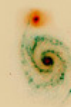




FAQ

Tom Butler's Etheric Studies



Seeking to Understand
The Nature of Reality

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Question: Who is talking in voice phenomena?

Answer: In mediumship, there appears to be a relationship between the medium's ability to "get out of the way" and how "advanced" the communicating entity might be. A deep-trance medium of great experience might reach a "higher-level being" while a hacker like me giving spirit greetings in church might only get Uncle John who is standing near the receiver. I think one of the differences is that the "higher-level being" is a group entity and Uncle John is a relatively recently transitioned person who has not learned to integrate himself with his group entity.

In ITC, the technology is possibly a factor. We know that our psi energy can influence the randomness of broad-spectrum processes such as high-frequency [Random Event Generators](#) (REG). In transform EVP, noise from which voice is formed is essentially the same kind of random energy, but it is expressed in the plasma or a transistor junction via stochastic resonance. In Direct Radio Voice (DRV), such as practiced by [Bacci](#) and [Cardoso](#), the energy is probably more akin to the energy experienced by the [Scole Group](#) (new energy). We might see on an energy spectrum representing the physical-to-etheric interface, psi influence of REG on the physical end of the scale, then biofield, transform EVP, ectoplasm, "new energy and finally true etheric (whatever that is).

As technical note: I do not know enough about new energy to speculate about its propagation, but if you express the spectrum in terms of how the influence manifests, then it would be physical > increased order (psi influence of REG) > small-signal amplification (transform EVP) > emulation of physical processes/objects (ectoplasm) > creation of physical processes/objects (new energy) > etheric.

There appears to be a similar measure of "accessibility" governing the energetic process an etheric entity is able to influence. Using the [ATransC Survival Hypothesis](#), we are modeled as the channel in all cases and the mental/physical medium and ITC practitioner should need to contend with the same factors. If that is true, and the energy spectrum is appropriate, then it might be predicted that a very "local" entity would be able to influence REG processes but have more difficulty with new energy while the group entity might not be able to as easily asses REG but are well suited for new energy.

All of this is to say that you should look for similarities in speech, so that the resulting sounds are "like" what is intended but not necessarily the same. In transform EVP, the word is an opportunistically constructed simulacrum of the biologically formed word. In speech synthesis EVP, a similar thing might occur and I think energy efficiency may be a determining factor. It may be energetically "cheaper" to say "om" rather than to say "Tom."

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The Instrumental Transcommunication Work Of Marcello Bacci

As presented by Paolo Presi at the 2006 AA-EVP conference.

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After more than thirty-five years of dedicated study of Instrumental TransCommunication (ITC), Marcello Bacci can be considered a leading expert in the field due to this exceptionally long record of experimentation with the voices. The remarkable phenomena that have occurred in the past decades in Grosseto, Italy, indicate that this persevering experimenter is always prepared to locate new openings to communicate with the beyond.

Bacci's character is such that he is never satisfied with the results achieved and always wishes to continue the exploration from other possible perspectives. His interest in the paranormal goes back to 1949 when he participated in a mediumistic sitting in London. From that time, his life was indelibly marked and today, at seventy-nine years of age, he continues to make regular experiments, once a month.

Bacci is a man with wide-ranging creativity. His personality reveals itself to be unconditioned and free, intolerant of any restriction coming from dogmatic and cultural pressures that seek to reject realities that personal experience has indicated to him are possible.

In his long years of experimental work, Bacci has tested various methods and many technical devices. In the beginning he made microphone recordings, in the same manner as Jürgenson and Raudive. Over the years he has made many other attempts with newly developed devices. In the past two decades he has been obtaining his transcontacts through an old Nordmende valve radio.

Today, Bacci performs his monthly experiments in the presence of many people, mainly parents who are hoping to establish contact with their deceased children. It is important to observe that Bacci, who has applied himself to ITC with great commitment for more than thirty-five years, never asks for money or other kinds of financial incentive.

In his experiments, Bacci tunes his radio to the short-wave band, in a frequency ranging between 7 and 9 MHz, in a zone clear from normal radio transmissions. After waiting for ten to twenty minutes the existing background noise disappears and a typical acoustic signal comes out of the loudspeaker, similar to an approaching wind vortex, repeated three or four times at short intervals. Silence then follows, at the end of which an invisible speaker starts to communicate by establishing with Bacci, or with the people attending the experiment, something like a dialogue. It is interesting to observe that usually the entities address Bacci in the third person and only rarely in the first person.

The paranormal vocal utterances are not continuous but interspersed with pauses. They last for varying lengths of time from a minimum of approximately ten seconds to a maximum of three to four minutes. Sometime the contact ends with a solemn choir. Once the contact is concluded, the normal background noise returns. Each experimental session lasts about forty to sixty minutes.

It is important to highlight some peculiarities that characterize the role of the radio receiver in the experiments. The first is the perfect continuity of the communicating voice [even] if the receiving frequency is continuously changed by rotating the tuning control knob during the reception of paranormal voices. The second peculiarity is found in the experiment that took place on December 5, 2004 in Bacci's laboratory. Approximately one hour after the commencement of the voices and while they were still continuing, the radio receiver's five valves were all removed. Despite the absence of the valves, the voices continued to speak with undiminished volume and clarity. Lastly, the phenomenon persisted intermittently for two minutes and twenty seconds after Bacci switched off the radio.



From my point of view, the above peculiarities provide evidence that, once the phenomenon commences, the radio ceases to function as a normal radio receiver. The radio appears to become a device, psychically supported, through which the paranormal voices can be heard. Other evidence that the voices received by Bacci are a mediumistic phenomenon is confirmed by the fact that the paranormal contacts happen only when he is present. Upon occasion, when Bacci has been away from the place of the experiments, some of his friends have tried to establish contacts by operating the same radio, but without any result. All these details are highly significant since they demonstrate that ITC needs to be supported by



Paolo Presi
Interdisciplinary Laboratory for
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Marcello Bacci standing in front of a few of his radios. The Nordmende is the large radio with a wood cabinet.

mediumistic or psychic abilities. It is my personal opinion that the phenomenon should be considered as an interactive process among a "Mind System."

The invisible communicators affirm that they are Spiritual Beings. Sometimes they have asserted, "*The Spirit is speaking to you,*" without giving any indication of their identity. With unequivocal precision all the communications reveal the presence of autonomous intelligent beings, differing from each other by the voice characteristics and by the emotional and conceptual content that characterize each communicating personality.

The voices deal with the most varied topics, freely chosen by the communicators themselves, since Bacci has no wish to interfere and only occasionally asks questions. The invisible communicators have always demonstrated a profound and sensitive response to the human pain caused through the death of a loved one, expressing words of great comfort and strength.

Particular care is given to the messages that provide parents with direct evidence of the continuity of life after death of their deceased children. The entity called "Gregorio" often addresses parents with warm words of deep understanding, giving reassurance to those who are still doubtful, as in the following example:

Dear mothers, we have already told you that your loved ones suffer only if you are suffering. A day will come where the mysteries will be disclosed to you, the haze will be dissipated and all of you will be embraced by a clear light. One day you'll leave your body where you found it, to reach another order of being.

The end of each experiment is devoted to personal contacts between deceased children and their parents who attend the experiment. The children's communications are an attempt to reassure their parents of their survival in another dimension, in their new state of existence. These contacts, besides producing an immediate emotional impact that is profoundly moving for the recipients, represent the most convincing evidence of the authenticity of the phenomena.

Most often, another voice informs the parents of the presence of the deceased loved one, but at other times the child directly manifests himself or herself by repeatedly pronouncing his or her name or by giving in a few words as an emotionally pregnant message.

It is astonishing how the children's voices are sometimes modulated with timbre, lilt and inflexion recognized by the parents. They can be male or female, childish, juvenile or adult depending upon the circumstance. Sometimes the sentences are pronounced slowly as though the speaker has met some difficulty in finding the appropriate words, while at other times, sentences are fast and expressed without any hesitation. To overcome the distrust and incredulity of participants who are attending an experiment for the first time, the voices adopt an effective, direct method: they address such people by their own, personal name. The impact is immediate; those who listen to their name coming from the radio are astonished, literally captivated.

From an unknown communicator who introduced himself as "*a citizen of heaven*" came a significant message on the subject of death:

Fear to die? I don't believe that death deserves so much! Here is Life after death. Death has been beat and this hope is not an illusion, your life must be transformed. There is another dimension, another Life. Remember, the Spirit will transform your mortal body into a spiritual body. Have you understood? This is inconceivable for the human being! Human beings are not eternal but much more then eternal! Your body will become Spirit, not similar but the same being; about this we cannot say anything more.

Frequently the invisible speakers have stated that the communications occur by means of "*waves that are not physical,*" and they exhorted us to take a qualitative step forward when they said:

Be aware: it is supernatural what they are listening to and seeing.

The basic concept, that has been repeatedly asserted, concerns the finality of these communications. They must be considered not only as consolatory, but as having the ultimate goal of helping people in their correct understanding of the afterlife.

The Spirit is manifesting as mediator of the Truth, He comes to speak in this special way assuming a human feature to give his message. His presence allows you to approach the absolute Truth which cannot be entirely defined due to the limitations of human speech.

From the many communications received to this date, the following are some of the recurrent themes found within the information conveyed by the voices:

1. Astonishment about their new surroundings.
2. Time blocked.
3. Unbelievable speed.
4. Perception of endless space.

The description of the beyond is characterized by astonishment due to the perception of a timeless environment that is depicted as "time blocked." In our physical continuum, the sensory perception is linear and the learning process is actuated through progressive steps that result in time flowing from the past to the future. After death the perception changes: progressive learning is no longer effective as in the temporal dimension, but seems rather to operate as a simultaneous perception that is felt as "unbelievable speed."

It is difficult to imagine how the communications, coming from a timeless dimension, are able to arrive in our space-time continuum. When we utter a word we are generating a temporal sequence of vowel and consonant sounds, and this is a normal process in our space-time continuum. The

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communication channel from and to the beyond has to pass through two different continua, the first one is the timeless and spaceless continuum and the second one is our space-time continuum. To make possible the transmission of words the communicator and the receiver must be placed within the same continuum: from what I can imagine this would only be possible through a common means of communication that shares the same capabilities, such as the psyche of discarnate and incarnate beings.

In this discussion, our understanding of the "psyche" should not be limited to human beings living in this physical, earth plane. It must also possess the capabilities to move, under certain conditions, into a timeless and spaceless continuum. In this regard, the human psychic capabilities of precognition, clairvoyance, extra-sensory perception, etc. are well known.

Evidence of that adaptation process may be found within the speech streaming features of the voices. In the early 1970s, at the beginning of his experimentation, the voices received by Bacci were of the same acoustic level as those recorded by Jürgenson and Raudive. In particular, they were characterized by a special rhythm and a slight singing cadence, factors that may depend upon the time stream. By the late 1970s both these characteristics had practically disappeared and the voices had assumed a typical "impulsive" speech articulation. Such impulsive articulation in the word utterances has become more evident in the past decades. This can be heard as a continuous change of utterance speed of each phoneme constituting the word, as the communicating personalities try continuously to adapt their temporal situation to ours. I proposed this hypothesis some years ago, but today my conceptual model about the paranormal voice structuring process has benefited from the broader understanding obtained thanks to the wide range of experiments conducted by Bacci and other ITC experimenters.

It is important to note that the communication experiments often conclude with an emotionally evocative and solemn choir. All choirs heard to date present a melodic stream that is absolutely regular and without the time alterations found in the articulation speed of the words in other transcommunication. Why?

The answer can be found in the following: If the same psychic model is operating in both the sender and the receiver, the result will be in accordance with their expectations, that is, with their interiorized psychic models. In other words it is strange to structure a psychic model of a choir singing without harmony, that is, without a regular flow of pleasant sounds. ([Click here to hear an example](#))

Many times the communicators invite the people attending the experiment to overcome their doubts by making a full immersion in the mystery. To this regard I believe that the following communication, coming from an Entity, recognized by his nickname "The Wise," is addressed to researchers like myself who are trying to rationalize the voice phenomenon or, in a broader sense, the spiritual experience.

His message was:

The problem is not to define the mystery but let the mystery penetrate us through the eyes of Faith. It's quite important the availability of the mind and heart and in particular it's essential to ask the Spirit for the hospitality of heart.

The sentence reveals an interconnection that goes beyond the physical plane and introduces us to an indissoluble network of relationships that go beyond time. Delving deeper into the meaning of the message, it is possible to derive the real meaning: only by opening the mind and the heart is it possible to allow the mystery to penetrate us. By "availability of the mind," we might understand "silencing of the mind" or a faithful attitude, rather than strict rationality. By "availability of the heart" we might understand "silencing of any egoism."

Since 1985 I have defined this special mind attitude as "Inner Attentive Disposition," which is, I am sure, an absolute prerequisite for establishing contacts with other planes of consciousness. From my point of view, this is the determining factor in opening the hidden channel that connects our physical plane to the higher planes of consciousness where one day we will, I believe, again meet all of our loved ones.

Presented at the 2006 ATransC conference in Atlanta, Georgia

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Articles

Portions of the following article was initially published in the Spring 2002 issue of the AA-EVP Newsletter. Our thanks to Anabela for taking the time to write this article for us.

Brief Remarks on the Role of the Recipient in ITC

by Anabela Cardoso

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The Development of ITC

Unfortunately the history of communications between our world and the next and of the many attempts made on both sides to develop and strengthen these communications remains to be written in any kind of systematic way. The field itself is a vast one, encompassing manifestations from earliest times and in primitive and advanced civilizations from both West and East. It also includes the observation and study of behavior by animals and children in relation to the Unseen, the evidence accumulated through mediums, the extensive array of physical phenomena reported by investigators across the centuries, the paranormal experiences of mystics and saints of all religions, and the development in our own time of ITC.

In my own view, ITC is a logical and necessary step forward in attempts to communicate between the worlds, and serves in many ways as a successor to mediumship and to the production of physical phenomena, in particular the physical phenomena of the direct voice demonstrated by Etta Wriedt in America and by Leslie Flint in Britain and by many others. ITC is in fact an ingenious method devised by our friends in the next world to convey to us more extensive information about the nature and purpose of the next life, and to convey this information free from the limitations imposed by preconceptions within the mind of the medium. Frederick Myers tells us that 'The medium is not a medium but an interpreter', and goes on to say, through the automatic writing of Geraldine Cummins in 'The Road to Immortality', that conveying his thoughts through the medium is like dictating to a rather obtuse secretary through a frosted glass window. If we remember that Myers was working through one of the greatest automatists in the history of Western mediumship, the implications of what he was telling us become clear. Equally clear and equally understandable is the desire by communicators in the next world to develop more objective tools to convey accurate information between the two planes of existence.

In addition, communicators in the next world appear anxious to develop what Carlos de Almeida, speaking to us from Timestream Station, referred to as 'A channel for those humble people based upon love, the panacea for the world'. Such a channel would indeed be something beautiful would it not! Through it, as Carlos de Almeida goes on to say, 'those at Timestream Station communicate not only with this but with other physical worlds', using modern technical media such as microphones, telephones, audio and video tape recorders, fax machines and computers. The aim of the communicators is to reach a stage where a direct dialogue between the two worlds becomes possible.

The ITC phenomena first became apparent in the second half of the 20th Century, and the names of the most renowned ITC pioneers in this world, such as Father Gemelli, Father Ernetti, Friedrich Jürgenson, Konstantin Raudive, and George Meek will by now be familiar to the majority of readers. Throughout this early work and to this day, one of the most extraordinary common elements of ITC and of all other communications between the worlds is that every development has been devised and initiated by our friends from the other side. The role played by those involved on Earth is entirely passive and receptive. The best we can do is to try to understand and help the process, and of course to be grateful for it and for the extraordinary effort and ingenuity put into each advance by those on the other side. But in a sense of course, the fact that all the initiative does come from the other side should not surprise us. The next world must surely be a step forward in the unending process of life, and must possess more advanced tools to facilitate the acquisition of wisdom and of spiritual growth. The next world represents a stage of consciousness beyond our own, and beyond the limitations imposed by the dense physical matter of the human body and the human brain, limitations which severely restrict and colour our view of reality.

It is important to stress however that although the first ITC communications to Gemelli, Ernetti, and Jürgenson may have seemed a sudden breakthrough, they were in fact the culmination of a long, difficult and laborious process of study and research by those

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responsible in the next world. A process moreover so sophisticated that the communicators were actually able to refer to the recipients by name. Later researchers on this side were able to help the work by experimenting with new ways of improving reception, but even here they were guided and directed at each point by the communicators.

The Nature of the Next World as Revealed by IT

When I once asked my Communicators from Timestream Station if the extraordinary capabilities that allow them for example to communicate by telepathy with animals and plants, to transport themselves by thought from place to place, and to function consciously and simultaneously in their world and ours, were the result of special practices, or were natural features of their world, they answered that the latter is the case. It thus seems that they are subject to quite different laws of reality from those that appear to operate in this world. I have yet to discuss with them whether their laws are unique to the level of existence from which they themselves operate, or whether they apply to other levels as well.

I have however been able to make quite detailed enquiries about the conditions under which Timestream Station communicate. For example, when I relayed to them a question from the eminent psychical researcher Professor David Fontana, Past President of the British Society for Psychical Research, as to whether mediumship abilities are necessary for ITC recipients in this world, they answered categorically that no they are not. In reply to my querying why, in that case, do some people here on Earth get ITC results after only a few attempts while others do not after months and even years of trying, they told me that 'It depends upon Timestream'. In others words, it appears to be the communicators themselves who make the decisions, although I do not know as yet the basis upon which these decisions are made. In reply to another of my questions, this time about the extent to which the recipient can influence the content of communications, Timestream assured me that such influence plays no part, 'We speak directly through the instruments'.

From my own experience since March 11th 1998 in ITC using the Direct Radio Voice method (DRV), and before that using EVP, I can confirm the passive role of the recipient. The communications have always taken place independently of my own will. I can never assure anybody that on such a day and at such an hour Timestream will speak with me. It is true that they usually tell me in advance that they intend to try to speak, and at what hour the attempt will be made, but they do not always meet with success. The only exception to this is when Timestream go on to confirm and reconfirm a particular date and time, though they themselves have told me that even then they can never be absolutely sure of being able to make contact. Of course, I have always submitted the details of the experimental conditions in my studio to them for their approval. Thus I always check with them on the suitability of my various items of equipment, of the frequencies I use for radio white noise, of the times at which I turn on the radios, and even of the intensity of white noise coming through the radios (I now use five of these simultaneously). My belief is that since it is the communicators and not the recipients who establish the contacts, they are the best judges of what suits them best.

In my own case for example, I am told by the communicators that while recording DRVs I must not have either of my computers turned on elsewhere in the house, as the frequencies emitted by computers are highly disturbing for their work. I am also told I must not use my mobile telephone, though I can use the house phone. As an example of the errors that I can make, I once bought a very sophisticated CD recorder in an attempt to improve the quality and the durability of my recordings. My intention was to record directly onto audio CDs instead of using the more perishable audio tape. However, I only used the new recorder once. Foolishly I had omitted to consult with Timestream beforehand, and when I attempted to use it I was told that the laser technology of the CD recorder made it unsuitable for their work.

Even the type of questions and the topics of conversation depend upon the communicators rather than upon the recipients. Timestream will only answer the questions or talk about the things that they feel are appropriate. However, I have no wish to question them about the future or about mundane issues, and as I am not a scientist I also do not question them about scientific issues. My main interest has always been to ask them about the meaning and purpose of existence, the role of animals and plants from a transcendental point of view, the life conditions on their level of existence, and the technical requisites most suited to them. I have received very significant replies to all these questions, and therefore my communications with Timestream very much suit my own interests.

The Role of the Recipient

From our side, we provide the devices, and find the time and the dedication and motivation to take part. We wait patiently for results, we hope, and we might pray. Certainly we love. I personally find that the love that unites the experimenter and his/her communicators is of extreme importance. It is love that makes possible the recipient's necessary patience and strength of will to comply with the sometimes difficult or unusual circumstances within which the contacts take place, such as having to listen

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in at late hours and at inconvenient times.

In saying that our role in ITC as recipients is a passive and receptive one, and that the design of this amazing breakthrough in communication between the two worlds originated in and is dependent upon the next world, I do not wish to minimize the role of the human being. Timestream Station have themselves told us that his or her personality, knowledge, and level of spiritual development all influence the contacts. A strong resonance between the communicators and the recipients is certainly also necessary. I personally feel this resonance as an encounter of hearts and minds. Barriers disappear. Recipients cease to feel alone or even on their own. They become part of the communicators and the communicators become part of them. A transcendental sense of belonging together develops, and telepathy between communicators and recipients may even emerge.

There is no need for names or personal identifications from communicators, although these may be given on request. However, one comes to know without doubt that those one loved in this world and who have departed from it are present in another dimension in the next world. They are part of the communicating group – so much a part in fact that one cannot think of them as separate from it, and indeed does not wish to think of them as separate. One comes to love the whole group, with a pure love of a different nature from that on Earth, because they are the Group Soul to which one oneself belongs, a Group Soul that includes people, animals, plants and even minerals. Frederick Myers in 'The Road to Immortality' and Carlos de Almeida in communications from Timestream (see e.g. <http://personal1.iddeo.es/acardoso/>) both speak clearly about the Group Soul. In addition, it has repeatedly been said both through mediumship and by Timestream that the spiritual levels of communicators and recipients are in correspondence with each other.

I have been warned by readers of the ITC Journal which I edit and by visitors to my website that I should not be too free and easy when I speak of ITC, and that I do not sufficiently stress the possible dangers of ITC contacts. However, from my personal experience there is no need to heed these warnings or to stress these dangers. I have experimented on thousands of occasions with EVP and with DRV and not once have I received a negative contact. Some jokes yes – it seems that our friends on the other side have not lost their sense of humor – but I have never received either mischievous or disturbing communications.

Conclusion

It is my conviction that recognition of the existence of a next world and confirmation of the reality of ITC will come through the efforts of science. The people at Timestream Station tell me they look forward to that happening. It is time therefore that ITC experimenters and researchers make a serious and sustained approach to the scientific community for this purpose. Experimentation under carefully controlled conditions can then take place. Results from all over the world can be carefully examined and analyzed from a scientific and technical perspective.

If we finally succeed in rousing the interest of orthodox science in ITC, our contribution to the extraordinary endeavors of our friends in the next world would be a particularly valuable one. In fact, our role in ITC work might then become decisive. Let us hope and work for that day.

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ITC Contacts with Animals?

by Anabela Cardoso

Previously published in the August 2008 ITC Journal: www.itcjournal.org

Since 1998, I have received several Direct Radio Voice (DRV) communications from a little voice that identifies itself as Nisha's, one of my beloved deceased Doberman dogs.

In 2001, I published in issue 5 of the ITC Journal "*La historia de Tuly*" (pp. 77- 80) by Maryvonne and Yvon Dray about an ITC contact with their daughter Karine's deceased dog, Tuly. Like Nisha, Tuly is reported to have spoken with a human voice and to have said in French "*Moi, j'comprends tout*" (Me, I understand everything). The Drays, who are originally French, have also recorded sounds of horses, birds and cats. I myself, while recording a long DRV communication from Rio do Tempo Station, in March 1999, captured a beautiful bird singing and immediately asked the communicators if they had a little bird with them. Their immediate reply was, also, "*Sim*" (Yes).



