

Extract from

Breakthrough: An Amazing Experiment in Electronic Communication with the Dead

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Preface

Method 1: Microphone

The existence of the voices is established through the senses of hearing; methodic repetition then makes deciphering and checking possible. The voice-phenomenon is autonomous, as far as the listener is concerned, for it manifests on tape-recordings through radio or microphone. Anybody can study it and, by fulfilling certain preconditions, take up contact with it. But of course, as in every specialized field, there is some knowledge needed to be able to practice the exercises.

We have invited an expert, Mr Stanley, to explain to us the mysteries of electronics in connection with this business; matters that basically lead back to one essential question: "What can a tape-recorder do and what can it not do?". Most people know how to record on a tape-recorder and how to play the recorded music or voices back; but how exactly this process of recording takes place is one of the questions very few ask.

This is a new tape-recorder. A number of new tapes, sealed in plastic bags and sealed in boxes, have been purchased and delivered here this evening. Mr Stanley, if I can ask you to prepare the tape-recorder.

"Our first experiment is to try to obtain microphone voices. The technical process is relatively simple. The microphone is a device for recording sounds that take place in a room at a particular time. It is merely connected to the tape-recorder. Obviously for the purpose of this experiment you need complete silence as any noise will upset the recording.

Sound waves are picked up by the microphone which converts them into electronic impulses. These electronic impulses are amplified in the tape-recorder and passed through the recording head which gives out a magnetic impulse. This in turn is recorded on the passing magnetic tape. The average microphone will pick up sound waves with a range from 60 cycles per second to 12,000 cycles per second. This roughly corresponds to the average range of the human ear, which is unable to perceive sounds outside this range. If there are any voices or noises on the tape, then all the people in the room during the recording should be able to hear them whilst they are recorded. The microphones in use are only able to pick up what is also audible to the human ear."

Method 2: Radio

Most recordings have been carried out on medium wave. We have to be very careful in selecting a position which is not being used by a radio station. What we want is a true "inter-frequency" where nothing but a general atmospheric static noise would be audible; this can be generated by a great number of factors, for example a light which is switched on or any atmospheric disturbance. Given a true "inter-frequency", the radio picks up the static noise but no particular signal. All that gets amplified is the static noise; the process now is similar to

that of a microphone recording. This amplified static noise is fed into the tape-recorder and from the recorder head on to the magnetic tape.

There is one way to differ “our” voices from the ones of ordinary radio stations. The voices speak at a speed which is at least twice the speed of the human voice if not faster. This goes not only for the radio-recordings, but for all recordings, and also relates to the difficulty in hearing the voices immediately. I will give some examples.

If you telephone a strange office and the operator at the other end mumbles something and you don't know the actual name of the firm or person, you may well be left in ignorance whether you have dialled the right number or not. If you were attuned to that particular voice and knew which company or person you were speaking to, you would have no difficulty at all in making sense of the mumble. The same applies to air-craft broadcasting to one another. It is very difficult to understand at all. Unless you are actually attuned to a certain noise, you will always find it very difficult to perceive it properly and understand the spoken word. It is quite surprising how much we rely on sight to understand speech, as well as on clarity of diction.”

Method 3: Diode

The diode here is basically a piece of germanium with a bit of metal on it. It will conduct electricity one way and not the other; electricity will flow one way only. It is the same kind of common crystal set that, in the early radio days, used to be known as a cat's whisker. It acts in a similar way to a radio, but is not as sensitive. A radio would select a particular station one wants from all the signals; I don't want to go into the technical details here because they are a little complicated, but by tuning the dial we set in motion a sophisticated process of selection. A diode like this is very crude and primitive gadget which has a slightly tuned coil and an aerial. However, I must comment on this particular aerial because it is absolutely useless for picking up anything. The nearest broadcasting station to this house is X and in order to receive a signal from that station we would need an aerial of some X to X metres at least in length. This aerial is only 7 cm long and absolutely useless for picking up anything. I can say quite categorically, that it is impossible to pick up anything with this aerial. There is no signal strong enough to induce a three inch wire to act as an aerial.

The Phenomenon

The experiments described in this book are, in some respects, a hazardous venture; but then, we always have to accept hazards whenever we venture onto paths as yet undiscovered and untrodden, and the adventurous spirit of the explorer is coupled with deep humility before new truths and realisations.

