

*[Note: The following was written at the beginning of 2000, at the end of the second year of what was to be a four-year grant-supported research project. While some modest results were obtained, I found myself turning more to theoretical considerations and less and less to hands-on research, admittedly partly due to so precious few positive results. I am now presenting this report (originally submitted to my funding source) so that others may see the kind of creative thinking that can go into non-ordinary science research endeavors irrespective of their success or lack of it. Jon Klimo, Oakland, California]*

**PROGRESS REPORT ON GRANT-SUPPORTED TECHNOLOGICAL  
SURVIVAL RESEARCH ACTIVITIES OF JON KLIMO & ASSOCIATES**  
(i.e. “Electronic Voice Phenomena” (EVP) or “Instrumental Transcommunication” (ITC)  
research)

**Jon Klimo**

**Overview:**

This report is intended to give the reader a sense of what my research associates and I have been doing, and are planning on doing, in the area of EVP/ITC (Electronic Voice Phenomena/Instrumental Transcommunication) survival research as we enter the third year of a modest multi-year grant-supported research project using traditional and innovative approaches for achieving EVP/ITC-type voice and image recording. The purpose of this research is to try to achieve objective, recorded evidence of the existence of, and communication from, human consciousnesses and personalities, often termed “spirits,” who have survived the deaths of their physical bodies.

**Choice of Language**

To simplify this writing, I will be referring to such “spirits” throughout this report without using the usual accompanying qualifying and couching adjectives, such as “purported,” “reported,” “supposed,” “hypothetical,” “so-called,” “said to be,” etc. I will also be writing speculatively about the possibility that such spirits may operate without physical embodiment (i.e., after death), and that the term “spirit” may also denote an, or the, essential aspect of us currently physically embodied beings. Nonetheless, it is important to remember that, due to the lack of support for, the woeful inattention to, and the shunning of, serious research with regard to whether or not we survive the deaths of our physical bodies (and can communicate back, seemingly physically, to the living), and with regard to the existence of such a thing as a “spirit” itself, there is thus far no convincing research findings in the eyes of the mainstream scientific community that the existence of spirits, or their survival or communication from them, is real or possible. So, although some of my wording might imply to the reader that I am “a true believer,” it is my orientation to simply keep an open mind as I go about this research. I wish to not let my own theoretical orientation and personal belief system unconsciously bias me away from the ultimate possible finding that we, in fact, may not survive the deaths of our

bodies, and that we indeed are living in the kind of physical reductionist universe embraced by traditional scientific thinking.

### **Brief History of the Field**

Before proceeding to a description of my own research activity, I will present a brief review of this field for those not already familiar with it. It has come to be known as “Electronic Voice Phenomena” (EVP) or, more recently, “Instrumental Transcommunication” (ITC). This field involves purported human spirits, who are said to have survived the deaths of their physical bodies and exist in an afterlife or “astral” realm, who are attempting to communicate with us on Earth even as we are trying to communicate with them, by means of an assortment of electronic and related equipment, including tape recorders, telephones, radios, televisions, and most recently, computers.

We can trace this kind of EVP/ITC activity back to Thomas Edison, who wrote that he was working in this area before his death. Fellow electronics pioneers Guglielmo Marconi and Nikola Tesla were also said to have experimented in this area. American researchers Raymond Bayless and Attila von Szalay reported that got paranormal voices on a tape recorder in 1956. Then Swedish film producer Friedrich Juergenson entered this work a couple of years later when by chance he heard what he believed was his deceased mother's voice, among others, in the background of a tape he was making of bird songs in the woods. He then went on to conduct serious research in this area, and in 1967 he published his book *Radio Contact with the Dead*. Inspired by Juergenson's book, Latvian psychologist Konstantin Raudive became involved in active research, culminating in his book *Breakthrough: An Amazing Experiment in Electronic Communication with the Dead*. A series of other European researchers followed in their footsteps. Then, in the 1970s, Americans George Meek and his associate Bill O'Neil developed “Spiricom,” a complex 29-MHz electronic system through which they were reported to be able to establish, for the first time, good quality two-way radio conversations with “the other side,” primarily with someone identifying himself as Dr. George Jeffries Mueller, who was a Cornell University-trained NASA scientist who died a number of years earlier. It was reported that Mueller gave Meek and O'Neil the details they needed to construct the successful apparatus on their end of the communication linkage. Around the same time D. Scott Rogo and Raymond Bayless researched and then published *Phone Calls from the Dead* (1979).

