschieden wird es. Jemper ist, hassen sie nicht. Hörst du dich? Und checke es. Fein purple us. Und irgendwo fragen wir das. Und Curl kennt wohl Cassie. Wir fahren weg. Berger, das ist zu stressig. Es ist ein Cent. Sam is free. Es ist wurscht. Hallo, braucht ihr ihn jetzt? Des war nix."*

*"It's work. Something. You settle down. And only the West has it. The ruse street infection. Fashions and...Terraloup somewhere, it's all there. Pass wants dance. Still tough. Don't need a third. Don't ask me. That's what he precious. Some sex. You got an email despite the fine. Suitcase. I want access everywhere. It's 42. Shame on you later. Ascension possible. We have deal. You do everything. This is Nate Park here. Somebody's interrupting. Bernfer sees you. Are all foreign agents need to be. Finally working for once. Inexperienced and they're gone. Courtney goes to Heaven. Where we steer, juices hard. Swear us. If we all took food. She's healing. And if it was the rain, then yes. Real action for meetings. It's gonna be different. Jemper is, don't hate them. You hear yourself? And check it out. Fine purple us. And somewhere we ask that. And Curl probably knows Cassie. We're going away. Berger, this is too stressful. It's a cent. Sam is free. It doesn't matter. Hello, do you need him now? That was nothing.2*

Remark: You may have noticed that the word "Taraloup" was changed to "Terraloup". I did this because I looked for the meaning of "Taraloup" in Google and found the name "Terraloup". Most interestingly this is a german company located in Bavaria. What they do is AI based pattern recognition in pictures(Look here for [Terraloup](#)). This could be interesting for ghost images.

Another remarkable thing is that the messages are polyglott. They are mostly a primitive mixture of german and english words. I already talked about this phenomenon in chapter 3.2. One example for polyglott messages is "Par segule" from the first version. After some googling I decided it has to be "Par schedule" what is french and means that I am on schedule. Glad to know that.

The original recording is [20191123-192532.wav](#)

A possible explanation for this effect could be a heavy change in my perception process. That means the recorded information would persist without changes and my perception and interpretation varied and thus retrieved different informations from the same data. The natural ambiguities in the recorded signal would promote such a process. The result would be something starting from a higher level of perception and going down to pareidolia and delusion. The fact that in both cases meaningful output is generated doesn't discount the pareidolia argument.

From my colleague Keith Clark, I know a case of a woman who is gaining different informations from always the same recording since years. This gives us no final explanation for the observed phenomenon but at least it shows that it is not a particular phenomenon.

The second explanation would be that the content of the recording has changed. That would not necessarily mean that also the related file informations, like the file size, must be adjusted alongside with the content too. It would be thinkable that the size of the file and time stamp would stay untouched but the content is reorganized to match a different meaning. Such a change of data content was already reported by Homes and Malkhoff *(Locher[1], page 135)*.

Those are just hypothesis. Currently I don't know the reason behind this observed effect.

## 3.7 Dialects

In the previous chapter I already mentioned that lots of spirit messages show strong dialects. To my utter amazement especially those messages decode by ML showed strong dialects. This is even more amazing if you consider that the detection is based on an english voice model. In one of my larger transcripts I could isolate the following voices that were bound to dialects.

| Identifier | Classification |
|---|---|
| F1 | Young female german voice with bavarian dialect |
| F2 | Female german voice with no dialect |
| M1 | Young german male voice with no dialect |
| M2 | Mid-age male german voice with bavarian dialect |
| M3 | Very deep male german voice. No dialect |
| M4 | Deep male german voice with east european dialect |
| M5 | Male german voice with turkish dialect |

I will show you more about what those voices said in the following chapter. The fact that a dialect can be observed is one more evidence in my eyes that not only the personal integrity of the discarnate souls stays intact, moreover it tells us that even, let's call them "byproducts" of the last incarnation, are making it over to the hereafter. However we must consider that possibly also the thoughts of living beings may target our ITC devices and thus it is not guaranteed that we are always and only have contact with dead people. There may be some living folks talking to us as well.

## 3.8 Speed

I did hundreds of recordings and sessions. From all of this voices there were only a handful who were talking in due speed. Generally they are talking fast -too fast.  This phenomenon is so abundant that it truly is an intrinsic characteristic of spirit voices. I have no clear idea why this is so. It is commonly accepted in the ITC community that hereafter entities are living in a dimension with higher frequency, whatever that means, and thus everything there is faster. Spirits have to intentionally slow down there thoughts while targeting the physical realm. This seems to be a problem for them and this is the reason why the speech we receive, is so fast. By the time I got used to this effect and learned to understand the content despite the high speed. However, sometimes there is no other chance than to slow down the voice by

applying the tempo changing function in audacity. Since this feature is generating artifacts I just slow the voices down by 20% in average.

Another effect that has similar qualities in my eyes is that the voices speak in an uninterrupted "machine gun" like manner and generate a constant stream of information. Since their voice is a projection of thoughts and not a product of a glottal process, they don't need to gasp for breath while talking. I think this is the reason for this unnatural stream of words. They are trying to emulate human speech but they don't experience the constraints a living human is facing while he or she is speaking.