Our human existence is orientated one-sidedly along limited, measurable and calculable lines. The evidence of voices of mysterious origin set out in this book, challenges us to alter our thinking habits and to let them range freely on unfettered cosmic energies, and on spirit-beings, such as we ourselves one day may become.

It certainly sounds fantastic to assert that we have made contact with spirit-beings, i.e. the dead, through tape-recordings. Today, however, when more or less adequate technical devices are at our disposal, it is possible to test the facts by experiment and to lift them out of the realm of the fantastic. Tape-recorder, radio and microphone give us facts in an entirely impersonal way and their objectivity cannot be challenged.

The present stage of the investigations reveals this contact as, so far, only the delicate, fleeting pulse of a new reality, no more than vaguely discernible as yet, because of our lack of experience and the inadequacy of our technical aids. Nevertheless, the voices here described can open up new spiritual vistas, irrespective of how we explain, interpret and understand them.

Man has an inherent, stubborn characteristic: the wish to fathom his own destiny – within himself and concerning himself. We die whilst we live, for our concepts of life and death conceal the future that awaits us. From the fragments we hear in the voice-experiments I have made, we can perhaps form some ideas about this problem.

Only someone who himself ventures to plumb the inaccessible layers of humans existence, where we discern neither beginning nor end, only a forward compulsion of ourselves and our lives, can assess the true position. It is quite possible that one day results will emerge from these voice-experiments that will have a bearing on the highest, indeed the ultimate goal man has sought throughout the ages and is still seeking – the answer to the question: who am I and where am I going? Death might then be seen as no more than a metamorphosis from one state of development to another.

Methods of recording

1. Microphone Recording

The process of making recordings through microphone for the investigation of the voice-phenomenon is approximately the same as for ordinary tape-recording.

When the tape-recorder has been switched to “recording”, the person in charge of the session might begin, for instance, by simply giving the date: “Today is the...” Unless the experimenter is alone, he can then give the names of participants. Should the investigator be by himself, he might say perhaps: “Hello, hello, here is X.X. – I should be very happy to know that the unseen friends are here and are manifesting through the tape.” He can follow this up by calling the names of dead friends and acquaintances; he should feel free to say whatever he likes, to ask questions, to explain or to specify what he wishes to know. If, on the other hand, the recording is being made in the presence of several people, the conversation should be kept on general lines so that *each participant* can contribute whatever he or she wants to express. Recording sessions should not exceed ten to fifteen minutes, because examination of voices received may take several hours.

Equally important is that participants should refrain from making noises, such as, for instance, murmurs of assent or dissent. Sincerity and honesty of purpose are, of course, essential. How the manifestations are explained or interpreted by those present is not important at this stage. Sincerity and honesty do not rule out logical thinking and criticism, but an atmosphere of harmony and discipline should prevail. Idle gossip during recordings is to be avoided.

2. Radio Recording

The problems pertaining to the recording of voices through radio are complex. In recording, as well as listening to the results, the sense of hearing is of vital importance. One starts by gliding slowly from one end of the wavelength-scale to the other; once a good frequency is found, choose transmitter waves that meet and produce a typical “rushing” sound, known to technicians as the “white noise”. In this way one can make recordings without interference from radio programmes; but only afterwards, when the tape is being played back, can one hear how the voices stand out against the background of any incidental fragments of radio-transmissions. They may address the experimenter and give him hints; or persons we know may give their names, tell us something, warn us or plead with us. But whether the voices use microphone, radio, or other methods of recording, they always keep the same rhythm, the same peculiarities of speech, and often say things that relate to extra-sensory data.

Radio-voices differ from microphone-voices in that their pronunciation is clearer and their messages are longer and have more meaning.

The voice-phenomenon is closely linked to radio waves that come from afar, penetrate everything and create electro-magnetic fields within the so-called physical world, and *we can regard the tape-recorder as an intermediary between electronic waves and sound-waves*; only with the help of a tape recorder can we hear what the electronic world tells us through the medium of sound-waves.

3. *Diode Recording*

In this highly interesting method the recording, with the help of a diode, is made directly from the room on to the tape. The length of the aerial (6-8 cm) has to be exactly adjusted, and vibrations sent out by the voices are received by this aerial. Results of diode-recordings can be heard without great difficulty even by an untrained and unprepared ear. One has the impression that the voices speak directly on to the tape. These recordings have to be made with the tape-recorder turned to highest sound-volume.