More recently, Klaus Schreiber in Germany developed a way to receive television images from the other side, and since then others have reported successful television reception of spirits. Other European ITC researchers include Hans Otto Koenig, Alex Schneider, Adolf Homes, Manfred Boden, Friedrich Malkhoff, and Franz Seidel. The research team with the most dramatic results during the past few years has been Maggy and Jules Harsch-Fischbach of Luxembourg. They run the Transcommunication Study Circle of Luxembourg lab (CETL), and they have reported receiving hundreds of clear, often lengthy messages and images through radio, television, and computer, from a group identifying itself as “Timestream.” Timestream reports that they reside on the non-physical planet “Marduk” in another galaxy. Timestream is said to be directed by Swejen Salter, who previously lived on a kind of parallel Earth twin planet named “Varid” before

her death and transformation to Marduk. Besides a high-pitched robotic-sounding supposedly angel-type being named “Technician,” who acts as a kind of other-side “control” for many of the Timestream messages, there is a large team of scientists said to be over there working to establish ever-clearer contact with us here on physical Earth. The Harsch-Fischbach and other European ITC activity is best covered in the recent book *Breakthroughs in Technical Spirit Communication* by Dr. Theo Locher and Maggy Harsch-Fischbach. Perhaps the chief scientist and theoretician for this thus far primarily European-based field of ITC is Dr. Ernst Senkowski of Germany. Though I have emphasized the Europeans, Eivaldo Cabral and Sonia Rinaldi have been working for years in this area in Brazil. Sarah Estep, Bill Weisensale, David Lothamer, and others have been carrying on the EVP/ITC tradition in the United States for more than twenty years under the Association for the Study of Electronic Voice Phenomena. In the last year or two, numerous Spanish, Brazilian, French, German, and Japanese websites have sprung up, most with sample digital recordings of supposed spirit voices available to be heard.

In recent years, Mark Macy has been working to coordinate information and connection among ITC researchers throughout the world. He is one of the founding members of The International Network for Instrumental Transcommunication (INIT). He started an organization called Continuing Life Research and publishes “Contact: A Triannual Report of Technical Spirit Communication Research” out of his home in Boulder, Colorado. He is also co-author with Pat Kubis of the book, *Conversations Beyond the Light: Communication with Departed Friends & Colleagues by Electronic Means*.

### **On the Quality of Research of this Type to Date**

EVP/ITC research has been carried out thus far mostly by amateur, unaffiliated or avocational, individuals usually not formally scientifically trained. In addition, few seem to bother to adhere to any kind of rigorous, controlled experimental procedures so that their results could be taken (more) seriously by the mainstream international scientific research community. At the same time, hundreds of examples of tape recorded voices and video or film images, all purporting to be from human spirits who have survived the deaths of their bodies are being generated. But, how can this be verified outside the small sub-culture of the convinced, when there have been so few, if any controls exercised on how the voices or images have been obtained? This continues to contribute to the fact that EVP/ITC research, and survival research in general, continues to be ignored by both mainstream science and the parapsychology community in particular. After all, so much of the painstakingly carefully designed, conducted, analyzed, and replicated studies in parapsychology done with micro-PK and random event generators, remote viewing, and the ganzfeld continue to be mostly ignored by mainstream science in spite of the robustness of the data (as pointed out most recently by Dean Radin in his book, *The Conscious Universe*). If even the best attempts by experimental parapsychologists to follow the guidelines of careful science cannot get the attention of traditional scientists, funding sources, et al, then how can relative newcomer EVP/ITC expect to be taken seriously, even by parapsychologists, given its apparent disregard for “doing it right?” There are, nonetheless, some EVP/ITC researchers today who are being as careful as they

can in order to have their work taken seriously. Professor Euvaldo Cabral in Brazil and Dr. Ernst Senkowski in Germany are two notable examples. But the Harsch-Fischbachs in Luxembourg, who are making probably the greatest EVP/ITC claims of all, seem among those least interested in conducting their work in such a way as to have their reported results taken more seriously.

But this leads us to a complex issue involving everything from the traditional “experimenter effect” to the extreme hypothetical case that, individually and conjointly, we humans may, as a function of our own beliefs and other configured psychoenergetic structures and infrastructures, contribute to the nature of objective reality as we experienced and construe it. For example, does conducting a scientific experiment by “doing it right” in the traditional manner—dispassionate, mechanical, not invested in outcome, highly controlled, etc.—preclude much or all of what makes interaction with, in this case, the so-called realm of spirits possible? Does having skeptical, “show-me,” “goat”-type observers on site to keep a beady and disbelieving eye out for possible—hell no, *probable* or *certain*—fraud, flaws, etc., “queer” the possibility of genuine pro-survival results? Can too-doubting an experimenter or observer collapse the quantum wave function (literally or figuratively) that either generates, or fails to generate, data, so as to put a lie to survival, PK, and related anomalous phenomena and processes? Or, put another way, does disallowing a vigorously held “will to believe” (William James) on the part of the experimenters; telling them they cannot be looking only for verification of their heart’s desire for spirit communication, but that they must equally, or only, stay open to the real possibility of there being no such thing; that the research protocol denies them the right to use of the power of positive thinking, mental imaging, prayer and meditation, or their own altered states of consciousness on behalf of the sought-after phenomena—that such constraints might equally stifle results that could support the anomalous, doing so by keeping the “soft” (non-bodily) side of our human nature from drawing forth evidence from and of the potential “soft” side of existence, such as disembodied intention-wielding intelligence?