# 4. What spirit messages tell us about their situation

For me this is the most important chapter of this treatise. I read a lot of books about ITC and participated in lots of ITC-community groups where the results of ITC-sessions were shared and discussed. I always found it odd that lots of vivid discussions were circulating around the abundance of ITC-techniques but rarely about the content of the gained messages. It became obvious to me that many ITC aficionados are keen to prove they can hear spirit voices but they don't have real interests in what these voices are saying. From the viewpoint of the spirit entities this is a pitiful and somehow embarrassing habit we, as humans, are performing. Thus it was essential to me to give the spirits room in this treatise to show you what they told me and to discuss it.

## 4.1 Meaningless chattering(mundane utterances)

Most of the messages I get in my sessions are in some way meaningless. That statement is not intending to offend anyone, it is just a neutral statement that spirits are also chatting about trivial things as we livings beings are doing as well. The messages I received were related to more mundane subjects and merely expressed emotions instead of statements with higher importance.

| Content of sample and link | Translation |
|---|---|
| "Die Pflanzen zeigen sich noch immer" | "The plants still show" |
| "Fahrradtouren nützen" | "Riding a bike is useful" |
| "Müll rausbringen" | "take out the garbage" |
| "Sag lieber Holsten" | "Better say Holsten" (This is a german beer) |
| "Sieht ja nach Wurzel aus" | "Looks like a root" |

I also had recordings of people getting upset with each other. One voice told he was searching his bananas. He suspected someone has stolen them from him and he got angry

about it. You see there are some very funny utterances we often catch in our sessions. Again I value these voices as evidence that even simple minded persons are keeping their worldview and belief system after they passed through the gates of death. Not to forget these messages could also be thoughts of living beings!

This also accounts for political statements. Despite the possible implications around the political correctness I want to present you some messages of a (likely) discarnate person who obviously was a Nazi. I must emphasize that his utterances do not reflect my opinion. I just want to put them here to prove that even political views stay intact after the respective person had died.

| Content of sample and link | Translation |
|---|---|
| "Auch wir ham noch'n Führer" | "We too still have the Führer" (The "Führer" is Adolf Hitler) |
| "Ins Corona, alle erschiessen!" | "Expose them to Corona. Shoot them all!" |
| "Morgen Corona an Führer schenken" | "Corona as a gift for the Führer" |
| "Ostflüchtlinge" | "Refugees from the east" (Likely related to the wave of eastern refugees by the end of WW2) |
| "Sieg Heil!" | Testimony to the Führer, Adolf Hitler |

## 4.2 Negative messages(the warners)

Besides the trivial and sometimes amusing voices I catched in my recordings, sometimes I also got messages that (likely) addressed me and gave me warnings. However generally I could see that, except from very few situations, I was rarely threatened personally and if this occurred there was no negative action following. Negative messages always seem to be bound to mundane subjects. I  never got a message with a warning that addressed the hereafter, it was always something in our physical world.

| Content of sample and link | Translation |
|---|---|
| "Alarmstufe, Zusammenbruch" | "Alert, breakdown!" |
| "Atemmasken wir brauchen" | "We need ventilation masks" |
| "Auch mehrere Gasmasken" | "Also multiple gas masks" |
| "Probealarm bis Sonntag" | "Test alarm until Sunday" |
| "Sind bei euch mehrere Unfallalarme?" | "Do you have multiple accident alarms?" |

| "Was mit Feuer anfangen. Kleiner Umzugsalarm" | "What to do with fire. Small moving alarm" |
|---|---|
| "Corona im Stachel ist hier" | "Corona in the sting is here" |
| "Wie viel Corona nützt ihnen?" | "How much Corona benefits them?" |

Of course generally I do not know if those warnings are related to local accidents in my environment. E.g. the fire warnings are difficult to address as there are more or less always some fires around and I don't know how wide to draw a circle around my position while still considering that the message is targeting me. Remarkably also global catastrophes are reflected by spirit messages. They seem to be concerned about those incidents. After the first news about the spreading of the Coronavirus in our media I observed that the word "Corona" more and more was popping up in spirit messages. The message "Corona in the sting is here" was very impressive to me as I read some months ago that demons are negative creatures who are carrying animal poison in them. I don't know if this message possibly was addressing a strong negative spiritual implication of the corona pandemy. Most interestingly another spirit voice told me in March that corona was around already for 5 months. A week after this incident I read that corona occurred already in november 2019.

I have to add that generally I never ask for special subjects in my sessions nor do I call specific entities. I am strictly keeping a neutral position and just listening to whoever wants to tell me something and expressing my gratefulness at the end of the session.

Thus, we must take into account that the spirits know very well what's going on here on the physical plane and they may know more about it than we do.

To end this chapter I will present some excerpts from transcripts that are related to warnings and negative messages. I made no audio exports of these utterances. The Voice identifiers like M1, M3, a.s.o are related to the table of identified voices in chapter 3.7

| Original language | English translation |
|---|---|
| M1: "Es war also falsch" | M1: "Thus it was wrong" |
| M1: "Es wird mehr SARS" | M1: "We get more SARS" |
| M3: "Krieg" | M3: "War" |
| M2: "Im Gas leben" | M2: "Living in gas" |
| F1/M2: "Third rock to me. Isch haben. Wir sind Hass!" | F1/M2: "Third rock to me. I have. We are hate!" |
| M2: "Schadwesen, Hös" | M2: "Maleficent entity, Hös" |

| M1: "Du bist fällig!" | M1: "You are due!" |
|---|---|
| M3: "Flücht" | M3: "Flee" |
| F1: "Jeder ist in Gefahr!" | F1: "Everyone is in danger!" |
| M1: "Und sie sind hier" | M1: "And they are here" |
| M1: "Chineses!"(english) | Possibly related to the corona outbreak in china |

## 4.3 Perception, Reflections and Dialogs

When you do listen to spirit messages you sometimes get a very intimate view on those discarnate personalities, their moods, emotions, fears and hopes. I have a deep respect for those moments when a dead person speaks about his past life and lets me participate on his recalls and his current situation. With this deepest respect in my mind I want to put some of these very personal things here.