Anabela
Cardoso

The moving story of Darren and Alex Williams' communications with their beloved dog Fox was recently published in issues 29 and 30 of the ITC Journal and this was followed by Sonia Rinaldi's paper "*Contatos de Animais – Irrealidade ou uma Possibilidade?*" published in issue 31 of the Journal (pp. 38 – 46). This story is about ITC contacts with Claudio Brasil's deceased parrot, Lorinho, realized through the mediation of Sonia Rinaldi. Before publication of the article, I heard some of the audio files containing the communications that are the basis for it, and I can testify that I could easily understand most of the speech transcriptions that Sonia had sent me, together with the audio clips, pronounced in what sounded like a parrot's voice speaking in Portuguese. Communications with animals seem to date from the very beginning of ITC contacts, and perhaps Klaus Schreiber was the first to report on them. In his case, the striking EVP recording of a voice that identified itself as belonging to his deceased crow Jakob (Holbe, 1989 p. 126).

In my editorial "*Love Stories*", in issue 29 of the ITC Journal, I have described some facts of my life associated with the love for my beautiful dog Surya - to whom I owe, above and beyond many other things, the opening of the door to transcendence - and how I feel about these wonderful contacts. Nevertheless, the fact that we are publishing in this current issue of the Journal the translation into English of Sonia's paper and Claudio Brasil's analysis, made me return to a subject that I consider of great importance.

The publication in English of those two texts is a result of the intense interest of some readers of the Journal, who could not follow the original story in Portuguese, and are very keen not to miss any information about ITC contacts with animals. I hereby thank Dr Fernanda Alcântara and Dr. Marília Alcântara Duarte for their translations of the original texts, which made it possible for all the English-language readers to discover Lorinho's lovely story.

In this scope, the most pertinent remark that comes to my mind is the following - why do we marvel at these apparent contacts with the animals we loved or, as a matter of fact, with any animals? The reply to this question is not an easy one. Is it because they are realized through electronic means, and animals in our world cannot manipulate electronic devices? Or is it simply because those we call animals can communicate at all? The third and most absurd consideration would be based upon the disbelief that animals survive physical death.

I will try to think aloud, so to speak, with my readers about these propositions, all of which are, in my view, absurd. We cannot imagine that the communication between this world and the next dimension of life is based upon the manipulation of electronic devices (which, in our opinion, animals would not comprehend), such as ours. That would be a very naïve and bizarre idea. I am not affirming that there are no devices in the next world that mediate in ITC contacts, because the communicators have stated on several occasions that they do use some form of devices (Alvisi 1976, Jürgenson 1967, Locher and Harsch 1995, Schäfer 1989, among others). Those devices, which at any rate must be very different from our technological means, on their own could not

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certainly accomplish a contact between dimensions, as our devices, on their own, cannot achieve any contacts from our side, either. This point has also been stressed by the communicators. "*The technique does not replace the power of thought*", as the high entity ABX Juno is reported to have said at Peter and Gisela Härting's home (Schäfer, 1994, p. 145), and as we can easily confirm through our knowledge of the history of the subject. In reality in this world electronic devices are indispensable for ITC contacts, but they are not their basis. Unfortunately, and although our understanding of the complexities involved in this marvellous means of communication is still very meagre, it would be equally untrue and very naïve to attribute the success of the communications to the psychic capacities of the experimenter. Undoubtedly, the process seems to be one of synergy between communicators, experimenter and devices, also involving factors unknown to us. But above all it seems to be exclusively directed by the communicators, although perhaps not dependent on them only. References to "*permission to speak*" are a constant in almost every experimenter's practice, especially in DRV communications.

Maybe love, an intense desire to communicate and a lot of work are from their side, as much as they are from ours, factors that facilitate the contact together with the necessary permission to speak. Moreover, it seems apparent that the more advanced contacts of DRV, computer texts, etc. need not only the supervision but also the help of high entities in order to render them possible. As to whom those high entities might be is a pure speculative exercise that should be avoided, because obviously we are not in a position to find out anything else other than what those higher beings themselves have told us (Locher and Harsch *ibid*, Schäfer 1989 *ibid*, Senkowski 1995, among others).

The remark about the possibility as to whether animals can communicate is not very relevant because anybody with a superficial contact with animals will easily acknowledge the fact that animals can and do communicate, but most of the times it is their human friends or companions who cannot understand them. In the May 2008 issue of *Mensa* magazine, there was a very interesting article that speculated about the possibilities that more advanced, subtle technologies may offer effective communication between humans and other animals in the not so distant future. *Mensa* also said that it remains to be seen if the accomplishment of such a possibility will increase animal exploitation by humans, or if it will make humans realize the existence of similar feelings and emotions of their fellow animals, and therefore make them more compassionate toward them. Indeed, that remains to be seen, but let us pray that the latter becomes true one day, no matter how difficult it may seem in view of the present terrible abuse we perform on animals.

The third objection regarding animals' survival of physical death. It is still commonplace to see references in the parapsychological literature, and elsewhere, to the "*survival of human spirit or human mind*", or to the "*spiritual nature of man*", etc. We should, I think, start by acknowledging that the '*spiritual nature of man*' has practically destroyed the planet and made it uninhabitable for his own and all other species! If we do so, we cannot, of course, take such statements seriously. Religions, very especially monotheist religions - Christianity, Judaism, and Islam - are greatly responsible for this anthropomorphic, narrow view of the world that has molded human thought and human mental patterns so prejudicially, throughout the centuries.

Distinct ITC communicators in different parts of the world have mentioned the expansion of consciousness achieved in the next world. As I have mentioned elsewhere, Friedrich Jürgenson considered that the extraordinary capacities that the communicators seem to possess are also the result of the particular, most advanced conditions of their world (Jürgenson *ibid*). Interestingly, Rio do Tempo communicators confirmed this point years ago, when I once asked if their extraordinary capabilities - of being able to be in two places at the same time, to communicate telepathically with the animals and the plants, to travel with thought, etc. - were the result of the death process or if they pertained to their world and, therefore, were available to everybody. They said that the latter proposition was true. It seems that little Tuly's sentence "*Moi, j'comprends tout*" avails this hypothesis, and reflects, furthermore, a tremendous expansion of consciousness. I believe that full consciousness - be it of little Tuly or of a highly developed human - is always there inside each one of us but our world, our senses, and our mental patterns confine it.

Going back to our issue i.e., why would we marvel at animal ITC communications and not at human ones, I would say that in addition to the above mentioned ideas, human arrogance, an attitude that is chiefly based upon the human mental constructs of superior and inferior, also plays a part in it. If we consider animals as 'inferior' we will be surprised that they even survive death and certainly that they could communicate from another dimension. However, if we ponder on the concepts of superior and inferior, we have to realize that they are also erroneous. In Nature, and Nature is all there is, there is no inferior or superior. In Nature everything is different and complementary but never superior or inferior. If not, how could it be that the beings we humans consider to be inferior, e. g. plants, bacteria, micro-organisms, minerals, are the foundation proper of life? How can they be inferior if, without them, life is not possible for any 'superior' being? Completeness, achieved through the active contribution of different but complementary parts, is one of the basic laws of Nature, and one which, in itself,

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invalidates the concepts of inferior and superior.

At the very beginning of systematic ITC communications, Dr Konstantin Raudive recorded a voice that said "*Kant does not have any importance here*" (Breakthrough, 1971, page 30) while Rio do Tempo has said: "*Aqui no Rio do Tempo somos todos iguais*" (Here in Rio do Tempo we are all equal). On one particular occasion, after one of Nisha's communications, when the communicators had also told me "*We are in contact with Nisha and she wants to speak with you*" (translation), I asked them if animals in their world had the autonomy to *want to speak with me*, and they replied with: "*It is more or less so*". When on another occasion I consulted the communicators on how animals progressed in their world, they answered with "*They also try to know more*".

Expansion of consciousness seems indeed to be a purpose of life in any form and in any stage. My dear deceased friend Pierre Théry, somebody with whom I had only occasional contacts but who I came to appreciate very much, reported on a recognizably authentic telephone conversation from Konstantin Raudive in the next world to a French lady, Mme. Aline Piget, during which he said: "*I would like you to know, dear Aline, that the object of an earthly life is not just the goodness. The object is to be conscious...*". (Théry, 2000). Hence, it seems that the expansion of consciousness will attain a notable development in next world but it should definitely start in our world. Let us work for it.

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ATransC White Paper on Transcommunication with emphasis on Electronic Voice Phenomena

Revised July 2012

This Version

The ATransC White Paper on Transcommunication is offered to the public in an abbreviated form. The purpose of it here is to give website visitors a sense of what these phenomena are ... and thereby, a sense of what probably is not transcommunication.

A more comprehensive version of this paper is available to ATransC members in the Idea Exchange Archive. There is quite a lot to these phenomena and one paper cannot cover all that should be addressed. A more comprehensive discussion is possible via questions and answers amongst members in the Idea Exchange where the Butlers are always available to either answer questions or to find answers as possible.

As usual, information about becoming an ATransC member is available in the [Membership](#) article.

Overview

Electronic Voice Phenomena (EVP) are anomalous, intelligible speech produced in electronic devices. They may be heard as a real-time output but are more generally heard on review of a subsequent recording. No currently understood *physical* processes account for the existence of EVP. They typically constitute short utterances of just a few words, often in direct response to questions or comments about occurrences in the environment. Reports of EVP have involved virtually every known technology that is capable of supporting human voice; however, they are typically recorded using audio-recording devices or audio-recording computer software.

There are a number of different forms of EVP and how they occur, so it is traditional to state the phenomena in the plural as "Electronic Voice Phenomena" and not "phenomenon." It is correct to say "the study of EVP is," but we speak of the phenomena in the plural as, "EVP are voices..."

As the field is evolving, [real-time, two-way conversations](#) are being reported. The introduction of speech synthesis has also introduced a new direction of study.

EVP is a well-established fact; however, the source of the voices, how they are formed and why, remains an important question that requires considerable research. As will be explained in [Characteristics of EVP](#), the theory most commonly used to explain the voices is the [survival hypothesis](#); however, two alternative explanations that remain viable in the face of research results are that the voices are initiated by the etheric (nonphysical) self of the EVP practitioner or that one aspect of a living person is a biologically evolved awareness that survives physical death as a residue of energy which is able to be detected by electronic instruments. This last theory is commonly referred to as the [quantum-holographic hypothesis](#). (In terms of mental mediumship, This last theory is better known as the [super-Psi hypothesis](#).)

All you need to begin at no cost

Please note that, other than an inexpensive audio recorder, you need not purchase anything to record for EVP. In fact, your computer will usually work. See instructions below.

There is very little research indicating that the "ghost boxes" being sold for EVP are better than using a regular audio recorder.

ATransC does not sell or endorse tools for EVP which you must purchase. Devices using speech synthesis appear to be promising but research must be conducted to better understand their use. A person new to EVP should first learn to work with ordinary voice recorder EVP before trying these untested technologies.

See [Our Pledge](#) for more information.

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The existence of EVP is not realistically contested. Any reasonably capable person with a device capable of recording audio can expect to eventually record an understandable utterance. [Basic EVP Recording Technique](#) provides a workable protocol for such recording.³⁸ This is for the transform method.

The real questions are what causes the voices, who is causing them (if appropriate) and how they are caused.

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History

Speculation about EVP can be traced back to the 1920s. In a *Scientific American*¹ interview, Thomas Edison was quizzed on his views regarding contacting the dead. Edison said that it might be "possible to construct an apparatus which will be so delicate that if there are personalities in another existence or sphere who wish to get in touch with us in this existence or sphere, this apparatus will at least give them a better opportunity to express themselves than the tilting tables and raps and Ouija boards and mediums and the other crude methods now purported to be the only means of communication." There is no indication that Edison designed or tried to construct such a device.

From the National Park Service website for the [Edison National Historic Site](#):

Did Edison make a machine that could talk to the dead?

This seems to be another tall tale that Edison pulled on a reporter. In 1920 Edison told the reporter, B.F. Forbes, that he was working on a machine that could make contact with the spirits of the dead. Newspapers all over the world picked up this story. After a few years, Edison admitted that he had made the whole thing up. Today at Edison National Historic Site, we take care of over five million pages of documents. None of them mention such an experiment.²

In 1936, Attila von Szalay, A Californian, started capturing paranormal voices on phonograph records and then in the mid 1950s he was joined by Raymond Bayless. Together they acquired many evidential EVP on their new tape recorders and they published their findings in the *Journal of the American Society for Psychical Research*.³

In 1959, the person credited with bringing EVP to the public, Friedrich Jürgenson, a Russian born Swedish film producer, after recording birdsong on his tape recorder, heard on playback what appeared to be a human voice. Subsequent recordings contained a message which seemed to be coming from his dead mother.⁴

Konstantin Raudive is credited for learning about EVP as a student of Jürgenson and with the actual introduction of EVP to the English speaking world by Colin Smythe⁵ with the publication of *Breakthrough*.

Colin Smyth is credited with coining the term, "Electronic Voice Phenomena" (EVP) as a more inclusive alternative to "Raudive Voices," as the voices recorded by Raudive were referred to.⁶

Types of EVP

This is a rapidly evolving field of study, and our reported understanding of what EVP are and how they are formed should be considered "what we think today," rather than: how it is." As we understand today, the voices in EVP are formed in three very different ways, all of which are dependent on the availability of a relatively chaotic process to influence.

Transform EVP: Traditionally EVP formation has involved the transformation of available audio-frequency energy into voice, which is thought to occur in the electronic equipment. The resulting signal is seen as a simulation of human voice which may very closely mimic the physical voice of the person thought to be speaking. This includes nuances of voice, such as accent, age, sex and attitude. Analysis of the resulting voice usually shows novel arrangement of formants (frequency grouping by octave of the voice box frequency developed during passage through the mouth) and fragmented voice box frequencies (Formant O).⁷ Transform EVP was traditionally accomplished by using radio static (a readily available source of sound in the early days of EVP study) as background sound. Current Best Practices involve the use of unmodulated noise, such as that produced by a fan, but most EVP are recorded today using a digital voice recorder, and the device tends to provide ample noise for voice formation during normal operation. Actual EVP formation appears to depend on an analog stage somewhere in the recording process.

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Random selection: This is also known as "opportunistic EVP" because it is thought to require the availability of already formed voice fragments. It depends on a random process which is thought to be influenced by the communicating entity. In the application known as [EVPmaker](#). A pre-recorded sound file containing voice is stored in a buffer, and then a random process selects segments of the stored file from the buffer to produce a new audio file. Recorded human speech has been traditionally used, but ATransC discourages use of any form of "live voice" for EVP experimentation. EVPmaker developer, Stefan Bion, has recently provided a sound file containing speech fragments known as allophones, which have been generated by a speech synthesis program. In this application, if a word is present in the output, it must be "fortuitously formed" by a chance arrangements of allophones or it must be the product of intended manipulation of the random process. The deciding factor is whether or not the utterance is meaningful for the circumstance. An example of this is at [real-time, two-way conversations](#).

Environmental control of speech synthesis: A new approach to EVP has been the use of environmental energy sensors to control the operation of a speech synthesis process. In the [Paranormal Puck](#), this is accomplished by sensing environmental electromagnetic, temperature, magnetism or electrical changes around the device. The device connects to a computer via a USB cable and the computer has a supplied program that uses the sensor information to control a micro-chip in the peripheral device to produce voice. See [real-time, two-way conversations](#) for an example of this form of EVP.

What is probably not EVP: Please review [EVP Formation](#) for a more in-depth explanation about what we know about EVP today. An important part of that article is a discussion about common factors. Based on those common factors, and the result of other studies, we have begun to feel confident in saying that certain technologies (probably) do not produce EVP.

The technology that comes up most often is radio-sweep, using modified radios popularly known as "ghost boxes" or "spirit boxes." In a [case study](#), we report that it probably does not produce EVP as it is reported. There are clearly instances in which the noise produced by rapidly sweeping radio stations is used to produce [transform EVP](#) when the noise produced by the sweep is recorded. In this case, the radio-sweep process is really just a novel form of sound conditioning for the production of transform EVP. The radio-sweep process may be beneficial as an aid to the operator's intuitive understanding of the question.

Update: In 2011, ATransC has sponsored a study with the [Rhine Research Center](#) to help understand the way EVP might be found in radio-sweep noise. The objective is to help ATransC determine if radio-sweep produces EVP based on empirical study, and if so, how to model such EVP in relationship to other forms of EVP.

Characteristics of EVP

The following list is extracted from the book, [There is No Death and There are No Dead](#),⁸ with additions based on more current work. These characteristics will provide a sense of how EVP sounds and the nature of the phenomenal voices.

Transform EVP

The first group of characteristics are specifically for **transform EVP**, which are thought to be formed by the transformation of audio frequency energy into a simulated voice.⁷

EVP are distinctive: EVP have a distinctive character of cadence, pitch, frequency, volume and use of background sound. The voices have a distinctive sound to them that is difficult to describe. For instance, EVP messages often have an unusual speed of enunciation; the words seem to be spoken more quickly than normal human speech. Regarding this peculiarity, Konstantinos⁹ wrote, "The best way I can describe it is that it's almost as if each word is spoken quickly, yet the pauses between the words are of a natural length. The combination of these two speed factors makes for the peculiar rhythm and perceived speed." You may also notice that the paranormal voices often have a hollow and/or monotone quality.

Frequency range: EVP are sometimes received at higher or lower time base than normal speech. The enunciation of words is not just faster, but the frequency range of the phrases are sometimes higher than normal human speech.

Missing frequencies: Italian researcher, Paolo Presi,¹⁰ has reported that spectral analysis of EVP samples has shown that the fundamental frequencies of voice associated with the human voice box are sometimes missing in EVP. He describes the typical EVP as a "thickening" of the background noise to form the voice.

Precursor sounds: Sounds are often heard prior to an occurrence of EVP. Although these vary in nature, they tend to be within tenths of a second of a phrase and are a "popping" or "clicking" noise reminiscent of the "squelch" sound caused when the automatic gain control engages as the "push to talk" button is depressed on a Citizens Band radio.¹¹

EVP show evidence of being limited by available energy: Alexander MacRae¹¹ has noted that the utterances tend to have about the same amount of audio power in their associated sound wave from one EVP sample to another. That is, a short EVP will tend to be louder than a long EVP. A very long phrase might be composed of two or more average-length phrases separated by minor pauses. Also, an utterance may trail off at the end, as if the energy is being depleted before the message is delivered. Again, this is as if the communicator is attempting to manage available power as "packets" of energy. The evidence is very strong that EVP are energy-limited phenomena.

EVP are complete words or phrases: Researcher Alexander MacRae has also conducted considerable

analysis of EVP messages, determining that a message is typically one to two seconds in duration and is not truncated at the beginning or end. If EVP were crosstalk, they would often begin in the middle of a word. EVP messages are usually complete thoughts, as well.

The voices in EVP are often recognizable: It is common for an EVP to contain the recognizable voice of the discarnate person thought to be speaking. It is also common for that entity to say something that was typical of what he or she would have said while in the physical. Their personality clearly remains intact even though the person no longer has a physical body.¹³

Mundane voices are sometimes transfigured: A communicating entity will sometimes remodulate or transfigure the practitioner's words into EVP. In one striking example, the words of a French-speaking radio announcer were changed, mid sentence, into an English spoken EVP. The EVP was clearly inappropriate for what the announcer had been saying.

Sidebar: Transfigured

The term, "transfigured," is used in much the same way here that it is used in mediumship to describe how an entity transfigures or changes the medium's features into the entity's likeness.

Please Note: One caution about using foreign-language that you do not understand as a sound sources for EVP is that it is very easy to mistake a mundane utterance as seeming to say something in your language. While this is a characteristic sometimes encountered with EVP research, we discourage the routine use of foreign-language sound sources for EVP experimentation.

Party line: Some EVP sound as if they are comments intended for someone other than the practitioner. This is much like momentarily listening in on a party line telephone call. It is not uncommon in both field and controlled recording situations to record comments that seem as if unseen people are discussing the practitioner's actions in much the same way that you might discuss the activity of someone that you were watching.

A need for background sound sources: Research has shown that the voice in EVP is formed as "a thickening" of ambient sound energy. This is an opportunistic use of sound energy that often results in no or largely missing voice box frequencies and an unnatural arrangement of other frequencies usually formed by the passage of the fundamental frequencies through the mouth.⁷ Also, EVP has been recorded by audio-recording devices or processes which have been isolated from ambient sound by such techniques as removing the microphone, and in some instances, acoustically isolating the recording device.

Because of these characteristics, it is standard practice to assure the availability of ambient sound for voice formation, even while isolating the recording device or process from uncontrolled ambient sounds, such as crowd noise.

Layered EVP: Multiple voices may appear in the same location of the recording media. This is especially common when more than one background sound source is used during the experiment. For instance, if a fan and radio static are used for background sound, then a message might be found in the fan noise while a second message is found in the radio static—both in the same segment of the sound track.

EVP is found wherever the practitioner listens: This suggests that the source of audio noise is not a factor for EVP, so long as the audio energy is suitable for voice formation. In practice, the majority of techniques for recording EVP involve sound conditioning, rather than unique forms of psi detection. For instance, upscaling infrasound so that it can be heard by human ears or downscaling ultrasound, really constitute techniques of sound conditioning, and the resulting EVP is not evidence that the utterance was formed beyond human hearing, but that it was formed when the audio energy was made available to the recording process.

All forms of EVP

EVP Are in a language the practitioner understands: Alexander MacRae has conducted experiments in a place that has no English language radio or television stations, yet resulting EVP were in English, which is his primary language. It is typical for the EVP, no matter where they are recorded, to be in a language that the practitioner understands. There have been exceptions to this which were apparently intended as a demonstration, but as a rule, EVP will be spoken in a language understood by the practitioner or an interested observer.

This brings up an interesting point of speculation about psi-based communication. Mental mediums often report that they receive communication from nonphysical entities as images which they must interpret. These images are not just mental pictures. They are packets of information that are sufficiently complete for the receiver to fully understand their meaning. Robert Monroe⁸ referred to this form of information as "Thought Balls."

EVP are not ambient sound or broadcast programming: Again, Alexander MacRae has made a contribution to the field of EVP by submitting the newest model of his Alpha Device for testing at the [Institute of Noetic Sciences](#) (IONS). The device produced EVP in a chamber that was shielded from environmental Radio Frequency (RF) sound energy and light.¹⁴ This demonstration proving that EVP are not stray sound or RF has been made before.¹² One of the problems researchers have faced in the past is that "old proof" is often discounted because of the considerable improvement in instrumentation, experimental protocol and understanding of physical principles. In light of this, it is important that our

modern generation of scientists is able to witness demonstrations that adhere to modern standards for research, such as that just provided by Alexander MacRae. As of the writing of this book, we await a response from the scientists.