For some EVP/ITC researchers, the way they get some of their best results is to put aside their usual higher tech bells and whistles, and, instead, just set out a bible, a lit candle, and a tape recorder with some fresh tape, state within their clear and fervent intention to receive spirit communication, pray a little, maybe sing a hymn, and then wait in reverent and expectant silence. Shouldn’t we really then be looking at the person, not his/her equipment, in such EVP/ITC cases for the facilitating action taking place, for the true locus of causal efficacy? And, if so, aren’t we then back to physical mediumship that science has never seemed able to make anything out of? It would seem that the use of the term “spiritual,” unashamedly used by many EVP/ITC researchers these days in their otherwise technological-sounding EVP/ITC enterprise, is repugnant to most serious hands-on scientists, who believe that you cannot mix the spiritual and the scientific; that you cannot do science regarding non- or trans-physical domains. But what about the sounds on the tape recorder? If the environment can be controlled enough to rule out external normal-range mechanical sounds as the source, and doing this without hamstringing the researcher’s possible subtler contribution to the results, then it appears that we should at least be left with needing to explain a kind of PK-ing of the recorder’s magnetic tape particle charges by the researcher, or by another non-present, non-physical

source, in such a threshold-exceeding and far-from-random way as to give rise to human-voice-sounding intelligible verbal phrases. And, if so, we are then back to being confronted by so-far-unknown mechanisms, processes, and forces that could be mediating this in whatever local or non-local way. That is why, even in cases where EVP/ITC activity has not been carefully conducted so as to earn the interest of the mainstream scientific community so far, it nonetheless has generated enough material to my satisfaction to merit serious study and support.

Yes, EVP/ITC results must share uncertainty with the voices and messages reported from mediumship/channeling; that even in the best cases, while it might be genuine discarnate surviving spirits who are responsible for the evidential-seeming information the medium is receiving, it could also be the result of “Super ESP” on the part of the medium, who derives the information from some incarnate person or remotely viewed distant repository of such information, in either case not needing survival of death as an explanation. In the case of the EVP/ITC voices, which are usually very short few-word rapid interjections, as if only a narrow window of opportunity was provided to get one’s message through, the competing hypothesis, besides it being surviving spirits who are the cause, is that it is the unconscious “Super PK” of the researcher or some other incarnate person, where survival once more, need not be part of the equation. While this may be true at present, what makes the EVP/ITC results different from the mediumship ones is that in the former case there is impingement on physical recording technology, and this necessitates theoretical reflection on mechanisms of interaction involved with some of the neo-dualist, psychokinetic, interdimensional, or cross-world perspectives to follow.

### **Theoretical Speculations**

In 1987 I wrote what is generally considered the definitive study on the phenomenon of channeling (U.S. edition: *Channeling: Investigations on Receiving Information from Paranormal Sources*, which was translated into six foreign-language editions). Since I saw an obvious relationship between channeling, including mediumship, and EVP/ITC research, I included in that book a short section on the EVP/ITC field and how it and channeling/mediumship might shed light on each other. Last year, a new revised edition of the book was published (North Atlantic Books, Berkeley, California, USA, 1998) including 100 pages of new material. Part of that new material was an expanded 5000-word 11-page treatment of the EVP/ITC field. This included some speculations about possible mechanisms and processes involved in non-or trans-physically based beings (surviving human spirits) being able to impinge upon and interact with electromagnetism and various physically real technological devices as well as with the physical brain and bioelectromagnetic field of a human channel or medium. I would like to develop such speculation (pp. 350-56 in the 1998 edition) a little further here, as well as share with you some of our research activities completed, current, and planned. Therefore, this report will next present a brief theoretical section and then an annotated listing of our research activities.