The following voice messages are excerpts of a longer transcript. Because I will focus on the messages that give us informations about the situation of hereafter beings I have cut out any messages that are not related to this subject. Generally many voices are manifesting themselves in a session. Thus the sequence of transcribed messages is a mixture of different entity utterances. In my attempt to focus on some essential coherent messages I had to exclude the ones that I valued as non-coherent. The messages are numbered for better traceability. Also you will see the identifiers "F" and "R". These are indicating if the message was transcribed in forward or reverse mode.

For your convenience see again the table of identified voices.

| Identifier | Classification |
|---|---|
| F1 | Young female german voice with bavarian dialect |
| F2 | Female german voice with no dialect |
| M1 | Young german male voice with no dialect |
| M2 | Mid-age male german voice with bavarian dialect |
| M3 | Very deep male german voice. No dialect |
| M4 | Deep male german voice with east european dialect |
| M5 | Male german voice with turkish dialect |

| Seq | Dir | Original language | English translation |
|---|---|---|---|
| 1 | F | F2: "Wir sind zwei" | F2: "We are two" |
| 2 | F | M1: "This is Ulli" | M1: "Here is Ulli" |
| 3 | R | M1: "Hier ist es gut" | M1: "Here it is fine" |
| 4 | F | M3: "Perfect" | M3: "Perfect" |
| 5 | F | M1: "Das is sie" | M1: "It's her" |
| 6 | F | F1: "Schau blöd auf dich" | F1: "Look stupid on you" |
| 7 | R | F1: "I seh' nur den Arsch" | F1: "Just see the ass" |
| 8 | F | M2: "Für di", F1:"Mach i das" | M2: "For you", F1: "i will make it" |
| 9 | R | M2: "Ist nach ihrer", M3: "Ehre" | M2: "It's in her", M3:"honor" |
| 10 | F | M1: "Wag es!" | M1: "Dare!" |
| 11 | F | M1: "Augenblick!" | M1: "Wait a moment" |
| 12 | R | M1: "Wir sind da" | M1: "We are here" |
| 13 | R | F1: "Sind schon ox", M1: "lang hier" | F1: "are already (ox?)", M1: "here for long" |
| 14 | F | M5: "Uce(maybe name?), Pappnase!" | M5: "Uce, fools nose!" |
| 15 | F | M2: "I heuchel jed'n Tag" | M2: "I pretend every day" |
| 16 | F | M2: "Verpiss di!" | M2: "Piss off!" |
| 17 | F | M4: "Schlechter als Arndt ist nicht schlecht" | M4: "Worse than Arndt is not bad" |
| 18 | F | F1: "Suis Sia Elyne"(supposed french) | F: "I am Sia Elyne" |
| 19 | F | M4: "Fort geht!" | M4: "Goes away!" |
| 20 | F | M2: "Das Inser'l is weger" | M2: "The little island is..(unknown)" |
| 21 | F | M3: "Ist es vielleicht", F2: "Morgen?" | M3: "Probably it's", F2: "tomorrow?" |
| 22 | R | F2: "I hau ab", M3: "Jöckses(?)" | F2: "I go away", M3: unknown |

| 23 | R | M3: "Isses hier?" | M3: "Ist it here?" |
|----|---|---|---|
| 24 | F | M1: "Es war also falsch" | M1: "Thus it was wrong" |
| 25 | R | F1: "Wir sitzen ab" | F1:"We serve our sentence" |
| 26 | F | M2: "Hab hergekesselt" | A german phrase for "I went here very fast" |
| 27 | R | M2: "Wir sind die Treinta" | M2: "We are the Treinta" |
| 28 | R | M1: "Hör'n wir die?", F1:"Ist irgendwas?" | M1: "Do we hear?", F1: "is something?" |
| 29 | F | M2: "Wo warscht du?" | M2: "Where have you been?" |
| 30 | R | M2: "Wo ischt Norden?" | M2: "Where is north?" |
| 31 | F | M3/M1: "Vielleicht ist er bereits in >>upper nears<<" | M3/M1: "Perhaps he is already in >>upper nears<<" |
| 32 | R | M1/M3: "Jetzt woll'n wir auch nix, knapert nix, Chef" | M1/M3: "Now we want anything (unknown), boss!" |
| 33 | F | F1: "Das schaffen wir sonst nicht" | F1: "We won't make it otherwise" |
| 34 | R | F1: "Müssen wir uns wirklich waschen?" | F1:"Do we really have to wash up?" |
| 35 | F | M1: "Und sich paart die Eva" | M1: "And Eva was mating" |
| 36 | R | M1: "Er braucht nix" | M1: "He needs nothing" |
| 37 | F | M2: "Sag ihr's" | M2: "Tell her" |
| 38 | F | M2: "Hach, es muss so sein ums Recht" | M2: "Sigh! It has to be this way for justice" |
| 39 | F | M2: "Ah, es gilt mein Fehlversuch" | M2: "Ah, my failure counts" |
| 40 | R | M2: "Die Vergnügung ist da" | M2: "The enjoyment is here" |
| 41 | F | M3: "Ruhig" | M3: "Calm" |
| 42 | R | M3: "Hier" | M3: "Here" |
| 43 | F | M3/F1: "Ruhig zwingen" | M3/F1: "Just force it" |
| 44 | R | F1/M3: "Wie geht's dir?" | F1/M3: "How are you?" |
| 45 | F | M2: "Bist wenigstens satt?" | M2: "At least you've had enough?" |