First steps towards experiments

“Realisation of the character of something seen or heard is the adding of a specific impression to an overall meaning one already knows”, says A.F. Marfeld in his book on electro-technics and electronics.

It is very difficult to trace the voice-phenomenon back to an already known denominator. First of all one has to grasp the nature of the manifestation, determine the pitch of the voices and understand the language they use; as the phenomenon is of a physical nature, all these problems are still this side of the “cloud of unknowing”. How the voices create electro-magnetic fields on the tape remains for the moment an unsolved riddle.

a) How the voices are heard

Research shows that most people are unable to distinguish more than seven levels of sound-volume and seven levels of pitch. During various listening-in tests we made the interesting discovery that, to start with, the human ear either does not pick up the voices at all or distinguish them only very slowly and vaguely. The ear must attune itself for quite a period before it can start to hear the phonemes. (A phoneme is the smallest unit of speech-sound that can be distinguished from another.)

Musically people were able to follow the voices with much less trouble than others during tests. Professor Atis Teichmanis, of the College of Music in Freiburg, noticed immediately when listening-in that the voices differ in pitch and sound-volume from ordinary human voices. The unaccustomed rhythm, pitch, intensity and strange mode of expression used by the voices make them sound very different from earthly human ones. After a time of diligent practice, when the ear has become attuned, we can find in these very deviations from the accustomed the clues to help us determine the structure of the voices. Voices may vary in sound-volume from whispering to fortissimo; their timbre is usually well defined.

When we have detected a voice on tape we still have to identify and understand it. We start by determining what language it uses, and whilst the ear will not quickly differentiate unknown foreign languages, it can adapt itself to the mother-tongue or languages that are familiar to it much more easily. The voices are characterised by an unmistakable polyglot speech.

b) Listening to the voices

The main difficulty for effective research lies in the “listening-in” process. Because the ear has only a very limited range of frequency, and the language of the voices is tuned to more rapid frequencies than human speech, I have found that it takes at least three months for the ear to adjust itself to the difference.

Children and people with a musically trained ear have least difficulty in following the voices, and for some unknown reason specialists of internal diseases and Catholic priests also seem to be able to discern the voices with relative success.

The language of the voices and how they speak

Let us ask ourselves briefly an important question: does a thought consist of words? – The answer is: no. Thoughts consist of psychic particles that stand in the same relation to reality as words. This means that to think of a language-form is to think of a form of life.

The process of speaking is a very complicated one; vocal chords, glottis and lungs all play their part. In producing the sound of a voice, the vocal chords are brought together by a system of rotatory cartilages and a complicated interaction of small muscles; air, being pressed out of the lungs, causes the vocal chords to vibrate, and size and tension of the chords determine the frequency of this vibration. The movement of the vocal chords, influences the stream of air and this, in turn, sets off the resonance-frequencies in the oral cavity. The timbre of a voice depends largely on the shape of the mouth. Voices are usually unique and everybody possesses, so to speak, his or her own voice, distinguished by its special, unmistakable tone-quality.

The so called “voices from beyond” are easily distinguishable from terrestrial human voices. They speak in an unmistakable rhythm and usually employ several languages in a single sentence; the sentence-construction obeys rules that differ radically from those of ordinary speech and although the voices seem to speak in the same way as we do, the anatomy of their “speech-apparatus” must be different from our own.

Summary of the characteristics mentioned in this section:

1. The voice-entities speak very rapidly, in a mixture of languages, sometimes as many as five or six in one sentence.
2. They speak in a definite rhythm, which seems to be forced upon them by the means of communication they employ.
3. The rhythmic mode of speech imposes a shortened, telegram-style phrase or sentence.
4. Presumably arising from these restrictions, grammatical rules are frequently abandoned and neologisms abound.

Play-back of the recordings

Whilst listening-in one should try, as far as possible, not to be emotionally affected by what one hears and to keep one’s own feeling, thoughts and wishes well under control.

Dr Zenta Maurina:

It is rather like listening to an opera: if one is not accustomed to hearing words sung to orchestral accompaniment, one tends to hear nothing but a succession of meaningless vowels and consonants.