My primary interest is in developing a thorough, true unified field theory that includes

consciousness and experiential domains in addition to the physical as currently understood. Such a theory should be able to successfully address the time-honored “mind/body problem.” What is called “the hard problem” in current cognitive science and consciousness studies is how activity located in the seemingly non-material subjective realm of aware experiencing, consciousness, mind, intention, thought, and will can arise from physical substance, such as the living human brain as seen through the lens of current Western science. Is all this non-three-dimensional, ghost-like, subjective, self aware, choice-making, action-initiating stuff simply an emergent epiphenomenon solely generated and sustained by bio-physical means? And, if so, how is it generated? Western science has hardly begun to be able to address this “hard problem”

Even if the phenomena and events of the mental realm are solely generated and sustained by the physical realm (which I do not think is the case), can they interact back upon physicality? And if so, how? According to the considerable experimental evidence amassed in the parapsychological area of psychokinesis and in the related area of anomalous healing, even if consciousness is an emergent epiphenomenon dependent for its existence upon the physical realm, there are occasions when there are effects upon the physical that seem dependent upon conscious intention. So, how to account for such interaction? If incarnate minds can affect physical substance in a way that we do not currently understand, what about hypothesized discarnate minds? If one subscribes to the view that mind can only be generated and sustained by a supraordinate physical reality, then there can be no such thing as discarnate, or non-physically sustained, mind, conscious, or essential personhood. But again, there are too many examples from the realm of parapsychology, such as remote viewing, out-of-body experience, near-death experience and other survival studies to rule out the possibility of cases of normally physically embodied mind at last transiently operating independent from the physical. This then opens the door for a case to be made for consciousness, mind, essential non-physical, subjective aspects of a human being, operating independent of the physical body in the special case of its survival of the death of that body hithertofore associated with it. Thus we have the challenge of accounting for how both incarnate and discarnate mind can be separate from and yet interact with physical reality.

This also is the great challenge provided by the results thus far from EVP/ITC research: that something seemingly discarnate, or non-or trans-physical, seems to be affecting something physical, such as mechanical acoustical atmospheric waves, the known electromagnetic energy spectrum, magnetic particles on recording tape or the chemical particles on a film emulsion, the metallic workings of a radio or computer, and so on, to produce voices or images potentially able to be associated with such conscious, communicating agents not apparently physically embodied. Even if it turns out that what is affecting the physical-level energy and equipment is the unconscious psychokinetic ability of the EVP/ITC researchers themselves, or is the result of some kind of eruptions from the collective unconscious, or unconscious resonant tunings into some kind of Akashic-record-type quantum holography information source, which needn't involve survival of death, we still must account for some version of the old mind/body interaction problem.

If one wishes to get rid of this long-standing dualist perspective, which gives rise to such a mind/body problem, one can —as I suggested in my book —either “physicalize the mental,” in order to reduce everything to the level monist playing field of physical reductionism (which Western science has been doing for the last few centuries), or “mentalize the physical,” thereby reducing all that exists to a mental monism or philosophical idealism wherein all is consciousness or Spirit. It is my life work to attempt to build a new unified field theory upon the foundation of this latter perspective. However, I will be unable to go into this view in any detail here, since it is the purpose of this writing to only provide a brief theoretical context within which to share my current EVP/ITC research.

Many current physical reductionists attempt to place mind/body interaction at a quantum Plank's-length level. Somehow, from a not-necessarily-physical locus, we supposedly “collapse the wave function” in a quantum mechanical view in order to achieve the experience of exacting physicality as a function of such an interactive collapsing effect. But exactly who or what is doing the collapsing? And what is the ontological status and locus of this agency? If we know so little about this hypothesized process, why couldn't discarnate, surviving human spirits also collapse the wave function around the Plank-length level with regard to the interactions with the physical atmosphere, electromagnetism, and the micro-level of a technical apparatus? Spirits could, as we incarnates do in our psychokinetic experimental research, bring about the detection, amplification, and recording of voices and images for which they are responsible through such a quantum wave collapsing process.

A number of physicists speculate that this interface for us incarnate human spirits interacting with our own brain/bodies and perhaps with the surrounding so-called objectively real environment begins at the level of individual molecules lining the inside of the microtubules within neurons. Such a speculated mind/body zone of interaction might be related to the emergence for the experiencer of particle-level reality from the quantum probability wave or cloud in human-device psychokinetic interactions, or even in moment-to-moment normal interactions between incarnate conscious human minds and the physical reality there are surrounded by. If there is a non-or trans-physical part of us incarnate humans that must interface in such speculated ways with the probabilistic quantum field in order to effect, or actually generate, and experience local physicality, could discarnate surviving spirits use similar mechanisms? Also hypothesized in current theoretical physics is the perspective that we may use something like “pilot waves” of certain kinds, such as “quantum potentials” or “magnetic vector potentials,” which, in interaction with a quantum field, generates and sustains all local physical reality as the wielder of such waves and potentials experiences it. If discarnate spirits do not use such quantum physics type mechanisms of interaction and, possibly, we are not using them either, then might we be using each instant whatever other mechanisms of interaction that discarnate spirits are using in their EVP/ITC and earlier physical mediumship interaction with us? Whatever eventually may prove to be the case, it seems useful to interrogate this purported anomalous trans-physical/physical survival studies zone of interaction both for its own sake and for how it might provide new insight into the version of such interactionism taking place with us incarnate subjectively rich spirit/consciousnesses with

regard to our own brain-bodies and the surrounding physical environment.