EVP are appropriate to the circumstances: There are numerous examples of EVP that are clearly direct responses to questions recorded just prior to the EVP phrase or to the circumstances. An example of an EVP being appropriate to a circumstance is an instance in which practitioners were trying to figure out how to set up a new tape recorder for an EVP experiment. The tape recorder was finally set up correctly, but not before causing a very loud feedback squeal that was recorded. On that recording, a male voice said in a Class A EVP, *“Leave it alone”* right after the loud squeal.

Pre-cognitive responses: Answers to questions may be recorded prior to a question being asked, so that the answer, as a phenomenal message, is on the sound track followed by the practitioner asking the question. More research is required before making informed speculation about this observed characteristic, but the indication is that, while time may be meaningful to us, our time may well be irrelevant to a nonphysical entity. Alternatively, the entity may be sensing what the practitioner is about to ask. Alternatively, the entity may be sensing what the practitioner is about to ask as a mind-to-mind exchange following the “avatar model” as discussed in the [Unfinished Hypothesis](#).

EVP Found on the Reverse Direction of a Sound Track

Please use the technique of looking for EVP on the reverse with care. EVP seems to be formed in noise wherever in the spectrum the experimenter might look for the voice. That is probably why some researchers have theorized that EVP are always ultrasonic or infrasonic. However, in reversed sound track EVP, the presence of the voice seems to be more of a demonstration that the communicators are able to do something that is simply not explainable with known physical principles. Also, EVP is considered communication and leaving a message in a place that most people would not consider looking, or do not have the tools to look, is not realistically considered an attempt to communicate.

Many offered examples of EVP found on the reverse turn out to be nonsensical, and one of the Best Practices in EVP is that, if the message is not meaningful in some way, it should be set aside until supporting material is available. There is also a problem with the value of utterances found on the reverse as evidence. Knowledgeable researchers understand that there are many words that, when heard in the reverse, naturally form other normal words. It is also disconcerting for a researcher to recognize the staccato cadence of reversed voice speech in someone’s offered EVP example and reverse it only to discover the person speaking in the forward direction. Considering these issues, it is often recommended that researchers use the technique of reversing a sound track in search of EVP sparingly, and avoid offering examples that are clearly a forward speaking voice played in the reverse.

EVP Are Found by Playing the Soundtrack Backwards: One of the more bizarre characteristics of EVP is that it is possible to discover an EVP that seems to be garbled, but that makes perfect sense when the soundtrack is played in reverse. By this, we mean to say that the sound track is played so that the voice of the experimenter can be heard speaking backwards, but the EVP can be heard speaking forwards.⁸

As with the ability of communicating entities to anticipate questions by placing answers into recording media before the question is asked, the phenomenon of reverse track EVP provides important hints as to the nature of time.

Vocalized questions elicit more EVP: There is evidence that the communicating entities are able to read our thoughts, as in placing an answer on a recording prior to the asking of a question. However, experiments conducted by Alexander MacRae¹¹ have shown that EVP responses increase when questions are asked out loud. MacRae conducted a simple experiment during which he ran numerous sessions and did not verbalize questions, and then the same number of sessions speaking the questions. He then counted the number of EVP responses. On the non-verbalized sessions he collected 3.2 utterances per session, whereas on the verbalized sessions he collected 5.3 utterances per session. (MacRae uses a baseline recording session duration of five minutes for such controlled sampling.)

The “newness” effect: The practitioner’s excitement in trying a new detection device or recording technique may be the source of improved EVP collection. As the new approach becomes “normal operating procedure,” the improvements generally fade back to a more “normal” Quality and Quantity (QQ) of EVP collection. This suggests that it is important for the practitioner to maintain piqued interest during experiments. This is also one of the reasons it is speculated that the practitioner is an integral part of the recording circuit. The practitioner is apparently supplying the necessary psi energy to enable a nonphysical to physical transfer of energy.

Effective devices unique to the practitioner: Exceptionally effective EVP and ITC collecting systems have been developed; however, these typically work well for the developer, but do not work as well for other practitioners. This paradox supports the belief that the practitioner is part of the recording circuit. It has also reinforced the concept that the communicating entity may be specific to the practitioner.

Because various devices and equipment setups have worked exceptionally well for one practitioner and not for another, it has been argued that it is a waste of time to try to develop the hoped for equipment that would become the proverbial “spirit telephone,” allowing anyone to use it to call up a loved one on the other side.¹⁵ This may prove to be the wrong assumption. There is growing evidence that people who have not done well with

a cassette recorder are now recording increased QQ EVP using digital voice recorders.

EVP can be thoughts of living people: There have been a number of well-designed experiments that appear to have resulted in EVP initiated by living people who were sleeping at the time. As an ethical consideration, such experiments are always prearranged with the person who volunteers to be the sleeping "sender." In these experiments, questions are clearly answered by a communicating entity, and the answers are appropriate for the sleeping person. This fact of EVP suggests the possibility that EVP can become an important tool for consciousness research. For instance, is it possible that a patient in a coma might initiate an EVP when requested?

Understanding EVP may be like learning a new language: As discussed in the [EVP Online Listening Trials](#) report, people with little or no experience listening to EVP will typically correctly report words in [Class A](#) EVP on average of 25% of the time. Other researchers have reported results closer to 20%. In contrast, an experienced practitioner should correctly understand close to 100% of Class A utterances.

Theories Proposed to Explain Observed ITC Phenomena

The existence of EVP is not realistically contested. Any reasonably capable person with a device capable of recording audio can expect to eventually record an understandable utterance. [Basic EVP Recording Technique](#) provides a workable protocol for such recording.³⁸ This is for the transform method.

The real questions are what causes the voices, who is causing them (if appropriate) and how they are caused. The following list details the most commonly proposed possible answers:

Radio signals, unnoticed conversations and/or light-generated signals: Probably the most obvious explanation is that the voices are recordings of stray radio signals. Inexpensive portable electronic equipment designed to handle audio signals are designed with "unbalanced" input and output ports, poorly shielded circuitry and what amounts to a "floating ground." All of these design shortcuts leave the equipment open to detect and record stray radio signals, and if it is possible to pick up a radio station with a portable radio, then it is also possible to record a stray radio signal. This does not often happen, but it is possible.

The proliferation of digital technology is also making it less likely that accidentally detected radio signals might be mistaken as EVP. AM radio is about the last signal source that a voice recorder can detect so that the broadcast information can be understood. If the signal is in any digital format, it must be converted to analog to be understood – a capability not available in most recorders.

The most obvious way to test the possibility that EVP are stray radio signals is to shield the audio recording device from ambient radio frequency noise. One way is to place a turned on, voice-activated audio recorder in a padded metal container, such as a candy tin, place that in a second padded tin, and that in a third padded tin that has a metal strap from the metal side of the tin to a good ground—usually a metal water pipe will do. This will prevent most stray sound, all light and essentially all radio frequency energy from reaching the recorder.

Since research shows that the voices are formed from available audio frequency energy,⁷ some noise will be required for this experiment. Inexpensive digital voice recorders usually produce sufficient internal voice frequency noise for EVP formation, but if EVP are not collected in the above enclosure when the recorder is known to produce EVP in the open, it may be necessary to include a sound source, such as a turned-on am radio with the volume set so that the resulting static would not obscure the voice of a person speaking into the microphone.

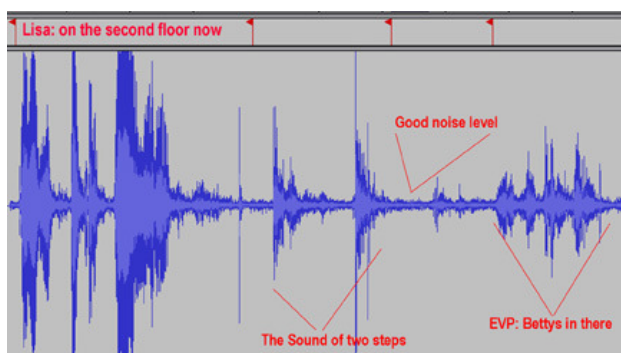


Figure illustrating a sound track with the utterance, "[Betty's in there](#)." A workable level for background sound used in voice formation is shown. The increase in amplitude of the voice is believed to be due to the accumulation of energy prior to formation of the utterance. This is transform EVP.

Variations of this experiment have been conducted by many people. In the simplest version, a recorder is placed in a microwave oven to take advantage of its radio frequency-shielding. One practitioner used a metal paint tin in the desert.¹⁶ As described in [Eliminating Radio Frequency Contamination for EVP](#), Bill Weisensale used a grounded metal oil drum,¹² and Alexander MacRae used the [Institute Of Noetic Sciences'](#) screened room to isolate his recording apparatus from ambient light-, sound- and radio-frequency energy.¹⁴ All of these techniques produced EVP.

Simple content analysis is usually sufficient to establish that the utterance in question is unlikely to

be cross-talk or unnoticed voices from people in the room. Assuming the practitioner is not attempting to provide “scientific” evidence, it is usually adequate to note whether or not the utterances are complete statements, if they are appropriate to the circumstances and if they are understandable. If they were stray radio or television signals, they would contain the tell-tale signs of commercial broadcast, they would often be partial statements and they would usually be nonsensical, considering the circumstance.

It is a Best Practice to use a second audio recording process as a control for situations that might have unnoticed voices in the room or stray radio. Please review [Using a Second or Control Audio Recorder as a Means of Identifying Mundane Sounds](#). The need for background sound in transform EVP makes it less likely that a higher quality recorder will pick up an EVP. This makes the use of a video recorder to make a visual record of field work an excellent technique for making a control recording of the session.

Imagination of the experimenter: This is an important possible explanation for any form of phenomena involving unexpected sounds, images or events. Modern technology is capable of producing such a wide variety of unexpected results, often referred to as mundane artifacts, and a person can easily mistake an artifact as phenomenal unless the experimenter is an expert in the use of that technology. For instance, when used in an automatic mode, and with a flash, modern cameras often keep the shutter open much longer than the user realizes. A characteristic of film and digital image detectors referred to as “latency” will cause a moving camera to image a bright light, such as a street light or flash reflected from a bright object in the scene, much quicker than a poorly illuminated background. This can result in a “ghostly” streak of light in a photograph while the background scene seems to indicate that the camera never moved.

The point is that such photographic artifacts are mundane, yet they are often offered as evidence of ghosts. In the same way, sounds in an audio recording can be made by very mundane influences but yet sound very phenomenal. For instance, it is common for a person to take a breath of air just before speaking, and the sound of that breath can be mistaken as something phenomenal when a person is examining every little deviation in the waveform.

All aspects of etheric studies are plagued by what is generally termed “the lack of critical thinking” amongst people seeking to experience these phenomena. This is a natural result in view of the complexity of the involved technologies and when the very large population of amateur experiencers is considered. The casual witness to this field of study should be dubious about individual reports of phenomena, as many such reports are demonstrably misattributed mundane events.

On the other hand, it is intellectually lazy to say that all reports of etheric-to-physical phenomena are just the imagination of the experimenter when the evidence for the existence of EVP is reviewed. The fact that the voices can be collected by just about any person with average hearing, access to an audio recorder and sufficient patience to learn how to listen for the voices, provides sufficient reason to discount this argument.

Three blind [online EVP listening trials](#) have been conducted with a total of 17 examples, 510 participants, 9,002 possible words. That is a total of 2,271 words were correctly identified, resulting in an overall percent recognized words of 25.2%. The primary conclusion of the trials is that at least some EVP examples are sufficiently voice-like to be accepted as speech.

Recent study is indicating that the expectations of the practitioner or witnesses can have an influence on how sound is experienced. In the [Phantom Voices](#) study, nearly half of the participants have reported hearing some form of voice in two audio files that are clearly marked as only containing noise and no voice. A clever practitioner might describe simple noise as voice and provide an explanation as to how those voices are meaningful, and distressingly, witnesses will too often agree. This characteristic of EVP is still being studied, but what is clear is that all of us must be very careful to manage expectations and cultural influences. EVP is objective evidence and that means that other people can hear the same thing without coaching. The inverse of this is also true. Concepts such as “[inattentional blindness](#)” or “[incredulity blindness](#)” suggest that people who have a strong disbelief in things paranormal are less likely to be able to experience EVP.

Thoughts of the practitioner: Once the possible explanations that would prove the voices to be mundane have been dispensed with, there remains the possibility that the voices are phenomenal, etheric-to-physical influences, but that they are caused by a physical person. It is here that the argument changes from if EVP is real to the question of who is talking.

A number of experiments have been conducted to see if it is possible to record the thoughts of people known to be still in the flesh. Perhaps the most conclusive was conducted by Jacque Blanc-Garin of the French ITC organization, Infinitude.¹⁸ In that experiment, Jacques had arranged with Monique Simonet to attempt contacting her via an EVP experiment while she slept.¹⁷ (It is an ethical consideration to ask permission of the “sender” before conducting such an experiment.) In the exchange, Jacques, in a different part of the house, verbalized the question, “If you answer me, you are maybe in the environment where I record. If that is it, you can then tell me what I currently hold in my left hand?” The recorded EVP was, “*It is a crystal*” Jacques reported that, “I indeed, had a crystal in my hand. Monique saw me!”

Lisa Butler and Sarah Estep also conducted coordinated experiments from either coast of the USA with convincing results.¹⁸ Other practitioners have reported similar results, some possibly impressing their thoughts into recording medium, although this point requires further research.

Current thinking is that the conscious aspect of a person is what survives physical death, and when a person still in the flesh is in some way disassociated from the physical body, his or her conscious self is much the same as the etheric communicator. In other words, it is predicted by some proposed theories that the thoughts of a living person should be able to be recorded in EVP. Probably the real question is

whether or not all of the EVP are from living people.

Many of the observed characteristics of EVP could be explained as thoughts of the living. One, the fact that some messages are clearly spoken in response to something the practitioner is about to say, seems to eliminate the practitioner as a source. More convincing are the reports from the [ATransC Big Circle recording group](#) showing that, on occasion, a member will record the voice of a person, say "John," who is later shown to be the discarnate son of a person who had not yet joined the Association, but that in subsequent conversations, John's voice is recognized saying the sort of things John would have said while in the flesh.

Another source of experimental evidence that not all EVP are initiated by the practitioner is the results from the [4Cell EVP Demonstration](#). In this series of experiments, four people work together to execute the experimental protocol. A Requester decides on a question and relays only the question to the Sender. The Sender asks his or her etheric communicators to give the answer to the Receiver, and then tells the Receiver that a question has been sent. The Receiver conducts an EVP session and asks for the answer that he or she does not know to an unknown question, and then sends any resulting EVP to the Scribe. The Scribe makes the first determination as to what is said in the EVP, and then the group decides on the best response, and all information is included in a report. An example "hit" recorded by 4Cell Infinite is, **Question:** What are the names of Jim's Montessori school teachers?" **Correct Answer:** "Vivian" and "Rosmund." Class B answer: "**Vivian.**" Class C answer in same file: "**Rosmund.**" This is one of the better results, but the 4Cell experimenters are averaging around 69% correct or very meaningful responses.

The other side of this theory is that it is evidently very difficult to gather information with EVP that the practitioner or an interested observer does not already know. The final report has yet to be written, but the [Gathering Information Using EVPmaker With Allophones](#) study consisted of twelve monthly targets which were only known by one person, and which practitioners were required to identify via EVPmaker. There were no "hits" even though many meaningful utterances were recorded. One hit did come in, but the listening panel did not detect it, making it unacceptable within the protocol. Other tries have been made to use EVP to find missing people and to our knowledge, none have been successful within the limits of "did the practitioner get the right answer?" A second instance in which a practitioner decisively gathered unknown information is described in [Konstantin Raudive promised to Make Contact with a Secret Phrase](#). As it turns out, the same person recorded the only hit (outside of the protocol) in the EVPmaker study and the secret word attempt.

EVP are "echoes of the past" or residual energy: The Quantum-Holographic hypothesis has been proposed to explain the origin of consciousness,¹⁹ meaning that the personality has a biological origin and the information being accessed via EVP and the other forms of apparent etheric-to-physical influences are either caused by the practitioner or some other physical agent, or a form of residual energy described by physicist David Bohm and neurophysiologist Karl Pribram as a field of energy that underlies all of reality.²⁰ This field of energy is thought to have three characteristics that might account for the observed etheric-to-physical phenomena. It is thought to behave according to quantum principles, especially that of entanglement which shows that, once certain objects have become associated in specific ways, influencing one object will have a similar influence on the other, even though it may be very far away.

The second characteristic is that this field exhibits the character of nonlocality, meaning that information in it is equally available from any place in the field. This characteristic is required to explain such phenomena as a remote viewer accessing information that is miles away and a medium supposedly getting information from discarnate entities. It is this nonlocality that requires holographic theory, since it is known that any part of a holographic representation of a scene can be used to reproduce the entire scene. In other words, the information is not local to any one part of the photographic plate.

The third characteristic of this field is that it is formed of the residual energy of consciousness, and therefore contains all that was ever known, thought and experienced. It is this residual energy that provides the psychically gathered information.

There is growing evidence that some form of field exists, that it is of a subtle energy that is not detected by normal means and that it interconnects groups of life forms. Rupert Sheldrake²¹ refers to this field as a "morphic field," and Dean Radin²² calls it a "biofield." However, the existence of a biofield does not assure that Bohm and Pribram's field is proven to exist, or how such a field might be populated. This author is not aware of experimental evidence showing that residual consciousness does remain in a field. Conversely, the experimental evidence of EVP seems to show that consciousness is local, that it is self-aware and interactive.

Super-psi²³ is a second hypothesis designed to explain observed psychic abilities, but from the perspective of psychology. This hypothesis also depends on a vast reservoir of residual conscious energy which is accessible by people who exhibit the ability to access information that should not be available to them.

The subtle energy associated with life and apparently connecting all of life is known to be influenced by intentionality. In the form of energy healing increasingly known as "biofield therapy," the effect of intentionality can be measured as a positive effect on living processes. This effect does not seem to be a local phenomenon because the study of distant healing shows the same influence of intentionality on living organisms.

A second consideration is that efforts to "heal" cell cultures produce an increase or decrease of enzyme activity – always in the direction most beneficial to life. The implication is that there is some form of intelligence or pre-existent pattern that dictates what enzyme activity is beneficial.²⁵ This brings us to the old question of the [Morphogenic Field](#), which has been proposed in the past as an explanation for how cells know to become bone or hair. The idea is that there are subtle energy fields associated

with the body that govern its formation. Sheldrake21 talks about morphogenesis, and there are convincing demonstrations that populations of life forms can learn behavior in one part of the world that is inherited by members of that population in other parts of the world. All of this argues that the ancient idea of [Akashic Records](#) may have some validity.

Virtually all of these subtle energy phenomena, including energy healing, psi functioning, visual and audio ITC and physical phenomena of the séance room are the effect of intentionality on subtle energy. If there is also an overriding order to the nature of formation, then this energy is influenced by us, but within the limits of that order. We simply do not know enough to say with any certainty that we are communicating with etheric personalities that are visiting the physical for a lifetime experience or with personalities that are a product of biological evolution. If we mostly record what is already known – intuitively or subconsciously – then our foundation of evidence may indicate either model. Much more work is required, but for now, it is necessary to say that we think the arrow of creation points from the primordial soup for the body and from the greater reality for the personality. That is the foundation of the [ATransC trans-survival Hypothesis](#).

Cultural influence: A theory that is gaining in acceptance is that the voices are phenomenally formed, and may be initiated by a discarnate entity, but that the utterances may also be considerably influenced by the practitioner or an interested observer. This theory is based on the hypothesis that the message is formed via a mind-to-mind exchange of information via the etheric aspect of the practitioner and the etheric entity. This is thought to be in the form of image, concept and understanding all wrapped into one gestalt package. The information is thought to be transformed into the physical via the entanglement of the practitioner's etheric Self with the physical body. This is the same path hypothesized for mental mediumship. The result is that the practitioner tends to filter what is allowed into the physical, and subsequently into the recording, depending on expectations. See [The Unfinished Hypothesis](#) for more on this.

For instance, the practitioner may expect that any discarnate entity speaking from a cemetery will naturally be earthbound and therefore in distress. In such an instance, the message would come to the practitioner as a gestalt "This is who I am and what I am doing," and come out as the EVP, "Help me," because of the assumption of distress..

There are indications that some EVP are initiated by the practitioner. As is discussed above, it is believed possible to record the thoughts of living, and as such, it is not difficult to think that some thoughts are spontaneously recorded. This theory should not be taken to say that discarnate entities are not thought to be initiating EVP. It is recognition that the subject is very complex and the degree to which the practitioner influences the result has not been well examined. At the very least, the meaning of EVP should be based on due consideration of this question.

EVP are initiated by etheric entities: The primary hypothesis for this is the [ATransC Trans-survival Hypothesis](#) (See the supporting article below) in which the personality of the person is thought to have evolved from "outside" of the physical aspect of reality. In this theory, the personality becomes entangled with the physical body at the time of the birth of the physical body. When the physical body is no longer able to support "life" the personality is released to once again associate itself with the greater reality.

EVP are thought to be initiated by a personality existing in the greater reality via a mind-to-mind exchange of information between it and the etheric aspect of the practitioner or that of an interested observer. The etheric personality-physical body entanglement permits the practitioner to transfer the information into the physical as a form of embodiment not unlike what is thought to occur with a mental medium. Rather than the mental medium embodying the information as words, the EVP practitioner unconsciously facilitates its formation into words using physical processes acting within an electronic process.

Recording for EVP

The following information is intended to provide a technique which is most likely to produce the phenomenal utterances. This is to transform EVP based on the material provided by ATransC in the [Techniques](#) section of this website.

Types of recording sessions

In controlled conditions recording, it is possible to control ambient noise and supply special forms of background noise. Auric energy is thought to accumulate in a "special" recording area, which is thought to help make contact. In field recording, it is difficult to control environmental conditions or supply background sound, but in known "haunted" locations, the energy helpful for contact may already be present.

EVP formed in an audio recorder by transforming available background sound is referred to as **transform EVP**. In this, it is sometimes possible to recognize the voice of the speaker. EVP Formed by using computer generated voice fragments for a computer program such as EVPmaker, are referred to as **synthesized voice EVP**. Using random processes such as a random event or number generator, or detection of "random" changes in environmental energy is referred to as **random process EVP** and may include speech synthesis. When recorded human speech, whether or not an understood language, or when human speech detected from radio broadcast or the environment is used, it is referred to as **live voice EVP**. (ATransC will usually not use live voice examples for research because of the problem of undetected false positives.)

Recording Procedure

Recording equipment—Any device capable of recording voice frequency sound. A computer is recommended and a way to transfer audio from the recording device to the computer. The computer can also be used as the initial recorder. Also, the computer should be equipped with an audio management program, such as the open source, [Audacity](#).²⁴ It is possible to use just the audio recorder, as practitioners have always done before the advent of personal computing, but again, this set of instructions is designed to offer the best chance of success. There are instructions for transferring audio into a computer at [atransc.org](#) in the [Techniques](#) section.