| 46 | F | M2: "Das is'n Berch, den brauchste" | M2: "It's a mountain. You need it" |
|---|---|---|---|
| 47 | | M2: "Jetzt ordne schnellstens" | M2: "Now clean it up quickly" |
| 48 | F | M2: "Er is früh durch" | M2: "He is ready early" |
| 49 | R | M2: "Dir, Liebster" | M2: "Your, darling" |
| 50 | R | M2: "Wo bist du?" | M2: "Where are you?" |
| 51 | F | M2/F1: "Servants, nee wart!" | M2: "Servants, no wait!" |
| 52 | F | F2: "Mir is…" | F2: "I feel.." |
| 53 | R | F2: "Glaub's ihm" | F2: "Believe him" |
| 54 | F | M3: "Schlecht" | M3: "Bad" |
| 55 | F | M3: "Feucht" | M3: "Humid" |
| 56 | R | M3: "Ich hoffe es" | M3: "I hope so" |
| 57 | R | M2: "Ja, Frankski" | M2: "Yes Frankski" |
| 58 | F | M2: "Bist erwischt" | M2: "You are caught" |
| 59 | R | M2: "Schon weg, isse" | M2: "She's gone already" |
| 60 | R | M2: "Es wird Nacht" | M2: "Night is falling" |
| 61 | F | F1: "Würgt ihn aus" | F1: "Chokes him out" |
| 62 | R | F1: "Ja, Nickel!" | F1: "Yes, Nickel!" |
| 63 | F | M1: "Zwei Seiten weg" | M1: "Take two sides away" |
| 64 | F | M1: "Tu's lassen" | M1: "Let it be" |
| 65 | R | M1: "Was hast du?" | M1: "What's wrong with you?" |
| 66 | R | M1: "Würgt mich ab" | M1: "Strangles me" |
| 67 | F | M1: "Sehr unzufrieden" | M1: "Very unsatisfied" |
| 68 | R | M2: "Sieben Jahr hat ich sie" | M2:"For seven years i have been together with her" |
| 69 | R | M1: "Gehe fort!", F1: "Mach ich auch!" | M1: "Go away!", F1: "I will!" |
| 70 | F | M1: "Wir sitzen" | M1: "We are sitting" |

| 71 | R | M1: "Must's weg?" | M1: "You must go?" |
|----|---|---|---|
| 72 | F | M1: "Juckt mich sehr viel" | M1: "Bugs me a lot" |
| 73 | R | M1: "Der Preis hier gut" | M1: "The price is ok here" |
| 74 | R | M2: "Nerven sind ab" | M2: "Nerves are loose" |
| 75 | R | F1: "Magst mich sehr" | F1: "You like me much" |
| 76 | F | M1/F2: "Biff, is auch hier" | M1/F2: "Biff is also here" |
| 77 | R | F2/M1: "The earth is measy" | F2/M1: "The earth is measy" |
| 78 | F | M3: "Feucht" | M3: "Humid" |
| 79 | R | M1: "Ich schlaf nicht" | M1: "I don't sleep" |
| 80 | F | F1/M1: "Etwas Glück" | F1/M1: " A little luck" |
| 81 | R | F1: "Schlafen mach i nix" | F1: "Sleeping i do nothing" |
| 82 | F | M1: "Sind eh da" | M1: "Are here anyway" |
| 83 | R | M2: "Es is sterben" | M2: "It is dying" |
| 84 | R | M1: "Sind immer noch Front" | M1: "Still are at the frontline" |
| 85 | F | M2: "Frau Gnüsel", F2: "Is fort" | M2: "Mrs. Gnüsel", F2: "is gone" |
| 86 | R | F2: "Ochs", M2: "Wo sind wir?" | F2: "Bull", M2: "Where are we?" |
| 87 | F | M1: "Verwirrt" | M1: "Confused" |
| 88 | R | M1: "Schnee ab" | M1: "Snow down" |
| 89 | F | M2: "Geht gut ab" | M2: "Running cool" |
| 90 | R | M2: "Lappen hier" | M2: "Lobe here" |
| 91 | F | M1: "Angst" | M1: "Fear" |
| 92 | R | M1: "Ist es war?" | M1: "Is it true?" |
| 93 | R | M1: "Musik" | M1: "Music" |
| 94 | F | F1: "Verfallt" | F1: "is decaying" |
| 95 | R | F1: "Ist die Antwort" | F1: "Is the answer" |
| 96 | F | M1: "Ist schon da" | M1: "It's already here" |
| 97 | R | M1: "Und sie sind hier" | M1: "And they are here" |