I have only focused on one quantum-type area of hypothetical interaction to account for both anomalous incarnate and discarnate mental effects upon physicality. There are numerous other perspectives, many of which I am entertaining in my own interdisciplinary theoretical work. Descriptions of some of them come directly through mediumship from purported surviving human spirits in the afterlife realm talking about how they perceive and understand the way their level of reality and ours interact and how they personally are able to communicate to us, either impinging upon a physically embodied human medium or upon some physical energy or apparatus.

(Note: The highly likely perspective of telepathy operating from discarnate to incarnate mind will not be considered here because, while it may account for other kinds of anomalous cross- world communication, it does not appear likely to account for EVP/ITC and physical mediumship effects by spirits upon physical-level substance.)

The reason that I have been talking here about theoretical perspectives is because the various EVP/ITC research approaches I will be describing next are informed and guided by such theory. As the theories develop further, I will be publishing them and trying to use them empirically to solve existing interaction problems regarding us incarnate beings that perplex cognitive science, parapsychology, and emerging consciousness studies today. And, of course, I will be using them to better understand, and get stronger results from, the communicative linkage between the non-or trans-physical or subtle energy domain of individual intentional minds, especially disembodied ones, and the physical-level domain responsible for receiving and recording voices, images, and other effects from such minds.

Throughout so far I have been talking about the cross-domain realm of interaction essential to EVP/ITC phenomena in terms of either physical monist reductionism or fairly traditional dualism. I also said earlier that my own perspective is that of mental monism or philosophical idealism, but I will be unable here to go into detail about this. You'll have to be left for now with just the basic concept that everything in the Universe is living, vibrating consciousness energy, perhaps what Jung called "psychoid" in nature. For me, drawing on the philosopher Hegel's work, everything is Absolute Spirit, right down to the slightest inanimate object one can think of. How, then, can all these object fields of consciousness stuff keep holding still so that we even-more-conscious-seeming aspects can experience and interact with them? If all is mind, how do some aspects maintain their object-like relative invariance for the same basic mind-stuff to experience? One could as easily ask: How are the objects and events experienced by the dreamer, and especially the lucid dreamer, able to maintain themselves for periods of experienced time if they are supposedly just made out of mind stuff?

The Theosophical tradition, echoing the ancient Hindu Vedic science, provides a related model of interactionism across levels or densities of a single spiritual Creation. As Arthur Powell writes in the Theosophical book, *The Mental Body*, "The act of concrete thinking sets in vibration the matter of the mental body. This vibration is transferred an octave



lower, as it were, to the grosser matter of the thinker's astral body; from that in turn the etheric particles of the brain are affected, and through them finally the denser gray matter of the dense body is brought into action. Thus before a thought can be translated into active consciousness on the physical brain all these successive steps must be taken.” This cross-octave down-stepping of causal action may account for how both discarnate and incarnate mental foci reach and effect both other mental foci and the physically dense realm of electromagnetism, physical brains, and technological devices. To see local physical stuff as simply more-densely concentrated universal consciousness stuff is, I believe, a necessary beginning to living this new paradigm.

In my view, both incarnate and discarnate human spirits may ultimately be understood to be localized, individualized foci within a universal field of essentially self-same spirit stuff. Individual mind can effect and give rise to the contents and objects it entertains and experiences. Waves of spirit can interact with waves of spirit in the dance of the one Being with itself. A human spirit at one level of embodiment of spirit can affect embodiment of spirit at another level. If all forms and objects are standing-wave, moving-in-place, interactive vibratory psychoid living mind fields taking place within a Universal Mind or Consciousness Ground, then how to effect or change the local transient embodiment of mind-as-object by an act of another local transient embodiment of mind? Such more straightforward-sounding interactionism is reported by spirits as taking place for them on the so-called trans-physical “Astral Plane,” as related through mediumistic/psychic, and, occasionally, EVP/ITC, means. There, self-other, I-it, mind body interactions seem to be taking place in a realm where mentalization of the physical is much more the case than on our current seemingly physically based level of reality. But this does not mean that attempts to at least temporarily reduce the tendency to physicalize the mental on our level of reality can't lead to growing glimpses of a Universe that may indeed be thoroughly Absolute Spirit in endless and infinite interaction with Itself.

Indeed, the argument about to what extent, if any, the mediumistic abilities of the EVP/ITC researchers may be affecting their results, may be addressed by the mental monist perspective. The more we can boot-strap ourselves, as foci of spirit, to effect our conditioned working context, which has for centuries been densified by physical reductionist thinking, the more we can mentalize the physical, and the more we can actively and purposely contribute to a variety of so-called “mind over matter” effects, to facilitate cross-world interaction, both from us and from our fellow spirits. It is our fellow, discarnate spirits who seem to be now residing in a realm that is experientially more toward the all-is-consciousness/spirit end of the spectrum than our Earthly experiential material end. I apologize for going no further with such thinking right now; but suffice it to say, I will be developing a more rigorous, internally consistent, and potentially applicable version of this mental monist view in order to address the current mind/body interaction problems facing both cognitive science and EVP/ITC fields.