Digital voice recorders are recommended for transform EVP. Less expensive models produce more internal noise which is useful for voice formation. High quality units will probably require added background noise. A computer can also be used, but will probably require added noise.

Scheduling—Entities will speak at any time of day or night. In the beginning, however, it is advisable to record at a regular time and place. By doing this, the entities learn when there will be an opportunity for contact and expectation of the upcoming session helps focus attention on the process. Try to find a place that will be quiet and free of interruptions. Background sounds are okay, but it is important to be aware of these so that they can be distinguished from the EVP.

Background sound source—Research has shown that for transform EVP, the entities use sounds in the environment to help form the words. Most recording situations have some background sounds, but it may be necessary to add noise with something like a fan or running water. Some people use foreign language radio, crowd babble or audio tapes, but the AA-EVP discourages the use of radio static or live voice of any form.

Preparation—Begin with meditation and a short prayer to ask for only those intending the highest good and an invitation to friends on the other side to participate. It is best to recording when personal energy is the highest.

Special considerations: It is possible to supply background sound to facilitate EVP formation while recording in controlled conditions. A common household fan will usually do, but one of the reasons the sessions are referred to as “experiments” is that practitioners are always on the hunt for the ideal recording equipment, conditions and background sounds. So, be inventive. In controlled conditions, it is also possible to use high-quality recorders, because you can supply sound.

Think of EVP as a form of communication. A rule of thumb is that the communicators will leave their message wherever they think someone will listen. Higher quality recording devices tend to record fewer phenomenal voices, and electronic circuits that are strongly constrained by limiting circuits leave fewer opportunities for voice formation. It is a good practice to expect to find the voices where normal human voice would be found, and in noisier conditions.

It is harder to bring sound for field recordings, and it is for this reason that digital voice recorders that produce a lot of internal noise are so popular for field recording. As a rule of thumb, set the mic sensitivity to medium and the quality to low. Set the volume to medium and then experiment from there. Many people prefer voice-activated recording because it produces less to listen to and more internal noise for voice formation. The communicators can trigger voice-activated recording if there is enough sound to lower the threshold.

Recording—Vocalize your comments during an EVP session. The entities will often come through as soon as the recorder is turned on. These beginning messages may be the loudest, so it is a good idea to turn on the recorder and wait a few seconds before speaking. Questions should be recorded, and a period of time between each comment should be left for the entities to respond--about ten seconds. At the end, ask if the entity has something to say.

It may help to make an “appointment” with the intended entity the day before, during prayer or meditation. Some also provide feedback before the session so that the entities will know what worked in the last experiment. It is not necessary to record in the dark. People often try different devices and energy sources to help the entities communicate. Leaving written questions in the EVP experiment area the day before has worked for some.

Keep recording short. Recordings should be closely examined, at least until it is understood where to find the voices. A best practice for field recording is to use two recorders. As a rule, EVP will only occur on one recorder or sound track, making it possible to avoid mistaking local sounds for EVP (false positives).

Playback—In transform EVP, the voice is usually not heard until playback. Practitioners report that the voices tend to become stronger and clearer as the entities gain in experience, but at first the voices may speak in whispers. Voices may not be recorded in every session and it may take several sessions to discover the first voice. Hearing the voices is a learned ability. It might take thirty minutes to examine a three or four minute recording.

Classes of voices

Class A voice can be heard and understood over a speaker by most people. **Class B** voice can be heard over a speaker, but not everyone will agree as to what is said. **Class C** can only be heard with headphones and is difficult to understand. Class B or C voices may have one or two clearly understood words. Loud does not equal Class A.

Keeping a log

Maintaining a record of recording results is very helpful. Include the date, time, seconds into the recording, the message itself and the question asked. Be sure to label and save the audio file so that they can be found at a later time. Practitioners report that they feel weather may affect results, but this has not been well studied. The atransc.org site has [geomagnetic](#) and solar reports. There is also a link for moon phase information.

Digital voice recorders

Digital voice recorders are recommended for EVP experiments. Today, all sound tracks—digital or analog—should be listened to in a computer and with a headset. Unlike tape recorders, the built-in microphone is usually satisfactory for EVP. There is a [selection guide](#) in the Techniques section of [atransc.org](#). The section includes a setup guide for Audacity, which is an effective audio management program that can be downloaded at no cost.

Computer recording

A computer instead of a digital recorder can be used for recording EVP. It should have an audio input jack, speakers, headphone jack and sound player application such as Audacity. Most practitioners use the computer to analyze and store examples. If the recorder does not have a USB interface, it is possible to play the recording into the computer while recording with a recorder program. The Earphone jack of the recorder can be connected to the Microphone or Line 1 jack via a cable. The sound source should be set to the correct jack via the pull-down menu in Audacity. Recording with a sample rate of 11025, mono and 16 bit resolution is sufficient for EVP. Files should be edited as *.wav format, but shared as *.mp3.

Analyzing the recording for EVP

Always use headphones when listening to the recording in a computer. The earmuff style that completely covers the ear is best, but also good are the soft rubber ear buds that are inserted in the channel of the ear.

Assuming a digital recorder is used, the voice is digitized right after it is limited to the required signal strength coming from the input amplifier. If it is necessary to record the sound file into the computer via an audio cable, the signal is turned back into analog, and then digitized again by the computer. There is little or no evidence that an EVP will be changed while in a digital format, but it is possible for change or even new utterance while transferring in the analog phase.

It is possible to reasonably reproduce the average human voice with a sample rate of 8,000 KHz, so it is recommended that the audio file be saved into the computer as a 11025 KHz sample rate, 16 bit word file. Mono or stereo is a personal choice. Once the audio file is in the computer, it should be saved as a *.wav file for storage and editing.

Current best practice for sharing an EVP example on the Internet is to convert the file to mono, *.mp3 format, but using editing tools on mp3 is discouraged.

It is also best practice to provide a raw clip of the EVP, along with a bit of your voice for reference, if possible, followed by a short silence and then the whole clip again with any editing you may have done. Explain what you have done so that your listener will know what to expect.

Finally, ten decibels or so of amplification, perhaps a little noise reduction and high-end filtering is about all that should be done to a sound track to make the utterance more easily understood. It is possible to change the meaning of an EVP with over processing, and the rule of thumb is to discard the EVP if it cannot be understood with only slight enhancement, and certainly discard nonsensical utterances.

A listening technique is to select a few syllables of a possible utterance and then play it over and over to allow your mind to look for familiar sounds. People are trained to recognize common arrangements of sound as words, but EVP are often formed from odd arrangements of sound, depending on what is supplied, and the usual cues are often missing. A very loud, well-spoken phrase could still be difficult to make out for a person not accustomed to hearing EVP.

Storage and sharing

Be sure to set up a method of saving your recordings in your computer that will allow you to easily locate examples. A good practice is to save the raw recording session in a dated folder and then also save clips containing the EVP in the same folder. Field recordings are saved under the name of the location and the date. It is helpful to keep a separate folder for your Class A examples for easy retrieval for demonstration to friends. ATransC follows the labeling practice of: (c)owner_of_evp2008-what_evp_says.mp3. The (c) symbol indicates the intention to protect rights to the example. Using first and last name helps sort many examples in the folder for easy retrieval. The underline and dash symbol with no use of capitals helps assure that computer systems and the Internet accept the name. A 200 kb audio file can be reduced to around 15 Kb when converted from a *.wav file to an *.mp3 file. This makes it easy for sharing files via the Internet.

Sharing examples: Use the copyright symbol (c) to indicate your intention to protect your file, and in principle, people must get permission before using the file in any way. If you want to encourage the use of your material and still receive credit, use the [Creative Commons](#) (cc) symbol and put the link to which Creative Commons license you are attaching to your file.

Lessons Learned by Others

Who can hear the voices? A series of online listening studies showed that the average AA-EVP website visitor participating in the study could correctly identify only 25% of the words in the Class A EVP examples. ([See the study here](#)) Most experienced practitioners have learned not to expect a person who is unaccustomed to hearing EVP to correctly understand examples. This is especially true if the person is skeptical to begin with. The message to all of us is that, even though the example may be very clear and

obvious to us, it is unrealistic to attempt to show an example to the police or a grieving person.

Of course, it is possible to guide a person into hearing what we say is in the recording. But by every rational measure, "teaching a person to hear what we say is in the recording is considered "leading." People, especially people who are grieving the loss of a love one, are simply too easily guided into hearing what is not there.

Before attempting to share an example with untrained witnesses, the ATransC recommends that the example be passed by a listening panel without prompting. Only if the majority of a listening panel is able to hear what is believed to be in the example, is the example ready for untrained ears. Doing this helps to protect the practitioner from accusations of taking advantage of people.

Final Observations

This white paper has become a primary tool for communicating the state of the art for EVP. It is based on the understanding of the Directors and reflects their policy in leading ATransC. Important points the reader should take note of include:

- Mainstream science has not accepted its charter to examine what EVP are, nor has parapsychology. In an effort to foster a culture of cooperation and a unified public appearance amongst people and organizations involved in this study, Association TransCommunication has proposed "[Ethereic Studies](#)" as a field of study concerned with survival of the personality, trans-etheric influences, the etheric and the etheric-to-physical interface.
- [Best Practices](#) have been proposed, and a forum has been established in which people in the community can cooperate to develop them.
- The [Sarah Estep Research Fund](#) has been established to coordinate research projects intended to further understanding of these phenomena. Donations to ATransC which are earmarked for the fund will be used to fund targeted research projects.
- Live voice is not accepted by ATransC for research, but it is accepted as a practitioner prerogative for personal use.
- Transform EVP is still considered the most effective form of EVP.
- EVP formation using speech synthesis, rather than background sound or live voice is currently considered an important direction for research because it avoids the question of radio contamination and reduces false positives.
- Radio-sweep using modified radios popularly known as "ghost boxes" or "spirit boxes," has not been shown to produce EVP as the output of the sweep process, but [transform EVP](#) may be formed as the noise from radio-sweep is recorded. The radio-sweep process may be effective as an aid to intuitive understanding of the question.
- A project of considerable interest is a [digital EVP platform](#) using speech synthesis.
- **Using EVP for finding people or things is probably possible, but the state of the art is such that it should not be presented as evidence at this time. Until more research has been conducted and better techniques have been developed, the ATransC strongly discourages people from taking EVP examples to families or the authorities with the intention of "helping" solve a crime or missing person's case.**

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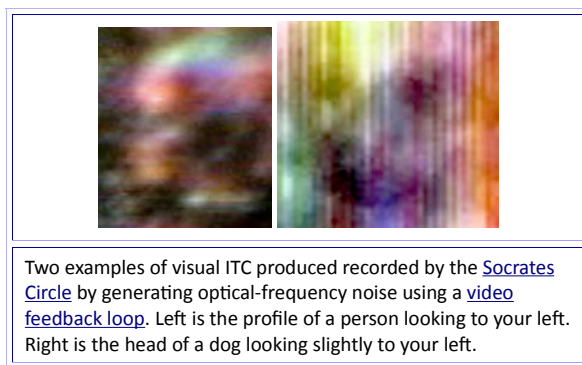
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Supporting Articles

Instrumental TransCommunication (ITC)

ITC is the term coined by [Ernst Senkouski](#) to describe apparent instances of trans-etheric communication involving visual media, and in rare instances, two-way, real-time communication. There have been extreme instances of ITC in which real-time, two-way communication was accomplished using computers and television sets. These were the Timestream communications experienced by **Maggy Harsch-Fischbach and Jules Harsch**¹ of Luxembourg in 1986 and independently by **Fritz Malkhoff and Adolf Homes**² in 1989 as a demonstration of cross-correspondence. These were extraordinary instances of ITC and are not thought of as a norm for people learning to work with these phenomena.



A second form of extraordinary ITC is referred to as Direct Voice Radio (DVR). [Marcello Bacci](#) of Grosseto, Italy and Anabela Cardoso of Spain (publishes the [ITC Journal](#)) are using DVR. In this technique, the communicating entity is able to impress the voice on the output of the radio as if the radio is detecting an etheric radio station. Much longer messages are received in this way and they are usually of a more spiritual nature. Current understanding of DVR is that it is actually a form of direct voice as reported in séances using a physical medium. From what we are aware of today, DVR has not been replicated by EVP researchers who have tried.

The average person can expect to record phenomenal features, such as human and animal faces, in any visual recording media imaging reasonably chaotic optical energy. For instance, optical noise developed in a video loop will sometimes produce phenomenal features as still images in individual video frames. Also, photographs of light reflected from medium-gray surfaces, such as turned off television screens or compression noise in digital photographs will produce features. One good technique for generating sufficiently chaotic optical energy is to photograph light reflecting from swirling water. There are examples of these techniques in the [Here](#).

The actual source of these apparently phenomenal visual features has not been sufficiently studied to permit educated speculation, but in a few instances, faces found in the noise strongly resemble the faces of people who were "asked" to show themselves in the experiment. Because the existence of the

features is so easily demonstrated, there is little doubt of the reality of the phenomena. The who, how and why of the phenomena is what requires study.³

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The ATransC Trans-survival Hypothesis

The [survival hypothesis](#) is a theory designed to explain anecdotal and experimental evidence suggesting that a person's personality survives after the death of his or her physical body. The term is widely used to mean that people have a dual nature, being a physical body and an etheric aspect that supports the personality or "who that person really is."

There are a number of implicit conditions which must be true for the Survival Hypothesis to make sense. Included in these are:

- There is a physical universe which can be described as the physical aspect of reality.
- There is a greater reality which includes the physical universe, but also includes other aspects. For the sake of this discussion, all aspects of reality that are not physical are referred to here as "etheric."
- There is a fundamental form of energy which is different for each aspectation of reality. Implicit in this is that a mechanism must exist to cause differentiation of reality.
- This fundamental energy behaves according to Principles of Natural Law, and those principles produce subsets of principles, depending on the mechanism causing differentiation of the energy.
- The physical body has evolved according to Principles of Natural Law as they are expressed in the physical aspect of reality.
- Consciousness evolved according Principles of Natural Law as they are expressed in the etheric aspect of reality. For the sake of this discussion, this consciousness is referred to here as "Self."
- The energetic nature of Self is different from the energetic nature of the physical and Self cannot exist in the physical without some form of adaptation. For the sake of this discussion, this concept is referred to here as the Principle of Agreement which requires that an object of reality, such as a concept or a Self, must be energetically in agreement with the aspect of reality it will inhabit. This is referred to here as "embodiment."
- Self is embodied into the physical at the moment of birth of the physical body, and by virtue of the physical body's energetic agreement with the physical and the Self-physical body entanglement at the time of birth.
- The physical body does have a form of consciousness which maintains its biological functions, but this consciousness does not animate the body.¹
- Self is in a symbiotic relationship with the body, and is disassociated from it when the body is sleeping or in some way distracted.
- Self permanently disassociates from the body at the moment of the death of that body and its point of view returns to the etheric aspects of reality according to its spiritual maturity. For the sake of this discussion, "spiritual maturity" refers to Self's understanding about the operation of Natural Law. In this hypothesis, the nature of the energy that is associated with Self is determined by this understanding, and so, limits the aspects of reality Self will be in agreement with, and therefore able to inhabit.²

Discussions of the Survival Hypothesis seldom address the body consciousness; however, the Theosophical Society, which takes much of its teachings from Eastern thought, does refer to something that might be loosely described as a "unit of life" called a "Monad." In modern terms, this unit of life might be better described as the "life fractal," as it seems to be a fundamental form. See [The Mystery of Individuality, I: The Imprisoned Monad](#).

The concept here is that everything is based on a fundamental energy which is governed by ordering principles called Natural Law. To avoid opening too many philosophical arguments, this description of the Survival Hypothesis is limited to the central topic of Self, physical body, the etheric and physical aspects of reality and the relationships of these elements.

Etheric Aspect of Reality

The term, "etheric," is in reference to "ether," as it was used by the Greek Philosopher/scientist, Plato, when he postulated a fifth substance to complement the four elements of earth, fire, water and air.¹ An alternative spelling for ether is "aether."²

In science, "ether" was postulated as the medium of propagation for electromagnetic radiation.

Ether as a physical substance was never identified, and the concept was eventually set aside. Nevertheless, the idea of a still undetected media that exists at the edge of known reality and that is capable of propagating subtle influences remains a topic of conjecture. In today's terms, the need to identify the mechanism to propagate the influences variously described as a morphic field,³ biofield,⁴ or contact field⁵. While "ether" is probably not being considered as a term to describe this subtle energy field, the original use of "ether" would seem to apply.

As it is being used in the explanation for Electronic Voice Phenomena (EVP) and Instrumental TransCommunication (ITC), "etheric" refers to all things that are not traditionally described as "physical." In metaphysical cosmology, "all things physical" includes the physical universe as the Physical Plane of existence. In this cosmology, there are other planes of existence, each distinguished from the others by differences in the character of the energy forming the plane and the intention for its formation. In the [Survival Hypothesis](#), distinction is only made between physical and nonphysical, such that all things nonphysical are etheric.

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4. Dean Radin, www.deanradin.com/default_original.html.
5. Mark Macy, www.worlditc.org/.

Books

Please refer to the [book page](#) for a reading list.

A Note About Wikipedia

The Wikipedia entry for frontier subjects such as [EVP](#) changes as passing editors contribute corrections and different points of view. Since the skeptical editors have driven off most of the people who are knowledgeable about frontier subject paranormal articles frequently have many errors and has contained terminology designed to cast doubt on the subject, rather than to simply inform. Versions of articles with these errors have been copied onto other websites, which perpetuates the spreading of misinformation.

Concerns with Wikipedia

The official policy of Wikipedia is to exclude subject matter experts from editing articles in their field, and as such, attempts to contribute to articles about frontier subject by people knowledgeable in those subjects have been answered with libelous accusations and insults. The best explanation for this "poisoned atmosphere" appears to be that the rules in Wikipedia favor majority groups of editors and the skeptical community, characterized by an ideological need to resist new thought, have control. This is true for nearly all of what we refer to as "[frontier subjects](#)."

Wikipedia has become first choice in Internet searches for just about any subject. This means that people determined to discredit virtually all paranormal subjects and the people who study them, have a very important platform to present their opinion. If you have children who might use the Internet for homework, be aware that they will probably get their education from Wikipedia first.

[Concerns with Wikipedia](#) was written to explain why this it is important to everyone involved with frontier subjects to work for balance in Wikipedia articles. It offers suggestions for moderating Wikipedia's negative influence.

You are encouraged to put this logo on your website. The more links from other websites to [Concerns with Wikipedia](#), the better chance there is that the public education article will be read.

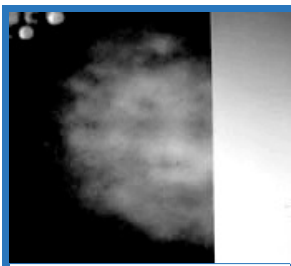


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This website is under reconstruction. Links will not work until they are recreated. Thank you for your patience. If the blue menu bar across the top does not display correctly, please refresh your browser window or install [Adobe Flash Player](#).

**New to ITC? Make sure to visit the links on the top right.
New to this website? Make sure to visit our [Forum](#) and [Stream](#)**

The Dead Aren't Dead.

For over 60 years, it has been known that we can communicate with people on the "other side" using electronics. By the "other side" we mean dead, as in people who have "passed on", people who no longer inhabit their physical body here on earth. It began with recorded voices on tape, and has now progressed into the broader area of electronics. Simply put, we can hear the voices of these people in non-physical form and we can also see their images. This area of study is referred to as Instrumental Transcommunication, or I.T.C. for short. This website will refer to these people as "spirit."

This website is dedicated to helping raise public awareness of life after death, Instrumental Transcommunication, and communication with spirit.

Who Says So?

Life after death has been proven, and continues to be proven. It has been established by hundreds of people of repute and distinction over the last century and a half. Want a list with only a small fraction of them? Click [here](#) to see who some of these people are. And that is just the beginning. Literally thousands of people work in ITC across the world, and more are becoming aware of it every day. In addition, ITC only comprises a small fraction of the number of people working in areas related to life after death and communication across the veil.

Bottom Line: Why take someone else's word for it? Find out for yourself.

Why Should I Care?

Are you going to die? If so, then it is likely that you will one day find yourself in a position when you will care, for that will be your present situation. Do yourself a favor and investigate this possibility a little further. This website is here to pass on the information to you, the reader. Convincing people is not our number one aim, encouraging people to look into life after death and spirit communication for themselves is what we're about. And if you don't care, why are you here reading this? Here is the information, now what do you choose to do with it? Free your mind and ask for the truth, and you shall find it.

How Do You Know?

I have seen them, and I have heard them - and I am not the only one. By "them" I am referring to people in "spirit". And all of this with electronics, rather than traditional psychic abilities. Every notated image you see here on this website has been obtained by various ITC experimenters, and in these pictures we see people in spirit. Most of these pictures were taken in mediums such as fog, smoke, water, dry ice, televisions, cameras, and computer screens.

There is a difference between "believe" and "know". I don't realize that a hot stove burns because I "believe" it, I "know" it because I have been burnt. Personal experience is more powerful than belief, for no doubt remains. Since 2005, I have sought to find out if there is life after death and have experienced communication with spirit in many ways first-hand. Do I believe in life after death? Absolutely not. I KNOW it to be true, as will you.

How Can I Experience This?

Start by reading up on this subject. Learn about what has already taken place and then, when you are ready, try your first experiments. Visit the websites to

Resources & Links

World ITC.org - Mark Macy &
Rolf D. Ehrhardt - U.S.A.

The American Association of
Electronic Voice Phenomena -
Tom and Lisa Butler - U.S.A.

Victor Zammit:
A Lawyer Presents the Case
for the Afterlife - Australia

Transcommunication.org - John
and Maryse Locke - France

The German Association for
Transcommunication Research

The Institute of Advanced
Research in Instrumental
Transcommunication - IPATI -
Sonia Rinaldi - Brazil

The ITC Journal - Anabela
Cardoso - Spain

Voices of Timestream - Anabela
Cardoso

The Raymond Cass Foundation -
The United Kingdom

The International Instrumental
Transcommunication Platform -
Jacques and Monique
Blanc-Garin - France

The Interdisciplinary Laboratory for
BioPsychoCybernetics
Research - Italy

The Circle UK EVP Group

Pascal Jouini - France

Marcello Bacci - Italy

Asociacion Mexicana De
Transcomunicacion
Instrumental A.C.

Karine - [Après la vie](#) - French

Russian Association of
Instrumental
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Grupo Esporita de Electronic
Pesquisas Cristofilos - Brazil

Artem Mikheev - Russia

Tonbandstimmen.de
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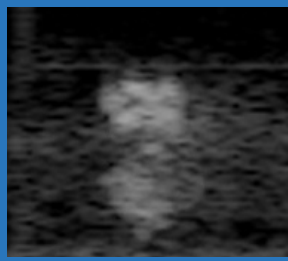


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ITC Fog Experiment
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of EVP", an ITC pioneer who helped bring EVP to our aware-ness. Read his book [Voice Transmissions With The Deceased](#) for free, courtesy of Friedrich Jürgenson Foundation.