“It is quite unimportant whether something is supposed to happen or not.”

(i) The hypothesis of the unconscious

The existence of the voices is established through the sense of hearing; methodic repetition then makes deciphering and checking possible. The voice-phenomenon is autonomous, as far as the listener is concerned, for it manifests on tape-recordings through radio or microphone. Anybody can study it and, by fulfilling certain preconditions, take up contact with it.

Some claim that we should look for the key to the voice-phenomenon in the realm of the unconscious. This belief ranks amongst the most ingenious rationalistic hypotheses and belongs to the category of theories that try to explain man through man itself.

Professor Hans Bender has advocated this hypothesis for thirty years. He tries to interpret Spiritualistic phenomena as “psycho-mechanic automatism” and explains them by means of what he calls “overflow pipes of the unconscious”: the belief that one could be in touch with the “world beyond” is erroneous, he asserts, alleged contact with the dead has to be classified as a pathological phenomenon. Professor Benders classic example of “psycho automatism” is the shell, which acts as stimulus for acoustic pseudo-hallucinations – “a clever deception of the unconscious, which uses the normally incorruptible senses the moment the critical ratio of the patient is no longer convinced by former procedures”.

But, the difficulties involved in getting to the bottom of a paranormal phenomenon cannot be taken as evidence against its existence or its importance. It may seem well-nigh impossible to interpret such phenomena by hypothetical assumption, but parapsychology exists expressly to concern itself with the supernormal and in most cases this does not permit a rational supposition. *It is quite unimportant whether something is supposed to happen or not*; the fact that something that cannot be explained by rational means definitely is happening is sufficient reason for parapsychological research and examination.

The materialistic attitude of science fails in this respect, because it tries to argue away anything that is not supposed to exist and does not fit in with the traditionally accepted view of life. *It is the problem of life after death that really contains the essence of our existence*, and since time out of mind man has probed this central question.

One of the mysteries of the human soul on which the voice-phenomenon can shed new light is the question of the unconscious which, since Sigmund Freud’s teachings, has become almost an obsession of the human intellect. *The unconscious can be explained as scientific fiction*; a construction of the conscious mind.

Parapsychological research presupposes the existence of the soul. “The soul is the greatest of all cosmic miracles,” said C.G. Jung. The question is: can one explain this miracle through one’s own self? Does it perish with death? Or can this soul hope to exist beyond the grave? We know that materialistic thought denies life after death and disposes of any transcendental expression of our soul by declaring it to be a pathological creation of our unconscious.

The theory of the unconscious originated amongst such romantics of psychology as Carl Gustav Carus, 1789-1869.

Well, many things start in the heads of philosophers and poets! Sigmund Freud took up the idea, developed the theory of the unconscious and turned it into a kind of scientific dogma. “The unconscious has become a hotchpotch of all the psychic happenings that cannot be understood by simply applying the principles of ordinary, everyday psychology of the conscious mind”.

This concept of the unconscious can be likened to that of the “ether” in physics. Right into the twentieth century scientists were convinced of its reality. Not until the beginning of the twentieth century did the physicist Max Planck dispose of this fictitious substance. He spoke of light quanta and photons and finally came to the conclusion that space was conditioned by electro-magnetic radiation.

Prior to Planck, “ether” was made to explain something that could not be understood. Earlier physicists had tried to portray the whole of nature in mechanistic terms. Planck’s conception of the world, however, was not a mechanistic one; on the contrary, it seemed impossible to connect it with any kind of mechanistic view of life. Mainly for this reason Planck was at first rejected and ridiculed, but his teaching triumphed and developed into one of the great principles of modern physics – the quantum theory. This was the end of the mechanistic era in physics and an entirely new phase began.

One can take the “unconscious” of parapsychology as a parallel and rate it as mechanistic-automatic fiction which calls for revision. *We cannot explain man through man himself.*

Does the unconscious really exist? Or is it no more than a figment of our imagination? We must always remember that the reality of the unconscious is only a hypothesis, introduced into science by the psychologists. These psychologists, who imagined that everything could be explained in mechanistic terms, concluded that all the activities of our psyche could also be interpreted by some mechanical means; but this intangible “something” is a supposition, a fabrication, *an intensely private thing within the conscious inner realm.*

Psychology uses the term “the unconscious”, but admits that it knows nothing about it. C.G. Jung gives a hint in this context: “...psychology can know nothing about the substance of the psyche, because it cannot realise anything except through the psyche. One can therefore neither deny nor confirm the validity of such terms as Mana, Daemon, or God; but one can note that the feeling of unfamiliarity, which is connected with the experience of the objective, is authentic.”