I will turn now to some of the EVP/ITC research approaches with which I am currently involved. Most of them are rooted at the forward-edge of current scientific and technological understanding so that they can achieve some credibility and acceptance from the current mainstream scientific intellectual establishment.

## **Research Projects and Activities:**

### **1. The Use of Traditional Approaches:**

While my colleagues and I are using some standard EVP/ITC approaches, we believe our contribution to the field will lie with approaches that we have designed that are innovative and potentially fruitful in light of some of the theoretical consideration in the previous section about mind/body interactionism.

My research associate, David Lothamer, continues to get first-class EVP voices by using traditional tape recorder and radio tuned to the “air-band” air traffic control frequency, where he finds what he takes to be good spirit interaction that seems to work with the noisy background within that frequency range and by apparently modulating the normal workaday human voices that come and go there. David is one of the most productive EVP researchers in the U.S., having worked continuously in this way for more than 20 years.

As a professor in a graduate school of professional psychology, I have access to doctoral students to help in this work. As part of this, I have been directing one of only two graduate programs in parapsychology in the United States, and this has allowed me to focus a number of my doctoral students on EVP-type research. In addition, I have tried almost daily to sit with tape recorder and radio to get results on my own. While my students and I have gotten some traditional-type EVP voices by traditional EVP means, David Lothamer continues to get by far the best and most results of our group, which may be due to his own psychic or mediumistic ability to soften or “mentalize” the interactive field so long thought of in traditional dualist terms so that the physical aspect must somehow come more under the influence of the mental.

Besides radios and tape recorders, we are using laptop computers as digital tape recorders in the traditional EVP manner, and we continue to train video cameras back upon the screens of television sets into which the camera is plugged so as to generate the usual feedback interference patterns with which the spirits say they're able to interact. However, we have gotten much less results this way than many of our colleagues elsewhere. It seems we are getting feedback from the Universe that our grant-supported project is not going to achieve its particular kind of success by simply replicating and continuing the EVP/ITC approaches reportedly already successfully being used by researchers elsewhere. Rather, it appears we are being guided to develop new approaches based upon the theoretical modeling I've presented earlier. I will now turn to some of these more innovative approaches we are using.

### **2. New Devices to Use in Association with Usual EVP Approaches:**

Using my grant funding, I have purchased a prototype of a supposedly operator-independent radionic device called the “Bio-Mirror.” (Unfortunately, due to length constraints, I cannot here go into how radionics purportedly works.) I have been programming this radionic device, said to be interactive across as many as 12 dimensions, to enhance my own mediumistic abilities and to clarify the intention that we receive communication from the spirit realm. I've also been collaborating with my friend,

physicist William Tiller, who has especially programmed for me two “Ally” devices he helped invent for the Clarus Corp. According to Tiller, these devices are capable of partially cohering the zero-point-energy (ZPE) vacuum. It is Tiller's and my opinion that, if we can effect the normally incoherent, opaque, and unavailable ZPE, we can transiently, locally render it more transparent than usual to the flow of consciousness, energy, and information between our physically based level of reality that moment-to-moment arises from and is sustained by this ZPE, on the one hand, and realms of higher dimension, higher frequency, and subtler energy hypothesized to include the dwelling places of human spirits who have survived the deaths of their physical bodies, on the other hand. We think that if we can use the Ally, which uses proprietary electromagnetic frequency patterns created by Tiller, as well as using other technologies we plan to procure, which also purport to work with the ZPE in new ways, we may be able to facilitate contact and communication between other levels of reality and ours, that can result in the affecting of our physical-level energy and technological devices by fellow conscious agents whose home is, so to speak, on the other side of the ZPE.

### **3. The Invention and Use of the “Fontes/Klimo” Language-Generation System:**

I have been working closely with Randall Fontes for the past year on one aspect of the research. Fontes was one of the pioneers in the kind of plant sensitivity research chronicled in the best-selling book, *The Secret Life of Plants*, and spearheaded by Cleve Backster. Fontes carried out much of this research twenty years ago at The Stanford Research Institute in Palo Alto, working with physicist Harold Puthoff. In recent years, Fontes has been employed as an inventor and engineer at the famous Exploratorium science museum in San Francisco. I approached him to see if he would be interested in lending his considerable technological abilities to the survival research project. Since then, he and I have developed an elaborate and sophisticated computerized system to try to mediate communication between the hypothesized spirit realm and our equipment.