| 98 | F | M2: "Scheissgut" | M2: "Fucking good" |
|---|---|---|---|
| 99 | R | M2: "I mach's" | M2: "I make it" |
| 100 | F | M2: "Sag's mir" | M2: "Tell me" |
| 101 | R | M2: "Will nix Hass" | M2: "Want no hate" |
| 102 | F | F1: "Fisch ab" | F1: "fishing" |
| 103 | R | F1: "Waschen" | F1: "Washing" |
| 104 | R | M3: "Vier" | M3: "Four" |
| 105 | R | M1: "Is mild" | M1: "It's mild" |
| 106 | F | M2: "Flaschen" | M2: "Bottles" |
| 107 | R | M2: "Im Schacht" | M2: "In the shaft" |
| 108 | F | M3/M2: "Weit isse" | M3/M2: "She is far.." |
| 109 | F | F2: "Bewusst" | F2: "Conscious" |
| 110 | F | M2: "Huberts" | This is a name? |
| 111 | R | M2: "Ist werten" | M2: "Is evaluation" |
| 112 | F | M2: "Joseph" (english voice) | |
| 113 | F | M2: "I brauche Hilfe" | M2: "I need help" |
| 114 | R | M2: "Hilft mir doch nie" | M2: "Never helps me" |
| 115 | F | M2: "Der Egon" | M2: "Egon" |
| 116 | F | M3: "Feucht", F1: "Feucht" | M3: "Humid", F1: "Humid" |
| 117 | F | F1: "Um elf" | F1: "At eleven o'clock" |
| 118 | R | F1: "Pferden" | F1: "Horses" |
| 119 | F | F1: "It's far real" | |
| 120 | F | M2: "Das lebt" | M2: "This is alive" |

First i would like to categorize the messages as follows.

## 4.3.1 Dialog oriented messages

These are messages with utterances that are directed to another person either as a question or a statement. This includes also messages that an entity directs to himself. To distinguish messages in this way is difficult since a statement can also be part of a dialog with another person. I hope the reader may accept this ambiguity.

| ID | Original Message | Translated Message |
|---|---|---|
| 2 | F2: "Wir sind zwei" | F2: "We are two" |
| 5 | M1: "Das is sie" | M1: "It's her" |
| 7 | F1: "I seh' nur den Arsch" | F1: "Just see the ass" |
| 8 | M2: "Für di", F1:"Mach i das" | M2: "For you", F1: "i will make it" |
| 10 | M1: "Wag es!" | M1: "Dare!" |
| 18 | F1: "Suis Sia Elyne"(supposed french) | F: "I am Sia Elyne" |
| 29 | M2: "Wo warscht du?" | M2: "Where have you been?" |
| 44 | F1/M3: "Wie geht's dir?" | F1/M3: "How are you?" |
| 49 | M2: "Dir, Liebster" | M2: "Your, darling" |
| 50 | M2: "Wo bist du?" | M2: "Where are you?" |
| 61 | F1: "Würgt ihn aus" | F1: "Chokes him out" |
| 64 | M1: "Tu's lassen" | M1: "Let it be" |
| 65 | M1: "Was hast du?" | M1: "What's wrong with you?" |
| 66 | M1: "Würgt mich ab" | M1: "Strangles me" |
| 67 | M1: "Sehr unzufrieden" | M1: "Very unsatisfied" |
| 68 | M2: "Sieben Jahr hat ich sie" | M2:"For seven years i have been together with her" |
| 69 | M1: "Gehe fort!", F1: "Mach ich auch!" | M1: "Go away!", F1: "I will!" |
| 71 | M1: "Must's weg?" | M1: "You must go?" |
| 75 | F1: "Magst mich sehr" | F1: "You like me much" |

I must admit that the identification of the voices was difficult and I cannot guarantee it is always correct. From this background the above table shows us partially a dialog between a male and a female. Likely they was some kind of romantic relationship. Obviously there were differences and maybe an unpleasant end of the romance - likely after 7 years. Also signs of violence are there. The question arising from this dialog in my eyes is if both persons are discarnate or if we possibly are witnessing thoughts of a living being that is longing for a lost love. I will put more messages that are part of personal environment of these persons in another category because they are not strictly dialog elements.

## 4.3.2 Mentioning of Names

Some of the messages are mentioning names. I want to document these in this paragraph.

| ID | Original Message | Translated Message |
|----|------------------|-------------------|
| 2 | M1: "This is Ulli" | M1: "Here is Ulli" |
| 17 | M4: "Schlechter als Arndt ist nicht schlecht" | M4: "Worse than Arndt is not bad" |
| 18 | F1: "Suis Sia Elyne"(supposed french) | F: "I am Sia Elyne" |
| 27 | M2: "Wir sind die Treinta" | M2: "We are the Treinta" |
| 57 | M2: "Ja, Frankski" | M2: "Yes Frankski" |
| 76 | M1/F2: "Biff, is auch hier" | M1/F2: "Biff is also here" |
| 85 | M2: "Frau Gnüsel", F2: "Is fort" | M2: "Mrs. Gnüsel", F2: "is gone" |
| 110 | M2: "Huberts" | M2: "Huberts" |
| 112 | M2: "Joseph" (english voice) | M2: "Joseph" (english voice) |
| 115 | M2: "Der Egon" | M2: "Egon" |

Names are a very precious information. They give us a (more or less) unique identifier for the entities that are speaking to us. If the name comes up again we can relate more messages with it. By the time this could give us some kind of profile of the deceased person. An exception here is the name "Treinta". This rather seems like the name of an organization. It somehow reminds me of the virtual secret brotherhood "Treis" in Umberto Eco's novel "Foucault's pendulum". The mentioning of "Mrs. Gnüsel" seems to refer to a woman who has either died or has ascended into another plane of existence.