We know nothing of that which moves and guides us, nothing of the sources of our paranormal faculties. The essence of the voices can be gleaned from their acoustically perceptible appearance and from insight into the meaning of their utterances, rather than through psychological knowledge or psycho-philosophical theories. The voices make their objectively valid statements independently of our attempts at interpretation. They are an acoustic fact and need no special theories to confirm them.

“Theory of relativity/Anti-world”

(ii) The theory of relativity

The hypothesis of the unconscious can be confronted by that of an antiworld, which is based on the theory of relativity. There is no “thing as such”, there is no “man as such” either.

A world establishes its reality by its relationship to an anti-world; and the anti-world is a condition for the relative existence of the world and of all that is portrayed as reality in man.

This assumption fits in with the hypothesis of “spirits”: a spirit-world must exist in order to proclaim the earthly, human world. The key-note of our world is interaction and man is not an exception to the rule, but the result of a great universal “teamwork”. This is the reason to why it is so difficult to understand man’s earthly existence and his higher existence in isolation from each other, or to bring both under the same denominator. Nothing can be explained from the purely human point of view alone.

Philosophical thought and physical science have led us to the realisation that no object can be more than the sum total of its attributes, and these attributes exist only in our consciousness. Accordingly, our world is a construction of the conscious, composed of symbols shaped by the human senses.

If, however, man assumes that he himself is the very explanation of all phenomena, then his existence loses all meaning; instead of providing an explanation, man, in his subjectivism, simply rotates around himself.

It is interesting to note in this context that the most eminent physicists of the last century, Einstein and Planck, followed this train of thought consistently when they pointed out that even time and space are just frames into which we fit our observations. In their opinion, space simply serves to bring order into the range of objects we perceive, and time has no independent existence outside the order of events by which we measure it. This basic realisation explodes our so-called reality and shows us how circumscribed our senses really are.

The human eye is sensitive only to the limited range of colours between red and violet, and the difference of a few ten-thousandths of a millimetre in wave-length signifies the difference between the visible and the invisible.

The same applies to our ear, which can hear only a small fraction of the field of frequency. Our sense of hearing cannot discern electro-magnetic waves, they must first be converted into sound-waves by electronic apparatus. The sound-picture of the world received by the human ear is incomplete and attenuated.

Realising that in fact all our knowledge of the universe rests on fragmentary impressions of our senses, we must assume that we shall never fully appreciate the true reality of the cosmic structure.

To solve the puzzle of the human soul without taking life after death into consideration, seems to become increasingly difficult.

The physicist Werner Heisenberg rejects the dividing of the world into subject and object, inner and outer world, body and soul, in his conception of the nature of modern physics. “In natural science,” he states, “the object of research is no longer nature itself, but nature subjected to mans questioning.”

It is my opinion that the voice-phenomenon produces facts by means of which we can break through the habitual confines of our existence and make contact with the “opposite world”

that can be regarded as the *centre of our life after death*. We step into a new dimension and that means freedom from the fetters of time, space and physical preconceptions. We enter into transcendental reality.

One thing is clear – the path that leads to this truth will be long and arduous, for many preconceived ideas and thinking-habits will have to be brushed aside. Those who do not shy away from all these difficulties however will feel enriched, and empowered to guide their lives towards a higher destiny.

“Anti-world”

It is perhaps of interest to mention here the theory of the American physicist, Dr. Leon Ledermann (Columbia University, New York). He attempted to prove the existence of the “anti-atom” and “anti-matter”, and believes that an “anti-universe” exists as a counterpart to the “real” universe in which we live.

Current scientific opinion does not altogether accept the possibility of existence outside the four basic aggregate states now known to man. The fourth – previously thought of as an impossibility – was discovered only a few years ago, when the solid, fluid and vaporous forms were joined by the plasmic one. However, physicists are now discussing a fifth possibility: the neutron-state of matter, which has been described by the physicist Holger Ess in an article appearing on 13th February 1966 in the Braunschweiger Zeitung, No. 12. (See Appendix IV.)