Our system, now fully operational, is being used on a weekly basis by us. At present it consists of a normal house plant with a 2-inch-square metal plate electrode fastened to either side of one of its leaves, sandwich-like, with wires leading from these plates into a computer that has been loaded with a variety of purchased and originally designed (by Fontes) programs, including a language selection and generation system that I developed.

The system is designed in such a way that, when it is running, one sees the varying saw-tooth signature of the natural low-level electrical activity of the plant leaf running along the top of the screen. Beneath that runs a stream of words, while, at the same time, a voice synthesizer program pronounces the words. At any particular point in the electrical output of the plant, the slope angle determines which of the five or six parts of speech categories is chosen, and how long the slope line lasts and when it changes angle determines which particular word is selected within that part of speech category. Overall, there are approximately 1400 words in the vocabulary with something like 300 adjectives, 400 nouns, 400 verbs, etc. There is no syntactical or other grammar generating programming involved. At each session, we do a meditation, prayer and setting of intention at the beginning, including asking spirits to use our system to communicate with us, and thanking the plant for its cooperation.

The idea is that the plant will serve as a living, multidimensional medium that does not have the “baggage” that a human being would have, serving as a medium. Also, based upon past communication said to be from the spirit realm, we wish to conduct experiments to ascertain if our hypothesized spirits can modulate the subtle ongoing baseline electrical activity of the living plant in such a way as to generate meaningful communication. To date, we have some stretches of word combinations that seem far enough from chance and inherently meaningful to be candidates for possible spirit communication. However, until we can procure a formal published random number table, we will not know what true randomness will sound like using our language generation system, so that, in contrast, we could know what non-random intelligence-driven language would be. We know we must use such a table, combined with using impartial evaluators to seek “inter-rater reliability” among them regarding the relative meaningfulness and message-like quality of the generated word strings. In addition, even though we are asking to have spirits modulate the plant activity to communicate with us, we have no way at present, so early on in this work, to discern whether we are getting 1.) true spirit communication (including from masquerading, less-evolved more-earthbound types); 2.) the effect of our own unconscious psychokinetic influence; 3.) the spirit or intelligence of the plant itself or the deva associated with it, ala most of the channeled messages from the plant world reportedly occurring in the Scottish community of Findhorn a number of years ago; 4.) complexes or archetypes within a Jungian-type collective unconscious; 5.) some kind of non-survival, non-“Afterlife” type electromagnetic, holographic, or other informational energy repository or data domain; 6.) psychotronic, telepathic, or psychokinetic influence, done consciously or unconsciously by fellow incarnate humans; or 7.) physically or trans-physically based and embodied extraterrestrials. It is our hope that once the spirits have learned to use our system, they will be able to provide extended communications that will have sufficiently specific content and appropriate responses to our questions in dialogue with them, that we will be able to make a case for the surviving human spirit nature of the communicating agent(s), rather than any of the other competing hypotheses mentioned above.

I will share a recent example of our work with this apparatus. A friend of Fontes has been occasionally dropping by the small shared office space where we have been conducting this aspect of the research. When she happened by, Fontes and I had the plant-driven language-generation system working. One of her closest friends had died two or three days earlier. As she watched the occasional words appearing on the screen as they were generated by the electrical activity of the plant, she noticed one combination that she said jumped right out at her: the words “little God.” She then shared with us that a special poem her friend had written before he died had this recurrent theme and phrase—little God. There was an additional synchronicity involving this phrase also described by her that further emphasized this communication. She thought that this was indicative of her friend attempting to communicate to her by way of our plant-assisted system. A second situation involved the same woman receiving a three word response (“remember protect property”) from the plant system that was strikingly appropriate, given her preoccupation at the time with serving as the executor of her deceased friend's estate. Fontes and I plan to continue weekly use of this system, hereafter referred to as the “Fontes/Klimo system,”

in hopes that spirits, including those we may be able to contact to help us by way of mediums I'm employing for the purpose, will learn to use the system to articulate messages to us that will be sufficiently interesting or convincing for us to share with a larger research, scientific, and lay community.

Besides conducting experiments to see if spirits can learn to use it to select words to communicate with us, we have developed some variations on this theme. First, we are using the Fontes/Klimo plant language generation system to generate word-type constructions, rather than using already-available words put into combinations. This involves taking software we already have on the computer to have the spirit modulated plant activity create combinations of letters of the alphabet into words, resulting in a recorded visual display, like an electronic Ouija board. We will also use the same basic system to generate synthetically-generated "spoken" words by combining approximately 40 vowel and consonant phoneme sounds, providing a recorded acoustical result in the manner of the voice synthesizer system used by paralyzed British physicist Stephan Hawking, except that in our phoneme-using case the words themselves will be synthesized together individually, rather than picked out already in full-word form from an available lexicon.