### 4.3.3 Utterances referring to the environment

Some messages and statements tell us something about what the entities are experiencing in a context of space and time and perception. However we can not be sure that these utterances are describing physical or hereafter impressions. They also include utterance reflecting disorder and confusion. Nevertheless these messages tell us something about the way the discarnate feel about the places where they reside.

| ID | Original Message | Translated Message |
|----|------------------|--------------------|
| 20 | M2: "Das Inser'l is weger" | M2: "The little island is..(unknown)" |
| 21 | M3: "Ist es vielleicht", F2: "Morgen?" | M3: "Probably it's", F2: "tomorrow?" |
| 30 | M2: "Wo ischt Norden?" | M2: "Where is north?" |
| 47 | M2: "Das is'n Berch, den brauchste" | M2: "It's a mountain. You need it" |
| 60 | M2: "Es wird Nacht" | M2: "Night is falling" |
| 78 | M3: "Feucht" | M3: "Humid" |
| 84 | M1: "Sind immer noch Front" | M1: "Still are at the frontline" |
| 86 | F2: "Ochs", M2: "Wo sind wir?" | F2: "Bull", M2: "Where are we?" |
| 87 | M1: "Verwirrt" | M1: "Confused" |
| 93 | M1: "Musik" | M1: "Music" |
| 107 | M2: "Im Schacht" | M2: "In the shaft" |
| 111 | F1: "Um elf" | F1: "At eleven o'clock" |

Most interestingly these messages tell us that discaranted people still have or do remember sensory perception like humidity, music or the cycle of day and night and the time of the clock. However we also see signs of confusion where those beings seem not being aware of the place they are. "In the shaft" could be an impression of the transfer from the physical world to the hereafter that often is described as a tunnel. Moreover there obviously is a partial confusion about the perception of time reflected in the message "Probably it's tomorrow?". Maybe this is reflecting the changes the perception of a discarnated person undergoes in the transitional process taking place while going over from the physical realm to the hereafter.

I value the message "Still at the frontline" as a recall from a discarnate being maybe related to a war.

### 4.3.3 Mundane utterances

Many messages are pointing out places or situations on the physical plane. I think these are recalls of the passed life the individual is going through as some kind of afterlife processing.

| ID | Original Message | Translated Message |
| --- | --- | --- |
| 26 | M2: "Hab hergekesselt" | A german phrase for "I went here very fast" |
| 34 | F1: "Müssen wir uns wirklich waschen?" | F1:"Do we really have to wash up?" |
| 45 | M2: "Bist wenigstens satt?" | M2: "At least you've had enough?" |
| 73 | M1: "Der Preis hier gut" | M1: "The price is ok here" |
| 88 | M1: "Schnee ab" | M1: "Snow down" |
| 89 | M2: "Geht gut ab" | M2: "Running cool" |
| 90 | M2: "Lappen hier" | M2: "Lobe here" |
| 98 | M2: "Scheissgut" | M2: "Fucking good" |
| 102 | F1: "Fisch ab" | F1: "fishing" |
| 103 | F1: "Waschen" | F1: "Washing" |
| 106 | M2: "Flaschen" | M2: "Bottles" |

The mundane utterances are obviously part of the dialog between the persons of the couple i already mentioned. Especially the male person expresses experiences that are typically for a young man and are probably related to fast driving while the female persons talks about washing and fishing.

### 4.3.4 Impressions and Statements

This is the most interesting of spirit messages in my eyes. It shows us what they feel and experience during their time in the hereafter.

| ID | Original Message | Translated Message |
| --- | --- | --- |
| 3 | M1: "Hier ist es gut" | M1: "Here it is fine" |
| 4 | M3: "Perfect" | M3: "Perfect" |
| 12 | M1: "Wir sind da" | M1: "We are here" |