IV. Extract from article by Holger Ess

Appearing in the issue of Braunschweiger Zeitung, No. 12, 13th February 1966:

Neutron-matter can only be thought of as existing within certain stars where a pressure exists that exceeds by many degrees anything known to man of pressures and of any phenomena connected with pressure. The matter of an ordinary star, of our sun, for instance, consists of a hot plasma; a gas, heated to extreme degrees, which is composed of electrons and ions – atoms, in fact, that have lost their electrons entirely, or at least in part. The source of the colossal energy released by such a star is to be found in thermonuclear processes caused by the collision of high velocity electrons, particularly hydrogen nuclei. In time the energy radiating from this type of stellar body diminishes in ratio with the amount of hydrogen that is “burnt up”. The matter of the star becomes compressed. Density of such matter can then attain very high values, up to hundreds of thousands of tons per ccm. This can hardly be grasped by the average human intellect. Equally difficult to comprehend is the existence of yet another type of matter – apart from high density neutron-matter – which, expressed in practical terms, is not there but which, theoretically speaking, must exist. If this “anti-matter” were to become visible, it could do so only by a collision with, at least, a part of our visible matter. However, should tangible matter collide with “anti-matter”, both would dissolve into nothing under the pressure of unimaginable energies which would be produced; tangible matter and “anti-matter” would disappear – where?

The theory of an “anti-world” sounds, and is, so fantastically difficult a problem. It took years before a group of eminent physicists, under the leadership of Dr. Leon Ledermann, decided to publish a report which they knew would excite world-wide attention. In it they claim to have succeeded in discovering the so-called “anti-world” which must exist “somewhere in the realm of our life-experience, although we cannot see or feel it”. In that world, time runs backwards. If the world in which we live collided with the “anti-world” it would mean the end of everything now in existence. In later publications Dr. Ledermann added: “We must admit to the audacious supposition that this anti-world is peopled with

intelligent beings that speculate about our existence in a world positive to us, in the same way as we do about creatures of the anti-world.”

(Who would not, on reading this, conceive the idea that perhaps the souls of the dead live in this “anti-world”, but are, under normal conditions, unable to make contact with us? (...)

It might be possible to imagine the existence of this “anti-world” as the cause of our decay, our dying – as an inevitable fate – because our world and the “anti-world” are striving, so to speak, to achieve a balance or harmonisation.)

Dr. Ledermann was the first to pose the question of “where” this “anti-world” may exist. It must be amongst us, next to us, in immediate proximity to us; but it could also cut right through our world of physical matter. On the other hand, it could just as well be located at an astronomical distance from our earth. Astronomical distance, however, would be self-contradictory to “anti-matter”, as in terms of distance time runs backwards and consequently the sequence of events which, in our world, is tied to a progressive time-element, would cancel itself out.

The Experts report

The Rev. Voldemars A. Rolle, Lutheran Pastor of the Latvian Church at Willimantic, Conn., U.S.A, and a physicist, was the first to recognise the significance of the phenomenon from a religious point of view; he writes to the author:

On the tapes I have received, the audibility of the voices is good. It seems to me that only people with defective hearing or no linguistic background would be unable to hear and understand the recordings. Of course, it is very intriguing to try to explain this parapsychological phenomenon by means of modern physics, but it won't be a very easy task. It would be necessary to revise several concepts which are now accepted as axioms. For the present, the research into the phenomenon should be limited to gathering data to prove its reality.

It may be worthwhile to try an experiment with video tape similar to that with audio tape; perhaps both simultaneously. I do not see any reason why an experiment with video tape should be less successful than one with audio tape.

To me as a theologian, the phenomenon is of special interest. Very similar phenomena have been observed by people of different nationalities in our time as well as in the past. In Holy Scriptures such events are recorded as cases of clairaudience, or "visions". If the voices recorded on magnetic tape exist, the truth of what the Scriptures tell us in this respect may be more readily accepted.

Concerning the phenomenon itself, it may be that we are confronted here with a specific type of energy not known to modern physics. I would be inclined to call this energy "the life-energy of progressive intelligence". Very superficially, it may be illustrated as follows:

Examining a proton or an electron, we find that a certain amount of matter is associated with electric energy. When a proton changes into a neutron in the process of nuclear reaction, a release of energy occurs. Likewise, an electron releases energy in the form of photons when an electron jumps from a higher energy-level to a lower one. It is most important to note that the energy released is still associated with some form of matter, which may be termed "relative" matter, and that therefore it is still confined in the inertia system of our universe, where the speed of light is constant.