Photo by [Keith J. Clark](#)
ITC Smoke Experiment
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Watch ITC related videos on the ITC Bridge forum [here](#), gathered in one place for easy access.

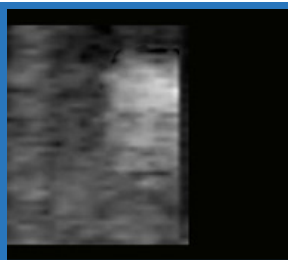


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Read article:
[Spirit World: The Ghost In the Machine](#) by Tim Haigh

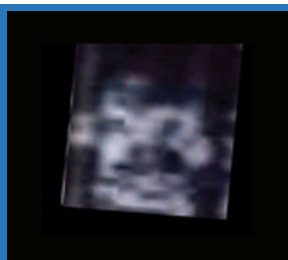


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Man - ITC Spectrograph
Photo highlighted for effect.

What Happens When We Die?

the right to brush up on what ITC is all about. Try recording for evp (electronic voice phenonema) and find that you have never been alone.

Visit the [ITC Bridge forum](#), or one of the other forums listed on this website, and share your experiences from your experiments. Visit our [stream](#) pages on this website and watch as people on the other side show their images (live, in real-time) as they work towards voice on the ITC Bridge Stream 1 experiment radio.

There is no monopoly on communication with spirit. It is natural and normal, always has been, and always will be. Begin your journey here, and find the answers you seek. Begin your own personal experience today, if you have not already.

Technology To The Rescue

Phyllis Delduque - Brazil

The EVP Research Association -
The United Kingdom

EVP and ITC Australasia -
Robert Smith - Australia

Contactos - Luis de la Fuente &
Estrella Fernandez

Gerhard Helzel - Germany

The Friedrich Jürgenson
Foundation

The EVP & Transcommunication
Society of Great Britain and
Ireland

Australasian ITC Research
Forum - Australia

Etheric Reality - Tom Butler

EVP-VOICES.com - Henk
Stooter - Netherlands

Bandstemmen - Jean De
Meulder - Belgium

Mark Macy's website for *The
Project* and *Spirit Faces*

Frank Sumption - Creator of
"Frank's Ghost Box"

The Sociedad Espanola de
Investigaciones

Frank Ratka's Blog - The
Contact Field

Neil Fellowes - United Kingdom

Edith Schulz - Germany

Ernst Knirschnig - Austria

Lichtpfad.net - F. Hermann
Durselen

Romana-Hamburg - Gerhard
Helzel - Germany

Jenseitsstimmen.net
Hartmut Alt

Heidi Boning

Tonbandstimmeforschung
Darmstadt - Jochem Fornoff -
Germany

Jurgen Nett - Germany

Rolg Klawitter - Germany

The Canadian Association of
Electronic Voice Phenomena

Israel Group of Paranormal
Investigators - IGOP1

EVP Experiments - Hans Kennis
- Netherlands

1800Heaven.com - Debra Ann -
U.S.A.

Listentothisforme.com - Debra
Ann - U.S.A.

I'm Still Here -
evpcommunications.com -
Martha Copeland

International Paranormal
Acknowledgement Awards -
IPAA - Laura Kimberley - U.S.A.

Ectoweb.com - Karen Mossey &
Mike Sullivan - U.S.A.

Lance Reed - United Kingdom

EVP Contact - Linda Woolliscroft
- U.S.A.

The Circle of the Silver Chord

[Read Chapter 29](#) of Victor Zammit's A Lawyer Presents the Case for the Afterlife

When ITC began, it was most common to record voices on tape recorders. Voices could usually only be heard upon playback. Work was extremely tedious, and required extensive amounts of time. Today, things are a little different. Methods are being used in which we can see spirit images from sound in real-time. Live audio filtering allows some experimenters to hear evp responses in real-time. Video ITC loops and fog can be slowed down so that spirit images can be seen in real-time. More people are becoming interested in and dedicated to "sitting" for direct radio voice. Others are experimenting with real-time voice using online messaging applications.

All in all, things are changing rapidly in the area of ITC. From synthesized voice to allophones, from spectrograph images to ITC water experiments, from optical sound experiments to webcam ITC experiments, technology has helped advance all of these things. There is no doubt that we are closer than ever to understanding that communication with spirit on a large scale is not only possible, but inevitable.

The Internet As A Tool

Zerdin Phenomenal

Physical Mediumship 4U

The Leslie Flint Educational Trust

Woods-Greene Leslie Flint Direct Voice Recordings

The Furzey Hill Physical Circle

The Felix Physical Seance Circle

Forever Family Foundation

The Windbridge Institute

If it wasn't for the internet, you wouldn't be reading this right now. Without a doubt, it is proving to be a most useful tool for networking and advancing the knowledge of our world today. Not only can we share our experiences with each other, we can also participate in them on the internet- live, as they happen! Envision the future. One day we will all be able to see and talk with spirit live, as if it were television to the other side. Sound crazy? Think again. Who would you want to speak with? What questions would you have? It is not a possibility, but an **eventuality**.

Truth In The Shadows

Entertainment is winning out over truth. There is an overabundance of evidence supporting the existence of life after death for those who seek it. It can be found in past and present documents or experienced first-hand today. But it is overshadowed in the media. It is watered down and rehashed so much that at the end, all we end up with is the proverbial line "it remains a mystery."

But this is simply not true! It is NOT a mystery, and it is not hard to unbury answers that will bring you to even more evidence that you had imagined would exist. Just turn on your digital recorder and ask questions. On playback see if someone answered you. This is how the majority of people who become interested in ITC begin their work. And if that doesn't interest you or you don't have the success you are anticipating at first, then look into some of the many other ways in which spirit communication takes place.

One of the fundamental problems is that we've grown to like entertainment, and we're paying for it by allowing it to overshadow the truth. The media today is more inclined towards reporting on a possibly haunted house rather than telling us about documented evidence. Why don't we hear about the documented and archived evidence of intelligent communication across the veil? We need to demand better, we need to give attention to those that are serious in their work, we need to become involved ourselves. Truth is the right of all people, and the balance will soon be tipped in favor of truth over entertainment.

The Tip Of The Iceberg

ITC is only one of many ways in which people in spirit is able to communicate with us. One example is physical mediumship, which is still alive and well today, and still serves as one of the best sources of evidence supporting life after death. In physical mediumship circles that are developed, sitters have been able to experience the presence of a spirit communicator by speaking with them, touching them, or even seeing them in low levels of light. And this is not a recent development, it has been thoroughly documented for over 160 years by many people, common and distinguished alike!

ITC Bridge supports the field of physical mediumship and its growth, for it is a "sister" field working towards the same goal - to shatter misconceptions about life after death and to bring truth and knowledge to the public.

Time To Work Together

The day of the people has come, it is now time for us to work together. If you want to contribute, you can - regardless of who you are. Truth does not distinguish between social class, race, creed, or religion - and neither does death. If you want to discover the truth of life after death and come to experience it yourself, you have an obligation to share it - for truth cannot remain hidden. If you have knowledge about something that stands to improve the quality of life of your fellow brothers/sisters, shouldn't you share it? Forget about other people's opinions, stand up for what you know to be true.

Our Stand - Cooperation First, Evidence Second

Here at ITC Bridge, we believe in "**Cooperation First, Evidence Second.**" Individuals have been producing scientific evidence for over 160 years to prove life after death, yet it is still referred to as a mystery by the general populace. The tide is changing, but it has not yet fully turned. In addition to focusing all intent on collecting evidence, perhaps a second approach needs to be considered by the people.....

Let's place a higher priority on working together and see what evidence comes from it. What seems forgotten all too often is that this is a team effort, that every effort of every individual here is more than matched by our friends in spirit. Let's find out what can truly happen when we put the good of mankind first and allow our friends and colleagues in spirit to work with that unity of vibration. Let them provide the burden of proof, and let us unite. We provide the cooperation, they will provide the evidence. Combine both of these, and only time will tell how much of the truth we can bring to light. Remember, anything *IS* possible.

What are you waiting for? Let's Build a Bridge!

Pictures shown on this website make use of the following adjustments in a photo editing program: contrast, brightness, exposure, selection tool, lasso tool, and crop. Pictures are highlighted with stroke tool for visual clarity. Original pictures can be provided upon request.

Website designed and maintained by Keith J. Clark

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039875

Visitors to this website



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Radio-Sweep: A Case Study

by Tom Butler

-----Revised 7 June 2010-----

Abstract

Radio-sweep technology, popularly known as "ghost boxes" or "spirit boxes," is examined as a technology used for recording Electronic Voice Phenomena (EVP). The results of a session reported in the ATransC Idea Exchange were used for a blind, online listening test similar to previous tests reported in the online [ATransC Journal](#) as [EVP online listening trials](#). The generally negative results are reviewed and reasons why the technology may not be suited for trans-etheric communication is discussed.

Introduction

"Radio-sweep" is a technology that involves rapidly changing the tuning of a radio receiver to produce a sound track composed of bits of sound from whatever radio programming is on the air and from whatever radio station is detected by the radio at the time. In theory, the communicating entity somehow arranges for the radio programming of local stations to be producing the required sounds at the moment they are required and that the sweep will detect those sounds at the right moment to produce the desired message.

Radio-sweep technology, popularly known as "ghost boxes" or "spirit boxes," has become a popular technology represented by its advocates as a way to record EVP. It can be accomplished by manually tuning a radio, but a number of modified radio receiver devices are now being sold as EVP recording devices ranging from a few hundred dollars to over \$1,200. A survey of the literature produced by manufacturers indicates that there has been no controlled studies of this technique to establish that it actually produces EVP.

As part of the Association TransCommunication mission to provide guidance to members about trans-etheric phenomena, this technology was examined to evaluate its capability of producing EVP, how it might do this and whether or not it can improve understanding of trans-etheric communication. There have also been frequent complaints that examples of radio-sweep results did not seem to actually contain intelligent information. At the same time, many members have reported great success with the technology, and this dichotomy required that such an evaluation included an examination of our current assumptions about EVP formation.

A companion article, [EVP formation](#), describes how EVP are thought to be formed and addresses current understanding of how EVP is heard and reported.

Online Listening Test

A study of radio-sweep was conducted using an example considered typical of the technology. This example was posted in the AA-EVP Idea Exchange with the comment:

"I used a Mini-Box and heard":
Reported EVP: "Big Circle."

"I asked: 'Is the Big Circle there?'
Reported EVP: "Circle, Big."
Reported EVP: "Is it ----?"
Reported EVP: "Is it?"
Reported EVP: "Might be!"

"Let me know what you hear. I only cut out bits of silence and my first comment to make it fit."

This example was obtained using one of the Mini-Box radio-sweep devices sold by [Paranormal Systems](#) for \$300 (s of early 2009). The manufacture describes it as "...a useful tool and a new way to establish spirit communications." The example for analysis was selected because eight of eight members commenting in the thread stated that they heard the example as it was reported.

With the exception of "is it," which is a clearly enunciated phrase, I was unable to hear

ATransC Journal

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[EVP Online Listening Trials Report](#)

[Image analysis for Benedicte](#)

[Information Gathering Using EVPmaker With Allophone](#)

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Discussion

Why did eight of eight listeners on the discussion board report hearing what the examples were reported to have said while online listeners did not? Perhaps the suggestion of what will be heard in not so clear sound is all that is needed to entrain the mind of the listener to hear exactly that. This tendency to hear what is suggested is

the examples as reported. To assure that it was not just my inability to make out the reported message, I broke the example into the same segments reported by the practitioner, and posted them on ATransC.org as a new listening test. They were labeled as "Example 1" (through 5) and an unlabeled text field was provided for the website visitor to indicate what was heard. This same same procedure has been used for previous listening tests resulting in average correct word recognition of 25.2%. See: [EVP Online Listening Trials](#)

The test was stopped after forty-one entries were received because a decisive outcome had been obtained. The results were:

Example 1: "[Big Circle](#)" — Zero recognized words (%Rw = 0.0%).

Common response: "This is Butler," "puffin" and "buckle."

Example 2: "[Circle, Big](#)" — Zero recognized words (%Rw = 0.0%).

Example 3: "[Is it ----?](#)"

Ten of a possible 123 words were reported for %Rw = 8.13%

"It" was reported, but in many different contexts other than what was expected.

Example 4: "[Is it?](#)"

Forty-one of a possible eight-two words were reported for %Rw = 50.0%.

Example 5: "[Might be!](#)" — Zero recognized words (%Rw = 0.0%)

Commonly reported words were "Hi," "I'm" and "Spring."

The original sound track is [here](#).

Observations

- Examples 1-3 and 5 are mostly sound fragments that would most likely be reported as artifact noise if found in a digital recorder.
- Example 4, "Is it," is composed of two clearly spoken words, and its high %Rw indicates that the listening test works. If such a clearly spoken example did not have a high %Rw, then it would be necessary to question the validity of the test.
- The "Is it" segment is a case of a randomly, but naturally occurring sound segment. [Story telling](#) is then used to make it seem part of a meaningful response.
- The use of short examples has been questioned; however, in the other trials a one-word example scored the lowest while two-word examples did overall as well or better than the three or more word examples. The previous trials indicate that, if there are recognizable words present, then there should be at least a few correctly reported words for each example. See: [EVP online listening trials](#)

Radio-Sweep Audio Output

Potential voice and voice-like sounds in radio-sweep includes:

- Chaotic sounds that are inappropriately given meaning (sometimes known as [Pareidolia](#)).
- Clearly spoken words that a incorporate into a story about the message that is meaningful.
- Sounds that invoke meaningful impressions in the practitioner, which are then explained as messages.
- Transform EVP formed from the noise produced by the sweep.

Altered Perception and Story Telling

In [EVP Formation](#), a companion article intended to explore how EVP are formed, it is noted that there are a number of ways mundane sounds are mistaken as EVP. The most common way follows the process:

1. The practitioner asks for information during the recording.
2. Sounds are heard, either live or on the resulting recording.
3. The practitioner "hears" what is expected in the sounds.
4. The practitioner reports what was "heard" and listeners hear what is suggested.

This is not malicious intent, but a natural response to trying very hard to find a particular kind of information in a chaotic signal. This appears to be especially common in if the chaotic sound has a staccato pace, as we have seen the effect in both radio-sweep and [EVPmaker](#) output.

An interesting explanation as to how practitioners and listeners might find EVP where there are none is found in the [Gestalt Laws of Perceptual Organization](#), which include:

The Law of Proximity: Stimulus elements that are close together tend to be perceived as a group.

The Law of Similarity: Similar stimuli tend to be grouped; this tendency can even dominate grouping due to proximity.

most evident with examples that are of very poor quality. EVPmaker using live voice and radio-sweep examples have such a confusing, staccato pace that they tend to confound the mind, making it difficult to "lock onto" the actual sound stream. The result is that the listener may be forced to depend on instructions for what is to be heard.

The three techniques that have been decisively shown to produce EVP are audio recorder using noise (transform EVP), EVPmaker using allophones and speech synthesis. All three depend on available physical energy and processes for voice formation. This is discussed in the article, [EVP Formation](#). Radio-sweep depends on the availability of the right sound being present at the exact moment the sweep selects that station. In fact, the entities appear to use most efficient methods for communication, and do not routinely make people do things for the sake of communication. We are aware of no precedence indicating that EVP have been formed by first creating physical energy and/or causing physical processes. The only trans-etheric influence we have seen evidence for appears to manifests as the subtle energy usually described as "psi energy." The processes most commonly influenced by psi energy are random, and in EVP, this is seen as the influence of random noise. There is no empirically demonstrated evidence we are aware of that indicating the entities are able to cause someone do something in order to communicate via EVP.

It is important to note that when evaluating radio-sweep, it has been demonstrated that the noise produced by the sweep process is sometimes used for transform EVP. As such, it is possible to find a few words formed from the noise, but in this mode, radio-sweep is just an expensive way of producing noise for voice formation.

We have been examining radio-sweep since an ATransC member began working with it years ago. While we have not been able to find reason to think the technology produces EVP, we have found substantial reason to think it does not. Certainly one cannot permanently close the door on any technology, but until properly designed research produces empirical evidence that radio-sweep produces EVP, our policy must be that radio-sweep does not produce EVP as advertised.

Community Involvement

Help improve these articles

ATransC is a publicly supported organization. Our mission is to bring this information to the public as clearly and correctly as possible. ATransC [Members](#) do all of the heavy lifting when it comes to financing the operation and making this website available for you.

You can help by letting us know if

The Law of Closure: Stimuli tend to be grouped into complete figures.

The Law of Good Continuation: Stimuli tend to be grouped as to minimize change or discontinuity.

The Law of Symmetry: Regions bound by symmetrical borders tend to be perceived as coherent figures.

The Law Simplicity: Ambiguous stimuli tend to be resolved in favor of the simplest.

A reasonable conclusion is that the practitioner heard what was expected. "Big Circle" is an important part of ATransC culture, and hearing this term after asking for someone in the Big Circle to comment is natural, especially considering the low quality of the sound file. The next step would be to imagine a story that would allow what was thought by the practitioner to have been said to make sense. Next, the listeners simply conform by hearing what they are told is present in the recording.

Intuitive Tool

Either the actual sound file had the reported utterances (except for Example 4, it did not), or if not, the practitioner may have [intuitively](#) sensed the response. By this I mean that the radio-sweep output could be used as a technology for [divination](#) much as other intuitive aids such as [Tarot cards](#) or tea leaves. When Tarot cards are laid out for a reading, the practitioner has an array of visual/intellectual cues that can be used to develop a story; but the meaningfulness of the story is largely the result of the practitioner's intuitive ability. In the same way, a radio-sweep sound file contains audible cues from which a story may be developed, but the meaningfulness of the story would be largely the result of the practitioner's intuitive ability. In effect, the practitioner becomes an oracle intuitively reading the radio-sweep output.

It should be noted that this observation is not intended to detract from the practitioner's ability. Other research has clearly shown that various forms of mediumship and/or intuitive sensing are valid techniques for trans-etheric information access. It is not my intention to say that information reported by radio-sweep practitioners is not meaningful or accurate. Methods of evaluating the information content, other than those used in this study, must be used for such a determination.

Radio-Sweep as a Source of Noise for Transform EVP

As discussing in the article, EVP formation, the traditional method for EVP is the recording of the phenomenal utterances by transforming available audio-frequency noise into voice. In fact, it has been shown that virtually any noise is apt to be transformed into voice. The primary output from radio-sweep is noise, and as can be expected, it is common to find examples of transform EVP in the output sound file.

The presence of transform EVP in radio-sweep output is a confounding problem for the evaluation of the technology. Radio-sweep can produce EVP which results in meaningful information; however, the evidence indicates that, when transform EVP is produced using radio-sweep, that technology is being used as a novel way to produce noise for ordinary EVP formation. The radio-sweep output does not appear to be phenomenal in itself.

Transform EVP Formation and Physical Mediumship

To compound the problem of evaluating the veracity of radio-sweep for EVP, it has been noted that some practitioners do produce EVP using the swept dial of a radio as a sound source. The rarity of such practitioners suggests that other processes are involved.

Recent observations indicate that the ideal audio-frequency energy for transform EVP formation is both chaotic favoring human voice frequencies (200 to 4000 Hz) and with many short transients. For instance, a recorder with a lot of noise but without a lot of amplitude changes is not as effective as a recorder with noise that has many perturbations in the noise heard as clicks, pops and very short (stuttering-like interruptions in the noise. As it turns out a very rapidly scanned radio spectrum often produces such noise. For example, the radio-sweep results we have heard reported by some practitioners as EVP, and that do appear to be EVP, have been produced using a manual sweep on a radio with a round tuning dial. Rapidly turning a small tuning dial from stop to stop (probably half a second) results in a sufficiently short "dwell time" on individual stations that only bits of voice are heard, much as if a [phoneme](#) file was being used instead of radio-sweep.

EVP produced by radio-sweep should be formed of many voices and music components, yet in the meaningful examples produced by some practitioners, the voice is typically all one person speaking for the entire sweep. This is what would be expected for transform EVP using the radio-sweep noise as a sound source.

Direct Radio Voice (DRV) such as that produced by [Marcello Bacci](#) and [Anabela Cardoso](#), meaningful messages are produced from radio broadcast that are thought to have an etheric origin. This is thought to be a form of physical mediumship produced by Bacci and Cardoso using a radio as a sort of high-tech [séance trumpet](#). This is a very rare form of phenomenon that may also be produced by some EVP practitioners.

you find a typo or something that grammatically does not make sense. Use the comment tool where provided and let us know how we can improve articles.

We are always happy to receive constructive input.

[Report Typos](#)

In other words, some practitioners appear to produce meaningful and reliable EVP using radio-sweep technology. However, once again, the radio-sweep output does not appear to be phenomenal in itself.

Violation of Self-determination

While the idea that we have self-determination or free will is faith-based, it does raise an important question. I am not aware of any instances in which we have been forced to do something by our etheric communicators. In fact, there are many examples in which they seek to protect us. For radio-sweep to be a viable technique for EVP, it seems necessary that programming is exactly as required for the intended message. That implies that radio announcers are forced to speak words that are required for the message. If this is the case, then it is a clear violation of our self-determination. In effect, the radio announcer is forced to say "Hello Tom" at the exact moment a practitioner sweeps the dial past that station if the intended utterance is "Hello Tom."

Discussion

Why did eight of eight listeners on the discussion board report hearing what the examples were reported to have said while online listeners did not? Perhaps the suggestion of what will be heard in not so clear sound is all that is needed to entrain the mind of the listener to hear exactly that. This tendency to hear what is suggested is most evident with examples that are of very poor quality. EVPmaker using live voice and radio-sweep examples have such a confusing, staccato pace that they tend to confound the mind, making it difficult to "lock onto" the actual sound stream. The result is that the listener may be forced to depend on instructions for what is to be heard.

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Media Watch for November 2004

(Issue 36)

Still Working. We have had several reports regarding contact from The Reverend Barbara Thurman. The Reverend Catherine Snell had called Barbara just days before her transition, asking her for advice on a spoon bending class that Catherine was to teach. She was sitting with another Spiritualist at Temple Heights Spiritualist Camp the morning Barbara made her transition. A cool breeze moved between them and they both knew that it was Barbara. In California, Barbara had just made her transition. Two days later, Catherine was teaching the spoon bending class that she had been worried about. To her amazement she spoke about spoon bending for forty-five minutes, describing how it related to this and helped with that. She felt certain that Barbara was helping her through Inspirational Speaking.



The Reverend Barbara Thurman (sitting) with American Association of Electronic Voice Phenomena Founder, Sarah Estep. Photograph of Barbara and Sarah by Becky Estep



Catherine was very pleased with her presentation but next she had to bend a spoon along with her class! She was relieved when her first spoon did bend and related that, "It was not a fantastic bend but it did bend." She picked up her next spoon and knew within her that Barbara was up at the front of the class with her. She was electrified as she watched the spoon make two loops, a Barbara Thurman trademark.

Marie McDermott lived near Barbara and often drove her to church when she was too sick to drive. Marie also helped set up the chairs for the service. Marie related to us how Barbara talked on those drives about her student's abilities and how best to bring those abilities out. Marie was with Barbara the day before she crossed over.