| | | |
|---|---|---|
| 15 | M2: "I heuchel jed'n Tag" | M2: "I pretend every day" |
| 16 | M2: "Verpiss di!" | M2: "Piss off!" |
| 19 | M4: "Fort geht!" | M4: "Goes away!" |
| 22 | F2: "I hau ab", M3: "Jöckses(?)" | F2: "I go away", M3: unknown |
| 39 | M2: "Ah, es gilt mein Fehlversuch" | M2: "Ah, my failure counts" |
| 40 | M2: "Die Vergnügung ist da" | M2: "The enjoyment is here" |
| 41 | M3: "Ruhig" | M3: "Calm" |
| 31 | M3/M1: "Vielleicht ist er bereits in >>upper nears<<" | M3/M1: "Perhaps he is already in >>upper nears<<" |
| 24 | M1: "Es war also falsch" | M1: "Thus it was wrong" |
| 25 | F1: "Wir sitzen ab" | F1:"We serve our sentence" |
| 33 | F1: "Das schaffen wir sonst nicht" | F1: "We won't make it otherwise" |
| 39 | M2: "Ah, es gilt mein Fehlversuch" | M2: "Ah, my failure counts" |
| 40 | M2: "Die Vergnügung ist da" | M2: "The enjoyment is here" |
| 47 | M2: "Jetzt ordne schnellstens" | M2: "Now clean it up quickly" |
| 58 | M2: "Bist erwischt" | M2: "You are caught" |
| 77 | F2/M1: "The earth is measy" | F2/M1: "The earth is measy" |
| 79 | M1: "Ich schlaf nicht" | M1: "I don't sleep" |
| 81 | F1: "Schlafen mach i nix" | F1: "Sleeping i do nothing" |
| 83 | M2: "Es is sterben" | M2: "It is dying" |
| 94 | F1: "Verfallt" | F1: "is decaying" |
| 97 | M1: "Und sie sind hier" | M1: "And they are here" |
| 101 | M2: "Will nix Hass" | M2: "Want no hate" |
| 109 | F2: "Bewusst" | F2: "Conscious" |
| 111 | M2: "Ist werten" | M2: "Is evaluation" |
| 113 | M2: "I brauche Hilfe" | M2: "I need help" |
| 114 | M2: "Hilft mir doch nie" | M2: "Never helps me" |

| 119 | F1: "It's far real" | |
|-----|--------------------|--|
| 120 | M2: "Das lebt" | M2: "This is alive" |

There is an abundance of crucial information embedded in these messages. First we can see some very positive utterances like 3,4,40 and 41. They are a positive reflection of the experience of the hereafter. Then there is a block of messages consisting of 15, 16, 39, 24, 33, 39, 25, 47, 58 and 111. These are confrontations and processing of the own life of the deceased souls with themselves. We see self-awareness and assessments of the things they did in life. We also see anger and findings that wrong actions in life have to be worked over. Message 83 and 94 are reflecting the process of physical death while 119 and 120 may indicate the recognition of an ongoing life in the hereafter. In messages 113 and 114 we witness that some entities experience to be overwhelmed by something and beg for help. Additionally in message 79 and 80 we observe that the discarnated souls experience they need no sleep anymore. Finally message 77 gives a good statement about the physical plane we live in.

## 4.4 Personal addresses

While I keep a mostly neutral position in my session and usually don't ask question and don't address particular entities, I sometimes face that they are directly addressing me. Generally these are utterances of motivations or gratefulness, sometimes also advices. I want to put them here as an example that we are entangled with those hereafter beings and they know very well who we are and what our existential situation is.

| Content of sample and link | Translation |
|----------------------------|-------------|
| Andres hat Blähungen | "Andrés has flatulation" |
| Andres hat sich nen Pfeil geholt und wird ihn noch brauchen | "Andrés bought himself an arrow. He will need it" |
| Andrés..überfordert | "Andrés...overwhelmed"(bad intelligibility) |
| Du schaffst das | "You will make it" |
| Fantastisch | "Fantastic" |
| Gibst Ruhe und hast immer wieder bestanden | "You give calmness and have passed again and again" |
| Machst so viel | "You do so much" |
| Morgen um acht | "Tomorrow at eight o'clock" |
| Morgen bist du krummer. Sport braucht | "Tomorrow you'll be more crooked. Exercise |

| dein Rücken | needs your back." |
| Wir brauchen Andrés sieben | "We need Andrés (at) seven" |

I must emphasize that all those message were related to the actual situation I was in this very moment. When the spirit told me I had flatulence that really was the case since I had digestion problems in that time. The message referring to an arrow is also correct. A friend had persuaded me to try archery with him and I had looked for arrows in online stores. The motivating utterances always occurred when I was dragged down by personal burden in my job and family. The message referring to my back and exercises occurred while I was lolling in my chair during an ITC session. Also the messages containing time advices are not uncommon.  I generally try to follow these advices.

# 5. Epilogue

I wrote this treatise with a certain thought in my mind. There is a lot of literature existing from pioneers like Friedrich Jürgenson, Konstantin Raudive or Ernst Senkowski. Additionally there are good summaries around like the book from Dr. Theo Locher and also books like "Nachrichten aus dem Jenseits" from Spirik&Loos who did an excellent engineering approach on the technical subjects of ITC. Also the books from Rainer Holbe, a former TV moderator are well made entry points for ITC newbies and paranormal enthusiasts in general.

However there is a problem, not with these excellent books, but with the temporal context around them. They are all publications from the 50s up to the 80s/90s. There is no contemporary literature existing that accompanies the actual proceedings in ITC in the form of books. This may be due to the fact that there are not much structured proceedings at all. In the past the ITC researchers organized themselves in associations to give their work and publications a building. Today these associations are gone or just decaying leftovers of a time where ITC had a better ranking in the public awareness than now. INIT, VTF VTFÖ and Metascience Foundation maybe are still in the mind of some people.

I never was involved in  an ITC association so far. I sniffed in on some websites but I gained the impression that I have nothing to contribute on what they are doing and they have nothing to offer that helps me. This opinion grew out of the unanswered question that I couldn't find out what those associations actually want at all. A friend of mine, who is a member in one of those associations told me that annual summits are events where the members who have travelled to the meeting expect to be "entertained" by live ITC sessions however they themselves have long since stopped conducting experiments. Moreover I experienced some kind of "consumer" attitude in various FB or WhatsApp groups. Especially the social media scene is contaminated with ghost hunting groups who obviously are looking for a cheap thrill they can post to gain likes. This accounts not for every group but for many of them.