It is my opinion that something similar happens when a man dies. The difference between a living man and a dead one is this: as long as a man lives his body (matter) is associated with the life-energy of progressive intelligence. This is no longer the case with the body of a dead man. (The animal's body is associated with similar energy, but the animal differs from the human being, because the animal does not show progressive growth.) The progressive growth of human intelligence shows itself in a variety of fields: for instance in art, philosophy, science, technology, etc. The "life-energy" of the world, as yet unexplored by science, seems to be as manifold in its expressions as, for example, energy produced in the realm of electromagnetic waves.

At the time of death the life-energy of progressive intelligence becomes separated from our body (matter) and continues its existence in the inertia system of pure energy, where energy is no longer associated with matter. The inertia system of pure energy exists independently from the forces that govern our seven inertia systems, to which matter and the energy associated with matter, are confined. The seven inertia systems are:

1. The earth's rotation round its axis.
2. The rotation of the earth round the sun.
3. The movement of the solar system in our galaxy.
4. The rotation of our galaxy round its axis.

5. The movement of our galaxy in the universe.
6. The rotation of our universe round its axis.
7. The speed of our universe.

As long as energy is associated with matter of any kind, it stays within the inertia system of our universe, where speed of light is constant. This system, to which all matter is confined, is governed by the time and space formula of the law of relativity:

$\sqrt{1-(V/C)^2}$ (square root of one minus V over C squared).

When acceleration reaches the speed of light or more, the energy breaks away from matter and continues its existence in the inertia system of “pure energy”; this inertia system is as real (in its own dimension) as is the inertia system of our universe, where the speed of light is constant. In my opinion the speed of light is only a threshold value, or escape velocity of pure energy; a threshold of the inertia system of our universe, in which matter is confined; this system governs time and space, as well as the law of gravity and therefore everything moves in curved lines. As soon as this threshold is overcome, we are in the inertia system of “pure energy”, in which matter is no longer present and which lies outside time, space and the law of gravity. As soon as energy is decelerated to the speed of light, it is captured by matter and therefore becomes confined to our universe and our inertia system.

To tie the life-energy of progressive intelligence to our inertia system, it is necessary to associate it with some form of (relative) matter. This is only possible if the energy can be decelerated to the speed of light or below. “Relative” matter is, in fact, mentioned in the Gospels as the “glorified” or “spiritual” body (1. Cor. 15,44).

It seems to me that in your experiments the free life energies of progressive intelligence are successfully decelerated to below the speed of light, bringing them for a limited period of time into our inertia system.

Unfortunately, our contemporary science pays no attention to the possibility that a state of pure energy may exist without being associated with matter of any kind. Nevertheless, I am convinced that the phenomenon you describe is as real as our own existence.

Argument

“Here are voices which identify themselves, call our names, tell us things which make sense (or sometimes puzzle us); these voices do not originate acoustically, they are on a tape which can be listened to and heard by everybody. The physicists cannot explain the phenomenon, and the psychologists cannot offer an explanation either. Scientific tests have shown (in the Faraday cage, for example) that these voices originate outside the experimenter and are not subject to auto-suggestion or telepathy.

If you dislike the thought of such voices really being those of people whom you know to have left this earth, don't worry about it. After all, if you dislike a picture you need not look at it. You would have to use a tape-recorder to hear the voices, you need patience and time to acclimatise the ear to those strange rhythmic sounds, and even then you might find yourself at a loss if some of the words are in a language you don't understand.

On the other hand, you may be excited at the thought of witnessing a break-through in another dimension; this is neither spooky nor frightening; it is simply strange and unlike anything you have ever done before.

One thing is clear even now: the voice-phenomenon offers the means to break through the confines of a purely physical existence, for it has breached the material barriers surrounding our world. Death is not final, so the voices assure us; it is but a transition to a new state of being, and the impressions we receive from the voice-entities allow us a glimpse of that farther shore to which we all must cross through death. No “eternal bliss” awaits us there, but an intensely active new existence in which we feel and react much as we did on earth.