The next morning, Marie dreamed about Barbara. She woke up to find a glowing Barbara beside her bed, healthy, looking fifteen years younger and smiling. In typical Barbara fashion, she told Marie, "It's time to stop resting on your laurels and finish the Morris Pratt course." Marie called Barbara's house but knew that she would hear that Barbara was finally out of her body.

We also have been lucky enough to receive communication from Barbara. On July 4, we went to our experiment room and placed a note and a picture of Barbara on the counter. The note explained that we would conduct experiments at 6 pm each night, trying to reach her. That first night we were just going to meditate and try to tune in to her and let her know what we were doing, but half way through the mediation, Lisa felt the need to get the recorder and record. We did not receive a message from Barbara on that recording, but after calling on her we recorded a man's voice saying, "**Barbara Thurman happy ... is busy.**" The next two nights, we did not receive anything we could say was pertinent to Barbara Thurman. In the Wednesday night session, we were trying to find out how long Barbara would be busy. You can hear Lisa say, "We recorded a man saying, '**Barbara Thurman happy...is busy.**'" Immediately after this, a voice that we recognized as Barbara, only younger, said, "**I'm right here,**" in that definite kind of voice that she has.

Barbara is doing what she said she would and we are sure that she will continue to help many here in the physical from her new perspective on the other side of life.

Mind over Matter. Loyd Auerbach wrote about his experiences with Martin Caidin in his book, *Mind Over Matter* (Kensington 1996). Caidin was able to move things with his mind. Loyd writes that, "It became clear that people could learn to do PK as long as they

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believed it possible The limits we put on our own physical performance are seemingly only one part physical and one part mental. With some appropriate intent and the ability to at least temporarily ignore or shrug off the limitations others place on us, what is impossible becomes quite possible." From *Fate* June 2004, "The Psychokinetic Zone."

Life after Death. NBC 10 in Washington State did a piece on the work of Dr. Melvin Morse, M.D. Morse is an Associate Professor of Pediatrics at the University of Washington and a neuroscientist who studies the near death experiences of children. You may remember Morse as the author of *Closer to the Light* and *Into the Light*.

Morse used to believe that people who were interested in near death experiences just wanted to be on television talk shows but then he resuscitated a 7 year-old girl who had been underwater for nineteen minutes and was clinically dead. First she described her own resuscitation from a birds eye view. Then she drew a picture of her unborn brother with a big red heart and told Morse that she had to come back to her body to help her mother with her unborn brother. The baby boy had heart disease when he was born.

Morse now believes that people who have a near death experience are actually stepping into another realm of existence. "One child told me it was a light who told her who she was and where she was to go ... I want to interact with that light that tells us who we are and where we are to go while we're still alive. That to me is a challenge of the near-death experience." From: www.nbc10.com/news/3253894/detail.html

Tate Memorial Lecture. Henry Burton Tate willed money to the British Society for Psychical Research 'for the pursuance of such activities as may lead to the establishment of the theory of survival after death.' Tate stipulated that the Society hold two public lectures each year, to be named the Gwen Tate Memorial Lectures and that these lectures be on 'the continuing existence of consciousness.'

The Society was fortunate to have Dr. Anabela Cardoso present the evidence for survival offered through Instrumental TransCommunication (ITC). ITC is the term used for a wide range of communications coming from discarnate people that are received through electronic media such as audio and video recorders, radios, telephones and computers. Dr. Cardoso outlined the history of ITC and summarized some of the work of recent and current researchers. She went on to explain the various methods used for receiving ITC communications, in particular Electronic Voice Phenomena (EVP) and Direct Radio Voice (DRV). Dr. Cardoso then played many samples of her DRV communications.

From: *Psychic World*, July 2004, "Dr. Anabela Cardoso Delivers the Gwen Tate Memorial Lecture at the Society for Psychical Research on London on May 20th 2004" by David Fontana

Mapping empathy in the brain. A team of scientists led by Dr. Tania Singer of University College of London has conducted fMRI (functional Magnetic Resonance Imaging) brain mapping experiments to determine the psychological character of empathy. Couples thought to be close friends were used in the experiment with the female connected to the fMRI and the male subjected to electrical shock applied to a hand. While the one receiving the shock expressed the pain in the expected regions of the brain associated with pain as well as that associated with an emotional component of the pain (the "pain matrix") the partner connected to the fMRI responded to the pain in only the emotional areas of the brain. According to Dr. Singer, [this] "...suggest that the neural substrate for empathetic experiences does not involve the entire "pain matrix." We conclude that only that part of the pain network associated with its affective qualities, but not its sensory qualities, mediates empathy."

As Michael Colmer pointed out in the July 2004 *Psychic World*, this research may have important implications for mediumship. For mediums who feel the message as a physical condition, this research argues that the medium will respond in the regions of the brain associated with empathy but not the regions associated with the physical experience of pain. Similarly, a spiritual healer will often sense the condition of a sitter as a corresponding discomfort. This research argues that that experience is restricted to an empathetic response.

Much more research will be required, but it is possible that scientists will find ways to better develop the empathetic response if desired. Precedence for this can be found in the work of Robert Monroe and the Monroe Institute (www.monroeinstitute.org). For Spiritualists, it proves once again that the brain is the physical embodiment of our etheric selves, and that the regions of the brain involved with empathy are in fact just the embodiment of empathy felt by our etheric self. From: www.fil.ion.ucl.ac.uk/~tsinger/

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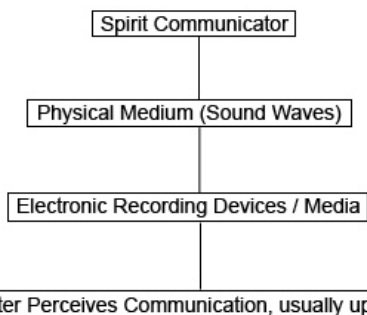


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What is EVP (Electronic Voice Phenomena)



EVP is a subset of ITC. ITC is the generalized field of communication with spirit using electronics, evp specifically pertains to the recording of spirit voices (audio) with electronic equipment and media.

audio record-ing devices or audio-recording computer software."

Founded by Sarah Estep in the United States in 1982, the American Association of Electronic Voice Phenomena is one of the leading authorities and voices of research on the subject matter of evp. For this reason, much of the information related to evp on this website will simply redirect you to the original source, at the [AAEVP](#) website. To read more about what evp is, download this white paper entitled *Instrumental TransCommunication (ITC) and the Subset of ITC, Electronic Voice Phenomena (EVP)* [here](#) at the AAEVP website.

How Was it Named?

Early on, EVP were labeled as "Raudive Voices" after Dr. Konstantin Raudive, a Latvian psychologist who helped to popularize evp after initially working with Friedrich Jürgenson. Though there were recordings of spirit voices prior to this time, Jürgenson is generally recognized as one of the first to publish books of his research that garnered the interest of others. Considering his extensive effort and fulfillment of the role of bringing evp to light, he is sometimes referred to as the "father of evp." It was this action that captured the attention of Raudive, who began working intently in this area. From there the ball really started rolling, and it slowly gathered steam with the passage of time.

According to [Tom Butler](#) of [AAEVP](#), publisher "Colin Smythe is credited with coining the term, 'Electronic Voice Phenomena' (EVP) as a more inclusive alternative to 'Raudive Voices,' as the voices recorded by Raudive were referred to." This occurred in the early 1970's.

What is the History of EVP?

As far as the history of evp goes, there are some variations in what you will find on the internet. The description of each website will fluctuate in regard to details in relation to Thomas Edison and precursors to Friedrich Jürgenson and his discovery. When you think of the nature of evp, you realize that the following is true: it has been around since the beginning of time. It is only since the application of science has been directed towards evp that its real labeling and documented history began. Long after evp was named and established, continued efforts to communicate with spirit using electronic equipment prompted further labeling and classification. As it stands today, evp is classified as a subset of ITC. ITC is the generalized field of communication with spirit using electronics, evp specifically pertains to the recording of spirit voices (audio) with electronic equipment and media.

To read about the history of evp, read the following information compiled by others. Please use discernment and good judgement when determining what is factual and whether the information is documented or not. To the best of my knowledge, I have selected what appear to be the most comprehensive and factual links on this subject on the

What is EVP?

EVP is the abbreviation for **E**lectronic **V**oice **P**henomena. According to the American Association of Electronic Voice Phenomena ([AAEVP](#)), "EVP are anomalous, intelligible speech produced in electronic devices. They may be heard as a real-time output but are more generally heard on review of a subsequent recording. No currently understood physical processes account for the existence of EVP."

"They typically constitute short utterances of just a few words, often in direct response to questions or comments about occurrences in the environment. Reports of EVP have involved virtually every known technology that is capable of supporting human voice. EVP are typically recorded using

Resources & Links

World ITC.org - Mark Macy & Rolf D. Ehrhardt - U.S.A.

The American Association of Electronic Voice Phenomena - Tom and Lisa Butler - U.S.A.

Victor Zammit:
A Lawyer Presents the Case for the Afterlife - Australia

Transcommunication.org - John and Maryse Locke - France

The German Association for Transcommunication Research

The Institute of Advanced Research in Instrumental Transcommunication - IPATI - Sonia Rinaldi - Brazil

The ITC Journal - Anabela Cardoso - Spain

Voices of Timestream - Anabela Cardoso

The Raymond Cass Foundation - The United Kingdom

The International Instrumental Transcommunication Platform - Jacques and Monique Blanc-Garin - France

The Interdisciplinary Laboratory for BioPsychoCybernetics Research - Italy

The Circle UK EVP Group

Pascal Jouini - France

Marcello Bacci - Italy

Asociacion Mexicana De Transcomunicacion Instrumental A.C.

Karine - [Après la vie](#) - French

Russian Association of Instrumental Transcommunication

Grupo Esporita de Electronic Pesquisas Cristofilos - Brazil

Artem Mikheev - Russia

Tonbandstimmen.de
Stefan Bion - Germany

CJ EVP Research - Christine Jenkins - U.S.A.

Grupo Argentino de Transcomunicacion Instrumental - Argentina

Rolf-Dietmar Ehrhardt - Germany

internet.

[AAEVP](#): *Instrumental TransCommunication (ITC) and the Subset of ITC, Electronic Voice Phenomena (EVP)*
[Judith Chisholm](#) of The EVP & Transcommunication Society of Great Britain and Ireland
[Victor Zammit](#): A Lawyer Presents the Case for the Afterlife Chapter 4: Voices on Tape (EVP)

Explain EVP to Me.

Phyllis Delduque - Brazil

The EVP Research Association -
The United Kingdom

EVP and ITC Australasia -
Robert Smith - Australia

Contactos - Luis de la Fuente &
Estrella Fernandez

Gerhard Helzel - Germany

The Friedrich Jørgenson
Foundation

The EVP & Transcommunication
Society of Great Britain and
Ireland

Australasian ITC Research
Forum - Australia

Etheric Reality - Tom Butler

EVP-VOICES.com - Henk
Stooter - Netherlands

Bandstemmen - Jean De
Meulder - Belgium

Mark Macy's website for *The
Project and Spirit Faces*

Frank Sumption - Creator of
"Frank's Ghost Box"

The Sociedad Espanola de
Investigaciones

Frank Ratka's Blog - The
Contact Field

Neil Fellowes - United Kingdom

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Lichtpfad.net - F. Hermann
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Jenseitsstimmen.net
Hartmut Alt

Heidi Boning

Tonbandstimmenforschung
Darmstadt - Jochem Fornoff -
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Jurgen Nett - Germany

Rolg Klawitter - Germany

The Canadian Association of
Electronic Voice Phenomena

Israel Group of Paranormal
Investigators - IGOP1

EVP Experiments - Hans Kennis
- Netherlands

1800Heaven.com - Debra Ann -
U.S.A.

Listentothisforme.com - Debra
Ann - U.S.A.

I'm Still Here -
evpcommunications.com -
Martha Copeland

International Paranormal
Acknowledgement Awards -
IPAA - Laura Kimberley - U.S.A.

Ectoweb.com - Karen Mossey &
Mike Sullivan - U.S.A.

Lance Reed - United Kingdom

EVP Contact - Linda Woolliscroft
- U.S.A.

The Circle of the Silver Chord

OK, here is my explanation. EVP is the recorded voice of spirit, or non-physical entities. To you that means someone who may or may not have lived a physical life here on earth. They are people existent just as we are, with emotions, personalities, and interests all their own. As explained by many teachers and messages from the other side over the last hundred years or so, those we generally refer to as spirit exist in a sphere of finer vibration than that of the physical earth. They speak by focusing their mental intention and somehow some of it makes it through from their finer vibration into our more dense vibration. Sometimes people can hear it live without the assistance of electronics, but usually it is best heard on playback of a recording. Though there are many theories as to how this works, it has not yet been fully explained by our current scientific procedures and terms. It is simply so. You can, however, find more information on the topic of evp than any other subset of ITC.

In my opinion, one of the most misunderstood aspects of evp is the intention of the communicator who creates the evp. I liken evp to "eavesdropping" on the vibration of spirit. Most of these voices are effected with specific intent of the spirit communicator to speak to the person here in the physical, but this is not always the case. Sometimes we overhear comments by people in spirit that may be about us to another person in spirit, but not necessarily directed at us. Regardless of the intent, it is well-documented that evp is real. At this point in time, it can be reasonably asserted that hundreds of thousands have successfully communicated with spirit via evp. It still stands as the field of research that has opened many doors for further exploration of communication with spirit.

Anyone can work with evp by asking questions of spirit. Any audio recording device will suffice, or at least serve to facilitate evp experimentation. Experiences will differ greatly, as there are many determining factors which are also not as well defined yet as we would like. In my experience, a background source of audio will usually help the spirit communicator in forming evp. It is easier for spirit to use existent sound in an attempt to produce evp than it is to produce evp from nothing.

I would describe evp as the first step of learning for a person interested in investing their time towards the study of ITC. Being the most documented and widely practiced, evp is usually the first method that people use to try to communicate with spirit. It is where my work began, and it becomes clear by looking at this website that I have experienced enough with evp to propel me forward into other areas of ITC.

Samples

Two of my evp audio clips are presented below.

My first recorded evp in November 2005 on tape [Here](#)

Not a particularly special clip, but it perhaps may be similar to what a new experimenter may encounter.

I have no idea what it says, I do not consider it to be intelligible; however, it caught my attention.

Evp recorded Christmas Day, 2005

Girlfriend and I were the only ones present.

She says "I forgot to tell you its instant mashed potatoes, you know, those powdered kind."

Like a typical man, I replied "hmmmm."

She replied "tsssh, I'm kidding."

A spirit voice says: "[Not Really](#)"

More Links:

Tom Butler of AAEVP: [Survival Hypothesis Explained](#)

[Was Thomas Edison a Pioneer of EVP and ITC?](#) (AAEVP Website Link)

[Did Sarah Estep invent the Class A, B, and C classification system?](#) (AAEVP Website Link)

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Zerdin Phenomenal

Physical Mediumship 4U

The Leslie Flint Educational Trust

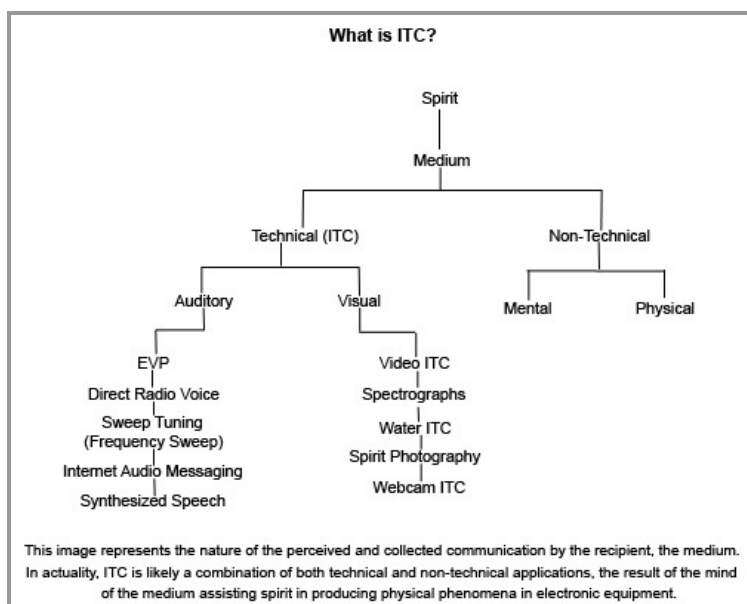
Woods-Greene Leslie Flint Direct Voice Recordings

The Furzey Hill Physical Circle

The Felix Physical Seance Circle

Forever Family Foundation

The Windbridge Institute



phenomena). Generally, if it was recorded or collected in any fashion whereby an electronic device was used or helped to facilitate the contact, it is labeled ITC.

ITC is usually conducted with a specific intent on behalf of both parties. Rather than just collecting evidence as an uninvolved observer, most ITC experimenters have had experiences which lead them to be very confident of the reality of life after death. Instead of always labeling phenomena as puzzling and happenstance, many instances of ITC communication are well-documented and verified. In the best cases, ITC evidence can be described as a record of communication between man and spirit. Specific information is given, facts are verified, and personalities are confirmed. The only thing mysterious that remains are unanswered questions in relation to the mode of communication rather than the contents of the actual communication itself.

ITC is also defined as a method of communication. Nowadays it is recognized as a form of mediumship which is not yet fully understood. In some fashion the experimenter plays a psychic role in the facilitation of communication through equipment. It can be thought of as a form of creation whereby the mind and inherent psychic abilities of the experimenter/medium play a part in the manifestation of phenomena in electronic devices.

How Was it Named?

According to *AAEVP NewsJournal, Coining the Term, "ITC", Winter 2008*, this term was coined by Dr. Ernst Senkowski in the late 1970's/early 1980's. Dr. Senkowski is a well-known figure in the field of ITC who has contributed much of his time and effort towards understanding and working with ITC.

Dr. Senkowski stated: "It is not possible to give an exact date of my coining the term 'ITC.' It was sort of a process that started during the early 1980s when I looked for a suitable description of my EVP work. As a long-time radio ham operator, I used (only for myself!) the German neologism **transfunk** with **trans** (for beyond) as opposed to **CIS** (our side), and **funk** for 'radio' or 'wireless.' As far as I can remember, I found the word '**Transfunk**' on my tapes."

"Some time later, I considered this too special so I introduced the more general term **transcommunication**, adding instrumentell to discern it from the pure mediumistic activities. This happened during the later 1980s so that I could use it in the first edition of my book [Instrumentelle Transkommunikation](#) that appeared in 1989."

He continues: "I should like to add a few remarks: In the eighties it was not so clear as it seems to be now. Apparently the electronic devices are of secondary importance - the main component of ITC is psychic - without a possibility to separate the 'mind' or 'spirit' of the terrestrial operator from that of an entity in the beyond. The best way out seems to consider ITC as a psychic activity from both sides."

What is ITC?

ITC is an abbreviation for the term Instrumental Transcommunication. The term describes communication with non-physical entities through electronic devices. According to [WorldITC.org](#) "ITC is the use of tape recorder, TVs, radios, computers, telephones, and other technical devices with the intent to get meaningful information from beyond in such forms as voices, images, and text."

ITC is used to define a field of research in which people, many referred to simply as "experimenters", use a variety of electronic devices and technology to communicate with spirit. The most common medium through which this is expressed today is audio, in the form of EVP (electronic voice

Resources & Links

World ITC.org - Mark Macy & Rolf D. Ehrhardt - U.S.A.

The American Association of Electronic Voice Phenomena - Tom and Lisa Butler - U.S.A.

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Tonbandstimmen.de Stefan Bion - Germany

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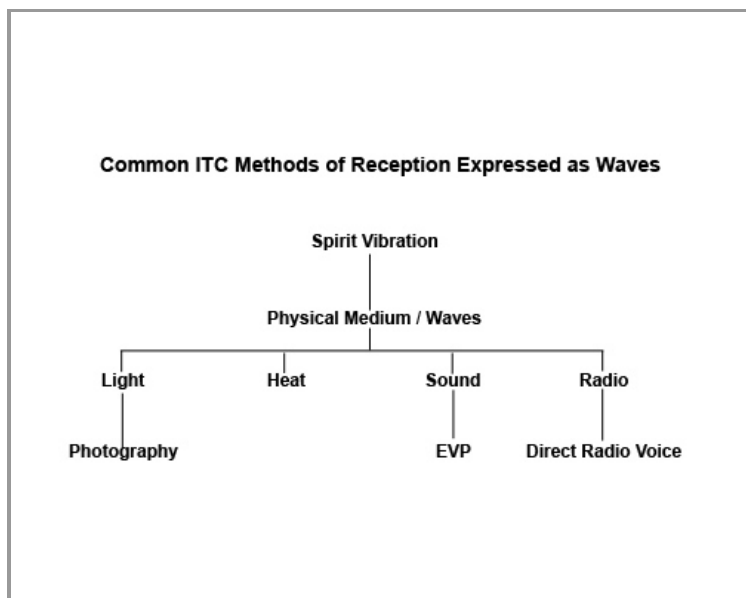
Rolf-Dietmar Ehrhardt - Germany

Dr. Senkowski adds: "There is another problem I have difficulty to understand from ITC, but in my understanding ITC is a superordinate concept comprising of all sorts of electronic means and forms of contents (voices, images, computer texts). It may be that for many people the voices are easier to accept, and the other forms 'far out,' but basically there is no difference."

In other countries you will find Instrumental Transcommunication spelled differently. They are as follows:

Germany - Transkommunikation
 Brazil - Transcomunicação
 Spain - Transcomunicación Instrumental (TCI)
 France - Transcommunication Instrumentale (TCI)

Editor's note: Perhaps it was websites such as this one, ITC Bridge, that lent to the erroneous classification and reference of EVP/ITC as concurrent fields by experimenters. In my earlier days (not too long ago!) I created the first ITC Bridge website as my first experience in website building. Not knowing any better, and being inexperienced in this task, I created navigation bars that read: EVP, ITC, DRV. The website was created in a manner that also did not lend itself to easy maintenance, and after I became aware of my faux-pas I intended to fix it, but it took several years. This mistake has since been corrected in the new ITC Bridge website.



ITC as Waves.

Phyllis Delduque - Brazil

The EVP Research Association -
The United Kingdom

EVP and ITC Australasia -
Robert Smith - Australia

Contactos - Luis de la Fuente &
Estrella Fernandez

Gerhard Helzel - Germany

The Friedrich Jørgenson
Foundation

The EVP & Transcommunication
Society of Great Britain and
Ireland

Australasian ITC Research
Forum - Australia

Etheric Reality - Tom Butler

EVP-VOICES.com - Henk
Stooter - Netherlands

Bandstemmen - Jean De
Meulder - Belgium

Mark Macy's website for *The
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"Frank's Ghost Box"

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Helzel - Germany

Jenseitsstimmen.net
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The Canadian Association of
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Investigators - IGOP!

EVP Experiments - Hans Kennis
- Netherlands

1800Heaven.com - Debra Ann -
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Ann - U.S.A.