A further problem is the position of ITC in relation to mainstream science. Some people in the ITC community argue that the ITC researchers should strictly follow scientific procedures, otherwise ITC will never be accepted by scientist. So true as the basic thought behind this argument is, so much I refrain from the practical implications.
Scientist developed very filigrane procedures to guarantee that the results and the evaluation of their experiments are complying with proven standards in the scientific community. This is ok so far but we have to consider what ITC research means in real life. ITC researchers are non-academic lay persons with often non-scientific jobs, doing their research in their free time. They cannot compete with hard core scientist that have fully adopted scientific procedures by education and training. Moreover scientist are increasingly showing a mindset that deviates from the original ideas of science, namely the unprejudiced investigation of natural phenomena. Since the age of enlightenment replaced the dark ages of the medieval we thought that the objective search for truth became the new compass for human evolvement in general. However, since some years, I am experiencing that blind faith thinking returns under the coat of dogma back into the minds of humans. It shows up as ideology in religion, politics and science and rejects the principle of argumentation and proof. This also is about to dominate scientific minds.

Therefore I don't see much potential in wasting resources for nurturing a conflict, that ITC-researchers likely never will win, at least not by scientific argumentation and proof. To put it into clear words I experienced two different mindsets while discussing ITC subjects with people that see themselves as bound to scientific thinking. If the samples were not 100% understandable they said "This could mean anything. It's pareidolia or stray radio waves". If the intelligibility of a sample was near 100% they said, "this sounds too good. Must be a fake!". As long as this conflict between ITC and science cannot be fought on the grounds of honesty, of listening and argumentation, this fight does not make any sense.

The burden of ITC research is now on the shoulders of laymen, who work hard to maintain their physical existence and simultaneously nurturing this little plant named ITC, hoping that someday it will bear fruits for the sake of mankind. Since we are not scientist, what we can do is to develop a methodical approach for our work. The minimal standard should be to adopt a mode of operation where we clearly focus on what we want to investigate and what not. Our setups should be standardized where it is useful and revised due to the results we gain. The most important thing is that we write down what we are doing. I will not call out for standard documentation forms but every practitioner should bear at least one thought in his mind, that someone who reads his paper should be able to repeat what he was doing in order to prove or disprove it.

As it is clear that we won't get any help from scientist, it is our burden to establish structures that in some way are mimicking the scientific culture. As the importance of ITC associations has decreased by the time a lot of spontaneous research groups on the social media platforms are showing up. As I said, these are mostly unorganized and there is a lot of selfishness around, but this could be improved. What we need are people in those groups who slowly and persistently are persuading the members that a structured approach will yield in better results. I have already told you about the "consumer" attitude of many practitioners and I made the stunning experience that the techniques they are using are not

that bad. The problem is that they do no structured analysis of their recordings. They often make a post and put a more or less fuzzy claim that this or that person had talked to them. I took the time to analyze some of the recordings they posted and I found lots of interesting messages but these can only be found by careful and structured listening. Thus, many practitioners don't fully exploit their results because they don't do structured analysis. Of course we have to consider that the focus in the multitude of experimental ITC groups varies a lot. There are groups, like the one I am in, that focuses on the empirical investigation of the various ITC techniques, trying to extract the fundamental working principles from them in order to create hypotheses and theories. Naturally, we use spirit messages merely to evaluate our technical setups. There may be other groups with a different focus but at least, you should have a focus at all!

If some people could sow the seeds of structured working in these groups this would bring fruitful results. What is also necessary are platforms to publish informations. If ITC researchers are slowly adopting structured proceedings they will start to write papers. Lots of those people are running private websites and it is logical they will publish their papers there. However if you don't know these websites you'll never know that there is some paper to read for you. Therefore we need encompassing platforms like "ATransC.org" where people like Tom Butler generously give other ITC researchers a place to publish their experiments and findings. The value of such platforms is immeasurable because ATransC also has a big and well structured forum. Following a methodical procedure, every published paper needs a debate, a critical discussion in positive and negative terms. Only after those discussions, that filter out errors and acknowledges reproducible results, hypotheses can be consolidated and theories formulated.

It would be favorable if the communities that are spreading around these platforms would incorporate listener panels to evaluate all the published data. This is also a social challenge as lots of people take it personally if you are criticizing their results. A critical debate or evaluation must never discourage people from proceeding their work.

Furthermore we would need people to exchange data and findings between different community platforms. This work could be done by panels or committees and should produce papers as a collaboration result of the participating communities.

To round things off, a far goal would be to establish structures for education and training. If we once reach a point where a building of proven ITC knowledge becomes visible it's time to think about how to convey this knowledge in the form of education and training to interested people in a kind of ITC academy.

Currently the resources and efforts around ITC are more or less scattered and they are lacking fruitful collaboration. Most researchers are doing their work as a "one man army". A structured building growing out of this chaos would not only be  fruitful for ITC and the spiritual development of mankind in general, we also would give all those people, working alone on ITC, a home, a community and a voice. Only a strong voice can be heard and will be a respected one day.

I see this treatise as a seed I am sowing and hoping that one day I will see it flourish as one flower in a big garden full of wonderful blossoms. I keep on hoping for this.

Andrés Ramos-Jiménez
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