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Mike Sullivan - U.S.A.

Lance Reed - United Kingdom

EVP Contact - Linda Woolliscroft
- U.S.A.

The Circle of the Silver Chord

There are many different ways to think of ITC. When you think of things in a different light, a potential grows for creative thinking and experimenting. In my work, sometimes I like to think of the mediums through which spirit communicates as waves.

The picture on the left demonstrates several of the general ways in which spirit communication uses waves in ITC. The most common is sound, in the form of evp, with light following a close second. When you see spirit in a still photograph, you are seeing a physical manifestation of spirit's influence upon light waves. When you hear an evp, you are hearing the physical manifestation of spirit's influence on an audio wave. When spirit comes through your radio, it is the physical manifestation of spirit's influence upon radio waves (electromagnetic radiation) which is then converted to sound via electronics.

For more information on the history of ITC, please visit the following links:

[Mark Macy](#): The Phenomenal History and Future of ITC Research
[Dr. Ernst Senkowski](#): Instrumental Transcommunication - A Review

Zerdin Phenomenal
Physical Mediumship 4U
The Leslie Flint Educational
Trust
Woods-Greene Leslie Flint
Direct Voice Recordings
The Furzey Hill Physical Circle
The Felix Physical Seance Circle
Forever Family Foundation
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Articles

ITC and its Role in Survival Research

by Professor David Fontana

Previously published in the April 2007 *ITC Journal*

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Interest in Survival

I can never remember a time in my life when I was not interested in the question whether or not we survive physical death. It seemed to me, even as a very young boy, that this question was relevant not only to what happened when we die, but to the way in which we live our lives while on this Earth. If death was the end of everything, then life here and now was meaningless, a cosmic accident that led to nothing. On the other hand, if we survived, it meant we were part of a greater scheme of things, with this life only a stage on our journey, a stage in which our behavior determines what happens to us when we move on to the next stage. It surprised me that most people seemed not to share this interest. At the church I attended everyone seemed to believe in an afterlife, yet to have little idea of what it was like. We were supposed to take everything on trust, and to look forward to a kind of vague afterlife in which (presumably if our voices were good enough) we joined a heavenly choir.

Although this seemed to satisfy most churchgoers I doubted if God really wanted us to stand (or sit) around simply praising him. Surely he would have far better things to do with his time than listen to us, and surely he would expect us to contribute more to the next world than just hymn singing. God would not have created us just to tell him how wonderful he is, since surely he must know this already. So although one could take the existence of an afterlife on trust it seemed to me as a boy that there could be no harm in wanting to know more about it and to find out what evidence had accumulated for it over the years. When I grew older and discovered psychological research I found that indeed a very great deal of evidence had accumulated, and once I became involved in this research I was fortunate to be able to come across similar evidence for myself.



David Fontana with Anabela Cardoso at the 2006 ITC Journal conference in Vigo, Spain.

Much of this evidence, both from the literature and from my personal experience, is summarized in my most recent book, *Is There an Afterlife?* Which brings me on to a further question, why isn't this evidence more widely known and accepted? Let us take ITC as our example. The evidence for ITC has been growing steadily since *Jürgenson's* pioneering work over half a century ago. As evidence, it has three unprecedented advantages which we can look at in turn.

The First Advantage of ITC

ITC evidence is evidence that anyone can try to obtain for oneself, directly and in the privacy of one's own home. The equipment involved is easy to obtain and relatively cheap – a tape recorder, a microphone and a source of white noise – for convenience usually a radio tuned between two stations. A computer is also necessary if one prefers to record onto the hard disc instead of onto tape. One can work at one's own speed and in one's own time, devoting as little as a few minutes once or twice a week to the work. There is no need for a medium or for any previous experience. The only personal qualities that are needed are patience, commitment (it may be weeks or months or even longer before the first results are obtained) and an open mind. Working with one or two like-minded friends or family members helps to maintain interest and may produce quicker results, but this is by no means essential. Many people get on very well on their own.

The Second Advantage of ITC

The second advantage of ITC is that, as the communications come through electronic media rather than through the mind of a medium, they are unlikely to be influenced in any way by human thought. It is true that some critics suggest that psycho-kinesis (PK) from the living – the supposed ability of the mind to affect matter directly – may be responsible for impressing the communications on tape or onto the radio waves, but we have no evidence that PK can produce anything approaching the extensive messages that have been received by ITC researchers. In addition, some of these messages contain material that was unknown to the researcher at the time, rendering it doubly

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unlikely that the latter was in any way responsible for the phenomena. Thus the belief that the human mind is not responsible for ITC communications seems well founded. In addition, since it is clear that electronic media can hardly obtain material telepathically from the researcher or clairvoyantly from the environment in the way that the medium can, it is fair to say that ITC effectively disposes of the SuperESP (or [SuperPSI](#)) hypothesis, the idea that all survival-related messages come psychically (albeit unconsciously) from the living rather than from the deceased.

The Third Advantage of ITC

The third unprecedented advantage of ITC is that when results are obtained a permanent record of them is created. Psychical researchers have long sought for what are called PPOs ('Permanent Paranormal Objects'), objects that are obtained paranormally and that remain in existence as good evidence for anyone to see and examine. ITC presents us with just such objects in the form of recorded communications apparently from the deceased. Of course, it has to be provable that these recordings are paranormal if they are to qualify as PPOs. Anyone who is sufficiently dishonest or foolish can fake voices on tape or through the radio and claim they were obtained paranormally. It has to be demonstrated beyond doubt that the recorded voices cannot be explained by normal means. There are two methods for doing this, the first of which applies only to the [Direct Radio Voice](#) (DRV) and the second of which applies both to DRV and to EVP.

In the first method the voices are either received under conditions that rule out any possibility of fraud (the experimenter receiving the voices knows fraud is not involved, but it is not easy to convince a skeptical scientist of this!) and in the second method the voices themselves are acoustically analyzed to see if they show characteristics that differ significantly from the human voice and that cannot be imitated correctly by faking. Neither of these methods is particularly easy to implement. To achieve the first, one needs to have independent witnesses who ideally provide their own equipment (tape recorder, tapes, radio, microphone etc.) and have full control of it throughout. Furthermore the possibility that transmitting devices are hidden nearby for the purposes of faking voices needs be ruled out by holding the experiments in a neutral venue – which raises a problem in that successful ITC results appear to depend upon a special relationship between the communicators the experimenter, the equipment and the location, and moving to a neutral venue may thus disrupt this special relationship and prevent good results. Consequently a better procedure is to use one of the highly sophisticated devices currently available that tests for the presence of spurious radio signals while the ITC experiment is taking place (although even here it is important that such tests are carried out and recorded by the independent witnesses). If financial concerns rule out the possibility of obtaining such devices, an alternative way of guarding against spurious radio transmissions is to provide two radios, both tuned to the same frequency, on the grounds that if communications are received through one radio and not through the other then this supports the claim that no such transmissions are being received. As a further precaution both radios can be tuned to frequencies forbidden by law to amateur radio operators (see September 2005 ITC Journal, pages 38 to 56, and April 2006 ITC Journal, pages 68 to 69 for details of these frequencies). Again independent witnesses would need to be present to confirm everything is done correctly.

Failure to provide all these elaborate and expensive precautions allows hardened skeptics to claim triumphantly that they have discovered how the 'trick' is done. The absurdity of such a claim is all too obvious, but hardened skeptics are far more interested in discrediting ITC than in absurdity. The difficulty involved in providing these precautions means it is virtually impossible for most people to set up skeptic-proof experiments. In consequence – and rightly – they are far more interested in convincing themselves than in convincing skeptics. Nevertheless such experiments are vital and will be set up in due course; the expertise exists, it is only the funding that is lacking. In the meanwhile, all those working on ITC can use the simple experiment that I have tried in two of [Anabela Cardoso's](#) DRV recording sessions, i.e. to ask the communicators to repeat phrases after me. Anabela had no idea on the first occasions that I had even thought up such an experiment, so our successful results ruled out any possibility of subterfuge. Obviously an independent witness should ideally again be involved, and an experiment of this kind can even be tried with the tape recorder (EVP) method. When using this method the request for repetition should come from the independent witness and at an unspecified time, and the tape should then remain under his or her control until it is rewound and played back. Hopefully an ITC voice will be heard repeating the words concerned.

The second of the two methods for demonstrating beyond doubt that recorded ITC voices cannot be explained by normal means, the acoustic analysis of the ITC voices, looks much simpler at first sight, and has the added advantage that it can be used both with DRV recordings and EVP recordings. A further, and particularly important advantage, is that the analysis can be carried out and confirmed any number of times by skeptics themselves (assuming they have the expertise and the appropriate software). Again however there are problems, the most important of which is that the equipment required to carry out the analysis is expensive and highly specialized, and can only be operated by an expert and appropriately qualified acoustic engineer. Anabela and I are

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currently conducting research of this kind as part of the Oliver Knowles Research Project with the help of acoustics expert [Daniele Gullà](#) (see Gullà's paper in the Proceedings of the First International Conference on Survival/ ITC for details of the acoustic analyses used. [Editor: See [Computer-Based Analysis of Supposed Paranormal Voice: The Question of Anomalies Detected and Speaker Identification](#) for a related article by Gullà]), and hope to be able to publish results soon, but the need for professional software and for the involvement of a suitably qualified acoustic expert means that it is not the kind of work accessible to most people.

Why the Struggle for Acceptance?

In view of these three major advantages, which potentially put ITC in a particularly favorable position when compared not only to other forms of research into survival but all other forms of psychical research, why is it still struggling to gain acceptance outside the circle (admittedly a large and growing one) of those who have experienced results at first hand? The answer is that it shares the opposition that exists towards all forms of survival research. This opposition comes primarily from four groups which we can look at in turn.

Established Science

Typically scientists claim they don't find the evidence for ITC or for survival in general convincing, but the truth is they have never studied this evidence and show little sign of wanting to study it. Lack of knowledge of a subject is acceptable – most scientists find it difficult enough to keep abreast of advances in their own field and can hardly be expected to wade through the extensive data on survival of death (I have over 600 books on the subject), but what is not acceptable is lack of knowledge that dishonestly claims to be knowledge. Thus we still hear top scientists maintaining in the media that no properly conducted studies have ever found claims for the existence for survival or for psychic abilities to be anything other than nonsense. Such behavior is not only misleading but very poor science. A cardinal rule in science is that you don't pretend to knowledge that you do not have, particularly when you know that your views carry weight with both colleagues and laypeople. The complexities of modern science and the aura of infallibility that surrounds it mean that many people take the pronouncements of eminent scientists on trust, wrongly believing that such is their distinction in their own fields that they must know what they are talking about when they pronounce on any subject.

The main reason for this uninformed hostility on the part of many scientists towards psychical research is the belief that if psychic abilities exist and if the mind survives death (and is therefore non-physical) many of the most fundamental laws of science would have to be re-written. This claim is of course absurd. The known laws of science have their own range of convenience within which they work perfectly well, and far from challenging them the existence of psychic abilities and of a non-material mind simply adds a new dimension to our understanding, just as quantum mechanics adds a new dimension to Newtonian physics. This fact leads me to suspect that behind this hostility towards psychical research and survival lies the fear that if such things are true they challenge the supremacy of material science. Instead of being the final authority on life and death and everything else, material science simply becomes the science of material things. Many scientists appear to resent the idea of the physics/chemistry/biology triumvirate being dethroned in this way, forgetting that science is really about the search for truth and not about the protection of authority and status.

Parapsychology

The second group against which research in survival has to struggle is parapsychology – the very subject that should be most identified with survival research. As Edgar Muller put it in the last issue of the ITC Journal (September 2006) "... survival [research] has a low status within parapsychology. It seems that most parapsychologists endeavor to avoid being connected with the topic." The reason is of course that parapsychologists believe psychical research will never be accepted by established science if it involves itself in hauntings, séances, mediumship, poltergeist phenomena and anything that goes on outside the laboratory – most particularly research into survival. This attitude dates back to Professor J. B. Rhine, who was one of the principal founders of parapsychology, and although more than 25 years have passed since his death parapsychologists still insist on clinging to it – in spite of the fact that the subject is still not accepted among scientists regardless of the extensive range of positive results obtained by it (see e.g. [Radin](#) 1997 for an excellent survey). Even demonstrating an interest in the subject risks blighting the career of even the most promising young academic. Sadly it has to be said that the consequence of the efforts by parapsychologists to appeal to established science has therefore not been scientific acceptance. Instead it has been the diversion of attention away from the very subject, survival research, that helped inspire parapsychology in the first place.

Professor [William MacDougall](#), who established what became the [parapsychology unit at Duke University](#) with Professor J. B. Rhine in charge, believed like the founders of the [Society for Psychical Research](#) (SPR) that mind is non-physical. MacDougall, who served as SPR President in 1920 and whose book *Body and Mind* remains a classic study of the mind-body relationship, put it that although the SPR takes no formal position on such issues its principal aim "is to obtain, if possible, empirical evidence that human

personality may and does survive in some sense and degree the death of the body," and adds that "A considerable mass of evidence pointing in this direction has been accumulated" (MacDougall 1928 page 347). MacDougall also insisted that his own theory of the mind-body relationship, which he called Animism, "is the only psycho-physical hypothesis which is compatible with a belief in any continuance of human personality after death" and points out its relevance "[now that] for the first time serious attempts are being made to discover empirical evidence of such survival; and the fact that these attempts seem already to justify hope of their success" (ibid page 202).

Most parapsychologists seem to have forgotten – if they have ever read – MacDougall's wise words. And even those parapsychologists who do show some interest in survival research seem to incline towards the view that communications from the deceased can best be explained by the SuperESP theory mentioned earlier. However, not only do results show the inadequacy of this explanation in the context of ITC, it is unconvincing even when applied to mediumship. The notion that mediums may, unconsciously and while deceiving themselves that the deceased are responsible, be capable of hunting through living minds and through the environment for information associated with the deceased even though they have no clue where to look and no emotional connection with the people or the information concerned stretches credulity beyond the bounds of possibility (I have set out these arguments and others more fully in Fontana [2004](#) and [2005](#)).

Established Religion

The third group that has traditionally opposed survival research, established religion, should in theory also be among its strongest supporters. Established religion has across the centuries typically equated communications from the beyond with the powers of evil arguing, attributing them to impersonations by demons. The justification for this point of view is sometimes said to come from Exodus Chapter 22 Verse 18 of the Bible when Moses informs the people that one of God's 'social ordinances' is that 'Thou shalt not suffer a witch to live'. However, the word 'witch' seems to have been chosen by the translators to satisfy their own prejudices, as the Latin word is *veneficus* which is more correctly translated as 'poisoner'. Even King Saul (Samuel I Chapter 28) who banished all those with 'familiar spirits' (spirit guides) from the land pays a visit to one of them himself when he wants to consult the spirit of Samuel to tell him the outcome of his impending battle with the Philistines Samuel duly appears and tells Saul in no uncertain terms that he has lost favour with God and not only will he be defeated he will perish along with his sons in the battle – all of which turns out to be correct.

Saul's loss of favor with God – together with the Bible's account of his generally shabby behaviour during much of his reign – hardly suggests he is a suitable role model on how to treat those with 'familiar spirits' (i.e. spirit guides). Given therefore that there seems no Biblical objection to 'familiar spirits', we are driven to the conclusion that the attitude of the Christian churches (Catholic and Protestant alike) towards converse with the departed stems more from a threat to the authority of the priesthood than from anything else. I am not arguing against religious belief, which is an essential part of human nature, but it seems clear that the teaching which claims that the priesthood are the intermediaries between man and God and the only key holders of the Kingdom of Heaven has been an important obstacle to interest and research into survival. Far from being Biblical, the beginnings of this teaching stretch back to the decision by the Emperor Constantine to make Christianity the state religion of Rome, and thus were always more political than religious. The result of them is that we in the West lag far behind the cultures of the East, whose psycho-physical systems such as Hinduism and Buddhism have extensive and detailed teachings both on survival and on the nature of the afterlife.

The General Public

The fourth group, the general public – particularly the general public in Britain and in the USA – do not so much oppose survival research as show little interest in it. We are in fact the only generation in which the subject of death has been so widely ignored. Right through to the mid 20th Century and World War Two people lived with the reality of death. In the earlier part of the Century large numbers of children died young, and even for adults death was a constant companion. In the 16th Century scholars kept skulls on their desks as *memento mori*, and in Britain the Victorians and Edwardians in the 19th and early 20th Century frequently wore locketts containing tresses of hair from deceased loved ones. Catholic countries had their Day of the Dead on November 2nd, and this is one of the few remembrances that are still observed. Apart from this, the reality of death is largely ignored. In earlier times people fell sick, declined and for the most part died at home, and the tragedy of death was forever present. Advances in medical care and public health mean that we are the first generation in recorded history insulated from many of the reminders of our own mortality. Together with the growth of consumerism and the prevalence of materialistic philosophies, this has led to a general resistance to any talk of leaving this life and of what might happen next. There is also a failure to recognize that belief in an afterlife does not distract us from trying to improve this life. Instead it gives this life meaning and purpose and increases our awareness of its sacred nature and of the need to cherish the physical world and the opportunities it gives to us.

Conclusion

We have reached a point in human history where many people now realize that science cannot provide us with answers to life's fundamental questions, that we have pushed consumerism past its sustainable limits, and that materialism does not provide the route either to individual happiness or to a future for our planet. Together with the advances currently being made in survival research – and particularly in ITC – we may find that opposition from the four groups we have identified begins to weaken, meaning that at the very least the results of research into survival will begin to be taken more seriously. The problem may then be that parapsychologists, recognizing the importance of the PPOs produced by ITC, may attempt to claim the subject as their own and to take much of the credit for its development. We can but wait and see.

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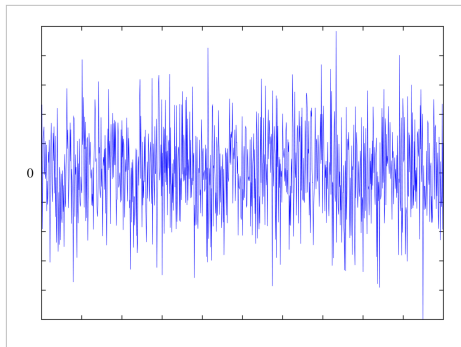


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Electronic voice phenomenon

Part of a series of articles on the paranormal



A wave pattern of white noise plotted on a graph.

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Electronic voice phenomena (EVP) are electronically generated noises that resemble speech, but are supposedly not the result of intentional voice recordings or renderings. Common sources of EVP include static, stray radio transmissions, and background noise. Recordings of EVP are often created from background sound by increasing the gain (i.e. sensitivity) of the recording equipment.^[1]

Interest in EVP surrounds claims that it is of paranormal origin^[2], although many occurrences have had natural explanations including apophenia (finding significance in insignificant phenomena), auditory pareidolia (interpreting random sounds as voices in one's own language), equipment artifacts, and hoaxes.

Parapsychologist Konstantin Raudive, who popularized the idea,^[3] described EVP as typically brief, usually the length of a word or short phrase.^[4]

History

As the Spiritualism religious movement became prominent in the 1840s–1920s with a distinguishing belief that the spirits of the dead can be contacted by mediums, new technologies of the era including photography were employed by spiritualists in an effort to demonstrate contact with a spirit world. So popular were such ideas that Thomas Edison was asked in an interview with *Scientific American* to comment on the possibility of using his inventions to communicate with spirits. He replied that if the spirits were only capable of subtle influences, a sensitive recording device would provide a better chance of spirit communication than the table tipping and ouija boards mediums employed at the time. However, there is no indication that Edison ever designed or constructed a device for such a purpose.^[5] As sound recording became widespread, mediums explored using this technology to demonstrate communication with the dead as well. Spiritualism declined in the latter part of the 20th century, but attempts to use portable recording devices and modern digital technologies to communicate with spirits continued.^[6]

Early interest

American photographer Attila von Szalay was among the first to try recording what he believed to be voices of the dead as a way to augment his investigations in photographing ghosts. He began his attempts in 1941 using a 78 rpm record, but it wasn't until 1956, after switching to a reel-to-reel tape recorder, that he believed he was successful.^[7] Working with Raymond Bayless, von Szalay conducted a number of recording sessions with a custom-made apparatus, consisting of a microphone in an insulated cabinet connected to an external recording device and speaker. Szalay reported finding many sounds on the tape that could not be heard on the speaker at the time of recording, some of which were recorded when there was no one in the cabinet. He believed these sounds to be the voices of discarnate spirits. Among the first recordings believed to be spirit voices were such messages as "This is G!", "Hot dog, Art!", and "Merry Christmas and Happy New Year to you all".^[7] Von Szalay and Raymond Bayless' work was published by the *Journal of the American Society for Psychical Research* in 1959.^[8] Bayless later went on to co-author the 1979 book, *Phone Calls From the Dead*.

In 1959, Swedish painter and film producer Friedrich Jürgenson was recording bird songs. Upon playing the tape later, he heard what he interpreted to be his dead father's voice and then the spirit of his deceased wife calling his name.^[7] He went on to make several more recordings, including one that he said contained a message from his late mother.^[9]

Raudive voices

Konstantin Raudive, a Latvian psychologist who had taught at the University of Uppsala, Sweden and who had worked in conjunction with Jürgenson, made over 100,000 recordings which he described as being communications with discarnate people. Some of these recordings were conducted in an RF-screened laboratory and contained words Raudive said were identifiable.^{[4][6]} In an attempt to confirm the content of his collection of recordings, Raudive invited listeners to hear and interpret them.^{[6][7][8][9][10]} He believed that the clarity of the voices heard in his recordings implied that they could not be readily explained by normal means.^[6] Raudive published his first book, *Breakthrough: An Amazing Experiment in Electronic Communication with the Dead* in 1968 and it was translated into English in 1971.^[11]

Spiricom & Frank's Box

In 1980, William O'Neil constructed an electronic audio device called "The Spiricom." O'Neil claimed the device was built to specifications which he received psychically from George Mueller, a scientist who had died six years previously.^{[2][6]} At a Washington, DC press conference on April 6, 1982, O'Neil stated that he was able to hold two-way conversations with spirits through the Spiricom device, and provided the design specifications to researchers for free. However, nobody is known to have replicated the results O'Neil claimed using their own Spiricom devices.^{[12][13]} O'Neil's partner, retired industrialist George Meek, attributed O'Neil's success, and the

inability of others to replicate it, to O'Neil's mediumistic abilities forming part of the loop that made the system work.^{[2][14]}

Another electronic device specifically constructed in an attempt to capture EVP is "Frank's Box" or the "Ghost Box". Created in 2002 by EVP enthusiast Frank Sumption for supposed real-time communication with the dead, Sumption claims he received his design instructions from the spirit world. The device is described as a combination white noise generator and AM radio receiver modified to sweep back and forth through the AM band selecting split-second snippets of sound. Critics of the device say its effect is subjective and incapable of being replicated, and since it relies on radio noise, any meaningful response a user gets is purely coincidental, or simply the result of pareidolia.^[15]

Modern interest

In 1982, Sarah Estep founded the American Association of Electronic Voice Phenomena (AA-EVP) in Severna Park, Maryland, a nonprofit organization with the purpose of increasing awareness of EVP, and of teaching standardized methods for capturing it. Estep began her exploration of EVP in 1976, and says she has made hundreds of recordings of messages from deceased friends, relatives, and other individuals, including Konstantin Raudive, Beethoven, a lamplighter from 18th century Philadelphia, Pennsylvania, and extraterrestrials whom she speculated originated from other planets or dimensions.

The term **Instrumental Trans-Communication (ITC)** was coined by Ernst Senkowski in the 1970s to refer more generally to communication through any sort of electronic device such as tape recorders, fax machines, television sets or computers between spirits or other discarnate entities and the living.^{[2][16]} One particularly famous claimed incidence of ITC occurred when the image of EVP enthusiast Friedrich Jürgenson (whose funeral was held that day) was said to have appeared on a television in the home of a colleague, which had been purposefully tuned to a vacant channel.^[2] ITC enthusiasts also look at TV and video camera feedback loop of the Droste effect.^{[17][18]}

In 1979, parapsychologist D. Scott Rogo described an alleged paranormal phenomenon in which people report that they receive simple, brief, and usually single-occurrence telephone calls from spirits of deceased relatives, friends, or strangers.^[19]

In 1997, Imants Barušs, of the Department of Psychology at the University of Western Ontario, conducted a series of experiments using the methods of EVP investigator Konstantin Raudive, and the work of "instrumental transcommunication researcher" Mark Macy, as a guide. A radio was tuned to an empty frequency, and over 81 sessions a total of 60 hours and 11 minutes of recordings were collected. During recordings, a person either sat in silence or attempted to make verbal contact with potential sources of EVP.^[2] Barušs stated that he did record several events that sounded like voices, but they were too few and too random to represent viable data and too open to interpretation to be described definitively as EVP. He concluded: "While we did replicate EVP in the weak sense of finding voices on audio tapes, none of the phenomena found in our study was clearly anomalous, let alone attributable to discarnate beings. Hence we have failed to replicate EVP in the strong sense." The findings were published in the *Journal of Scientific Exploration* in 2001, and include a literature review.^[2]

In 2005, the *Journal of the Society for Psychical Research* published a report by paranormal investigator Alexander MacRae. MacRae conducted recording sessions using a device of his own design that generated EVP.^[20] In an attempt to demonstrate that different individuals would interpret EVP in the recordings the same way, MacRae asked seven people to compare some selections to a list of five phrases he provided, and to choose the best match. MacRae said the results of the listening panels indicated that the selections were of paranormal origin.^{[7][21][22]}

Portable digital voice recorders are currently the technology of choice for EVP investigators. Since these devices are very susceptible to Radio Frequency (RF) contamination, EVP enthusiasts sometimes try to record EVP in RF- and sound-screened rooms.^{[23][24]} Nevertheless, in order to record EVP there has to be noise in the audio circuits of the device used to produce the EVP.^[25] For this reason, those who attempt to record EVP often use two recorders that have differing quality audio circuitry and rely on noise heard from the poorer quality instrument to generate EVP.^[26]

Some EVP enthusiasts describe hearing the words in EVP as an ability, much like learning a new language.^[27] Skeptics say that the claimed instances are all either hoaxes or misinterpretations of natural phenomena. EVP and ITC are seldom researched within the scientific community and, as ideas, are generally derided by scientists when asked.^[2]

Explanations and origins

Paranormal explanations for EVP generally assume production of EVP by a communicating intelligence through means other than the typical functioning of communication technologies. Natural explanations for reported instances of EVP tend to dispute this assumption explicitly and provide explanations which do not require novel mechanisms that are not based on recognized scientific phenomena.

At least one study, by psychologist Imants Barušs, finds that EVP cannot be replicated under controlled conditions.^[28]

Natural explanations

There are a number of simple scientific explanations that can account for why some listeners to the static on audio devices may believe they hear voices, including radio interference and the tendency of the human brain to recognize patterns in random stimuli.^[29] Some recordings may be hoaxes created by frauds or pranksters.^[29]

Psychology and Perception

Auditory pareidolia is a situation created when the brain incorrectly interprets random patterns as being familiar patterns.^[30] In the case of EVP it could result in an observer interpreting random noise on an audio recording as being the familiar sound of a human voice.^{[29][31][32]} The propensity for an apparent voice heard in white noise recordings to be in a language understood well by those researching it, rather than in an unfamiliar language, has been cited as evidence of this,^[29] and a broad class of phenomena referred to by author Joe Banks as *Rorschach Audio* has been described as a global explanation for all manifestations of EVP.^{[33][34][35][36]}

Skeptics such as David Federlein, Chris French, Terrence Hines and Michael Shermer say that EVP are usually recorded by raising the "noise floor" – the electrical noise created by all electrical devices – in order to create white noise. When this noise is filtered, it can be made to produce noises which sound like speech. Federlein says that this is no different from using a wah pedal on a guitar, which is a focused sweep filter which moves around the spectrum and creates open vowel sounds. This, according to Federlein, sounds exactly like some EVP. This, in combination with such things as cross modulation of radio stations or faulty ground loops can cause the impression of paranormal voices.^[5] The human brain evolved to recognize patterns, and if a person listens to enough noise the brain will detect words, even when there is no intelligent source for them.^{[37][38]} Expectation also plays an important part in making people believe they are hearing voices in random noise.^[39]

Apophenia is related to, but distinct from pareidolia.^[40] Apophenia is defined as "the spontaneous finding of connections or meaning in things which are random, unconnected or meaningless", and has been put forward as a possible explanation.^[41]

Physics

Interference, for example, is seen in certain EVP recordings, especially those recorded on devices which contain RLC circuitry. These cases represent radio signals of voices or other sounds from broadcast sources.^[42] Interference from CB Radio transmissions and wireless baby monitors, or anomalies generated through cross modulation from other electronic devices, are all documented phenomena.^[29] It is even possible for circuits to resonate without any internal power source by means of radio reception.^[42]

Capture errors are anomalies created by the method used to capture audio signals, such as noise generated through the over-amplification of a signal at the point of recording.^{[29][43]}

Artifacts created during attempts to boost the clarity of an existing recording might explain some EVP. Methods include re-sampling, frequency isolation, and noise reduction or enhancement, which can cause recordings to take on qualities significantly different from those that were present in the original recording.^{[29][44]}

The very first EVP recordings may have originated from the use of tape recording equipment with poorly aligned erasure and recording heads, resulting in the incomplete erasure of previous audio recordings on the tape. This could allow a small percentage of previous content to be superimposed or mixed into a new 'silent' recording.^[45]

Sporadic meteors and meteor showers

For all radio transmissions above 30 MHz (which are not reflected by the ionosphere) there is a possibility of meteor reflection of the radio signal.^[46] Meteors leave a trail of ionised particles and electrons as they pass through the upper atmosphere (a process called ablation) which reflect transmission radio waves which would usually flow into space.^[47] These reflected waves are from transmitters which are below the horizon of the received meteor reflection. In Europe this means the brief scattered wave may carry a foreign voice which can interfere with radio receivers. Meteor reflected radio waves last between 0.05 seconds and 1 second, depending on the size of the meteor.^[48]

Paranormal explanations

Paranormal explanations for the origin of EVP include living humans imprinting thoughts directly on an electronic medium through psychokinesis^[49] and communication by discarnate entities such as spirits,^{[50][51]} nature energies, beings from other dimensions, or extraterrestrials.^[52]

Organizations that show interest in EVP

There are a number of organizations dedicated to studying EVP and instrumental transcommunication, or which otherwise express interest in the subject. Individuals within these organizations may participate in investigations, author books or journal articles, deliver presentations, and hold conferences where they share experiences.^[53] In addition organizations exist which dispute the validity of the phenomena on scientific grounds.^[44]

The Association TransCommunication (ATransC), formerly the American Association of Electronic Voice Phenomena (AA-EVP),^[54] and the International Ghost Hunters Society conduct ongoing investigations of EVP and ITC including collecting examples of purported EVP available over the internet.^[55] The Rorschach Audio Project, initiated by sound artist Joe Banks,^{[33][34][56][57]} which presents EVP as a product of radio interference combined with auditory pareidolia and the Interdisciplinary Laboratory for Biopsychocybernetics Research, a non-profit organization dedicated studying anomalous psi phenomena related to neurophysiological conditions.^[58] According to the AA-EVP, it is "the only organized group of researchers we know of specializing in the study of ITC."^[59]

Spiritualists, as well as others who believe in Survivalism, have an ongoing interest in EVP.^[60] Many Spiritualists believe that communication with the dead is a scientifically proven fact, and experiment with a variety of techniques for spirit communication which they believe provide evidence of the continuation of life.^[61] According to the National Spiritualist Association of Churches, "An important modern day development in mediumship is spirit communications via an electronic device. This is most commonly known as Electronic Voice Phenomena (EVP)".^[62] An informal survey by the organization's Department Of Phenomenal Evidence cites that 1/3 of churches conduct sessions in which participants seek to communicate with spirit entities using EVP.^[63]

The James Randi Educational Foundation offers a million dollars for proof that any phenomena, including EVP,^[44] are caused paranormally.^[64]

Cultural impact

The concept of EVP has had an impact on popular culture. It is popular as an entertaining pursuit, as in ghost hunting, and as a means of dealing with grief. It has influenced literature, radio, film, and television.

Investigation of EVP is the subject of hundreds of regional and national groups and Internet message boards.^{[65][66]} Paranormal investigator John Zaffis claims, "There's been a boom in ghost hunting ever since the Internet took off." Investigators, equipped with electronic gear—like EMF meters, video cameras, and audio recorders—scour reportedly haunted venues, trying to uncover visual and audio evidence of ghosts. Many use portable recording devices in an attempt to capture EVP.^[65]

Films involving EVP include *The Sixth Sense*, *White Noise*,^[67] *The Changeling*. It has also been featured on television series like *Ghost Whisperer*, *The Omega Factor*, *A Haunting*, *Ghost Hunters*,^[68] *MonsterQuest*, *Ghost Adventures*, *The Secret Saturdays*, *Fact or Faked: Paranormal Files*, *Supernatural*, *Derren Brown Investigates* and *Ghost Lab*.

Coast To Coast AM hosts George Noory and Art Bell have explored the topic of EVP with featured guests such as Brendan Cook and Barbara McBeath of the Ghost Investigators Society, and paranormal investigator and 'demonologist' Lou Gentile.^{[69][70]} *The Spirit of John Lennon*, a pay-per-view seance broadcast in 2006, in which TV crew members, a psychic, and an "expert in paranormal activity" claim the spirit of former Beatle John Lennon made contact with them through what was described as "an Electronic Voice Phenomenon (EVP)."^[71]

Legion, a 1983 novel by William Peter Blatty, contains a subplot where Dr. Vincent Amfortas, a terminally ill neurologist, leaves a "to-be-opened-upon-my-death" letter for Lt. Kinderman detailing his accounts of contact with the dead, including the doctor's recently deceased wife, Ann, through EVP recordings. Amfortas' character and the EVP subplot do not appear in the film version of the novel, *Exorcist III*. In *Nyctivoe* a 2001 vampire-inspired play by Dimitris Lyacos the male character as well as his deceased companion are speaking from a recording device amidst a static/white noise background. In *Pattern Recognition*, a 2003 novel by William Gibson, the main character's mother tries to convince her that her father is communicating with her from recordings after his death/disappearance in the September 11, 2001 attacks.

Authors

- D. Scott Rogo
- John G. Fuller
- Konstantīns Raudive

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Association TransCommunication

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Who we are

The organization was founded in 1982 by Sarah Estep as the American Association of Electronic Voice Phenomena or AA-EVP. Tom and Lisa Butler assumed leadership in 2000, and in 2010, the AA-EVP was reorganized as Association TransCommunication or ATransC in recognition of its international membership and the fact that all forms of transcommunication must be studied to understand any individual phenomenon.

Today, members conduct and support research leading to better understanding of all forms of transcommunication with an emphasis on [Instrumental TransCommunication](#) (ITC), and its subset, [Electronic Voice Phenomena](#) (EVP). The information available on this website has been contributed to by members, either directly as articles or via individual reports which the directors have composited into articles.

In many respects, the directors are just reporters in that, without the members, little of this material would exist. As a 501 (c)(3) nonprofit organization fully supported by members, none of the volunteers, including the directors, receive compensation. All of the funds, including proceeds from the Butler's book, [There is No Death and There are No Dead](#), are applied to operations, outreach and research.



"Think Positively ... instantly away"

Think Positively Instantly Away

Examples of Visual and Audio ITC

Video-loop ITC: The left image was formed in noise produced with a video feedback loop. You should see a man holding a small white dog. It is typical for portions of the image to be distorted. There are more examples [here](#).

Moving-water ITC: We see unexpected features in all kinds of optical noise. In the middle example, the head facing to your left and wearing what appears to be an ancient hat, was formed in noise produced by light reflecting from rapidly moving water. Moving-water ITC is an easy experiment for you to conduct at home. See other examples by the Socrates Circle

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- [Information Gathering Using EVPmaker with Allophone](#)
- [EVPmaker with Allophones: Where are](#)

[here.](#)

Transform EVP ITC: As with optical features, we find voice formed in audio-frequency noise. The example here was recorded with a digital note taker. When the Butlers visited Alcatraz, they recorded for EVP at a place from which San Francisco can be seen through a barred window. The city is beautiful and seemed very close. The Butlers knew it must have been a terrible torture for the inmates to see freedom so close, yet so far away. Lisa said as much while recording, and captured this voice saying, *"Think Positively ... instantly away."* There are more examples [here](#).

Help Develop Best Practices

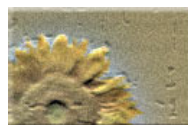
If you consider yourself an activist, are knowledgeable about one or more aspect of transcommunication and wish to help further this frontier field of study, then consider becoming a Collective editor.

▶ The Collective

ATransC Is Unique Amongst "Paranormal" Organizations

Learning about the paranormal is not just an interesting thing to do. The reality of such unexplained phenomena involving transcommunication has profound implications for everyone. There is strong evidence that these phenomena mean that the personality of people [survives](#) in an aspect of reality other than the physical. While evidence for survival awaits better research, mounting evidence for the existence of a form of as yet unexplained nonphysical energy is expected to soon force reconsideration of many physical principles long considered laws of nature. The fact that this nonphysical energy can be shown to be influenced by people's thoughts and can be beneficial to the wellbeing of people is already changing the way many people live.

We invite you to first study the evidence offered on this website and then decide whether or not you are ready to take the next step in your personal development. There are a number of organizations that will tell you about things paranormal. Most will only allow you to participate if you have an advanced academic degree. The ATransC is amongst the very few that considers these phenomena from the perspective of survived personality, rather than just human potentials and which actively seeks member participation.



Transcommunication is spiritualism sans religion.

If you are ready to take the next step toward mindful living, take time to [study your alternatives](#) and then become involved in the community, both as a student and as an activist, to help move this study into the mainstream of science and society. If you do seriously consider the choices, we think you will see that the [Association TransCommunication is the place to begin](#).



The ATransC Logo

The gold logo is a Möbius strip folded into an infinity sign. A Möbius strip is formed by twisting a strip of material 180 degrees and connecting the two ends so that the backside of one end is connected to the front side of the other. An ant walking along the surface would be on the opposite side each time it passes the front of the symbol.

The symbolism of the logo is that "both sides are really one and that one continues forever."

Objectivity

The study of transcommunication is the study of conceptual influences causing objective effects. They remain conceptual as long as the influences are in the mind of the experiencer or observer. While all objective influences appear to require a physical person as a conduit, the ATransC attempts to focus primarily on those phenomena that have a substantial objective component which can be experienced by many and studied using the tools of physical



A light blue version of the logo is used for the [Big Circle](#) as a way of emphasizing the importance of communication with transitioned loved ones.

[We Now?](#)

[White Paper on EVP](#) Updated May 2011

An easy way to help the study of transcommunication is to become a [member](#) of the Association TransCommunication. For the annual \$30 membership, members will receive four quarterly [NewsJournals](#) and have access to the [Idea Exchange](#). The Idea Exchange is an excellent place to share examples and get help with your ITC experiments. It also includes an archive of over 90 newsletters and NewsJournals including all published since 2000 .



Public Participation Research projects

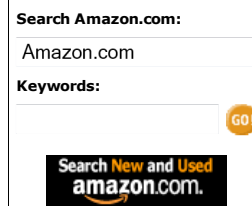
Seeking examples of transform EVP.
Study page: [Examples of Transform EVP](#)

Study page: [Gathering Information Using EVPmaker with Allophones](#)
Report page: [Information Gathering Using EVPmaker With Allophone](#)

Study page: [Listening to Chaotic Noise](#)
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Affiliate Programs

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Use This Link to Shop eBay



ATransC Recommends



I'm Still Here

science.

What this website offers

Since its founding in 1982, **members** of this organization have brought the public news about discoveries concerning survival of personality, communication across the veil and what is being learned about the other side.

The over 400 pages of this website are maintained free to you but we ask that you consider supporting this research. If you feel this information is important, that it is important to learn more and that you have benefited from ATransC members' work, then please consider supporting this work by [becoming a member](#), being active in this study via [research](#), participating in the [Idea Exchange](#) and [donating](#) to further this work.

Journal: While the [ATransC NewsJournal](#) is a quarterly publication which often includes research reports, the [Journal](#) section of this website serves as an online publication. Well-considered research reports are invited from members and non-members alike. With the objective of providing a source for people to assess current research, the ATransC online Journal provides one of the very few sources in the English speaking world for information about this kind of research that is available to the average person outside of the academic library system.

Theory: There has to be a "so what" for any study. Yes, there are unexpected phenomena, and yes, they appear to provide evidence of survival of personality, a greater reality and transcommunication. Of course this has important implications for science, but what does it mean to the individual? How should people respond to the likelihood they will find themselves very much alive on the other side of the veil?

As new information becomes available, the ATransC directors have been evolving a version of the [Survival Hypothesis](#) (phenomena are caused by survived personalities). It is based on the version of the Survival Hypothesis referred to in parapsychology as an alternative to the [Super-psi Hypothesis](#) (phenomena are echoes of the past) but is influenced by what has been learned via [etheric studies](#). As part of this effort, a suite of essays are also being evolved which address important concepts such as [Mediumship](#), [The Creative process](#), [Etheric Field](#), and [Personality](#).



Resources: [Member links](#) and links to sites related to transcommunication, an extensive [White Paper](#) on EVP and many [examples](#) are maintained on the website for public access. Personal stories offered in the [Circles section](#) and articles in the [Article section](#) are intended to provide role models for people wanting to learn how others have experienced these phenomena. All of the *ATransC NewsJournals* published since 2000 are available for members to download in the Idea Exchange. Reading the past NewsJournals affords an important education about transcommunication that cannot be found anywhere else in the world.

A person can become knowledgeable about these phenomena and learn to work with ITC by taking the time to study the contents of this website but it is important to work with others who can act as "objective advisors."

Our promise to you



ATransC will continue to provide this website and expand its services as long as there is sufficient interest and support from the public. The only advertising here is for closely related organizations such as the [Forever Family Foundation](#). All links are to sources of additional information and never to "text ads," so feel safe following the links.

The directors will continue to do their very best to assure that what the ATransC brings to the public is objective evidence of survival.

If you want this kind of organization to continue, it is up to you to support it, at the very least, with your \$30 a year membership.

Share Your Transcommunication Experiences

Have you recorded an after transition message from a loved one? Did you find an unexpected face in a photograph or video recording? Have there been unexplainable occurrences which you have well documented?

The ATransC is looking for personal accounts of communication across the veil. Contact with a loved one, often called After Death Communication or ADC, is of special interest, especially if it provides evidence of survival.

Please [contact the Association](#) with your story.



Martha Pierce Copeland (Paperba...)
\$17.95



There is No Death and There a...
AA-EVP Publishing

Now available as an eBook to read with your Kindle



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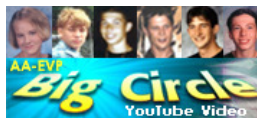
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A few points to remember:

- Although these are Class B+ to A, you may need to use a set of headphones at first.
- The entities sometime answer in a singing voice.
- Some messages are preceded by a burst of tone or what sounds like battery hum. It is as if the entity is keying a microphone. Sarah Estep's "[I found a link](#)" message is a good example of this.



- Intelligible messages are often found on the reverse side of the audio tape. Some examples include a fragment of the experimenter's voice which you will hear in reverse. The entity then speaks normally. You may want to think about this for a moment, because no known physical process is able to cause reverse voices.
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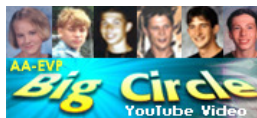
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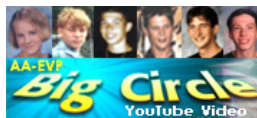
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must then listen to the sound track very carefully for any hint of intelligent sound. Since the recording is often made with a background sound source, the experimenter must learn to listen "around" that noise, or "into" it to distinguish noise from message. This is very similar to learning a new language, in that you may need to "train" your mind to recognize words that are spoken with a different cadence, and often, at different frequencies, than normally spoken words.

We recommend that you take a little time with these examples and listen to ones of interest several times until you begin to recognize the words.

A widely accepted system for grading EVP:

- | | |
|----------------|---|
| Class A | EVP is a message that can be heard without headphones and that people can generally agree on its content without prompting. |
| Class B | EVP requires a headphone to distinguish message content and not everyone will agree on the message. |
| Class C | EVP requires headphone, often needs amplification and filtering and will seldom even be heard by others. |

Loud does not make an EVP Class A

Any message that an experimenter receives from a loved one, whether it is Class A, B or C, provides comforting evidence of continuation of life. It is good to remember that, unless you are conducting experiments for science, you need not hold out for only examples that can be shared with others. Most people record for personal use.

Most of the following examples of messages received by EVP experimenters are Class A voices. Many experimenters have worked with these voices for many years and have developed a "trained ear" to recognize meaning in sounds that are clearly phenomenal, but not necessarily intelligible to the "untrained ear." You may need to listen to these examples a number of times before you are able to recognize the words, but do try. It is well worth the effort.

A few points to remember:

- Although these are Class B+ to A, you may need to use a set of headphones at first.
- The entities sometime answer in a singing voice.
- Some messages are preceded by a burst of tone or what sounds like battery hum. It is as if the entity is keying a microphone. Sarah Estep's "[I found a link](#)" message is a good example of this.



- Intelligible messages are often found on the reverse side of the audio tape. Some examples include a fragment of the experimenter's voice which you will hear in reverse. The entity then speaks normally. You may want to think about this for a moment, because no known physical process is able to cause reverse voices.
- The messages are seldom more than a few seconds in length. Thus, it is understandable that the entities may be a little unorthodox in their choice of words, as if trying to pack the maximum amount of information into a very small time frame.

Resources: [Pictures used in No Dead](#)
Technique: [Moving water for Visual ITC](#)
Technique: [Video ITC Recording Techniques](#)

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