We also intend to work with a new research colleague, a molecular biologist from the University of California Medical Center with whom I have worked before. With him, we will replace the plant leaf and its electrical activity with donated living human cells, preferably brain cells, in culture to provide the varying electrical input that will be entered into the Fontes/Klimo computer and software system that can then be used to generate combinations of whole words or potentially synthesized words or word-like constructions derived either from combinations of letters of the alphabet or of phoneme vowel and consonant sounds. This new associate has been conducting funded research to study Chi Gong master practitioners focusing their chi on live cancer cells in culture. Instead of using conscious intention or chi-type subtle energy as inputs to effect change in a targeted biological system, we are seeking to have spirits interact with the natural varying bio-electrical activity of the cells in order to communicate with us.

We have no idea how spirits connect with a human medium's brain (or aura, etheric body, et al.) either for clairvoyantly received messages or for possession-trance-type speaking directly and physically through the medium. We do not even know how, in normal daily functioning, our own consciousness/intention causally interacts with our brain bodies. I'm hoping we may be able to learn something from this experimental microcosm, using the potential EVP-source-type outside subtle effect on a small number of human brain cells fed into a system that could turn this into language. Here, and in other aspects of this overall survival research project, we are really trying to look anew at the age-old mind-body problem: How does an ostensibly non- or trans-physical something effect a physical something? Perhaps electromagnetism, if not actual "subtle energies," is what bridges the physical and the other-than-physical realms. The more technical kinds of messages through both mediums and EVP/ITC modes often says as much.

We also intend to use the Fontes/Klimo system by replacing both the plant leaf and the

human cells in culture with a highly sensitive electrostatic field detector. The purpose will be to have spirits subtly modulate the subtle atmospheric electromagnetic and electrostatic ambient field near the detector, which, in turn, will feed into the Fontes/Klimo computerized language generation system.

#### **4. The Use of a Music Synthesizer:**

I have purchased a sophisticated “Fizmo” musical sound synthesizer to be used interchangeably with the Fontes/Klimo system. In the previous cases, the ostensibly spirit-provided inputs interact with the plant electrical activity, the electrical activity of human cells in culture, or with local ambient electrostatic fields via an electrostatic field detector, and this mediated input is then fed into the Fontes/Klimo system to generate linguistic communication. Now the spirit-effected electrical activity coming from the plant, cells, or field detector will be fed into different computer programming connected to the “Fizmo” sound synthesizer. Instead of simply picking out and assembling from the 40 speech-part phonemes, the spirits who are hopefully affecting this electrical activity will now potentially be able to generate human-sounding speech by electrically modulating an open-ended pure sound domain.

#### **5. The Use of the “Flame Speaker:”**

Starting last year, I have provided funding to an independent scientist to develop what we're calling a “flame speaker” and microphone system for EVP/ITC research purposes. This research associate was a former staff scientist, inventor, and engineer at the Exploratorium science museum in San Francisco. Probably inspired by the ideas of the late Nikola Tesla, he developed a number of years ago a device that was for a time formally on display as one of the demonstrations at the Exploratorium. It was a rather large device at the heart of which was a 6- 12 inch gap across which a flow of (probably) propane gas could be sent. Across the same gap, an electrical current could also be sent. The gas would be turned on and then ignited into a flame, and electricity would be turned on. Normally, a flame will not conduct an electrical current; but it will if you “salt” it with certain chemicals to make it more conductive. This is what he did. The flame and electricity became as one, creating a contained fiery electromagnetic plasma. Then he modulated the inputted current with the broadcast from a local radio music station. The electrical current, constantly shifting as a function of the musical signal and as part of the plasma, would cause the plasma to oscillate to the music. This, in turn, would create normal acoustical compression waves in the air adjacent to the plasma's periphery. As a result, everyone in the vicinity would hear the music in the air, as the flame acted like a sound-system speaker's membrane.

I talked to the scientist about the possibility of making the speaker flame also be a microphone flame, and he agreed he thought that was possible. So the idea has been to reactivate the system (it's been gathering dust and rust, disassembled in his basement for years); and, instead of putting information into the electrical current part of the flame plasma by way of a commercial radio signal, the idea will be to ask spirits to modulate the plasma as if it were a highly susceptible subtle-level larynx or voice box. We plan to have this system operational within a few months.

In addition to the planned acoustical output from this plasma system, we are planning on projecting an optical laser beam, which is part of a hologram-making system, through the electromagnetic plasma. The laser beam will be split and reflected across mirrors in such a way that one part of the beam, the “working beam,” will travel through the plasma and then fall upon the surface of a film emulsion or other receptive recording system, while the other half of the beam, the “ground beam,” does not go through the plasma, but falls directly onto the emulsion. Thus, the emulsion receives the interference pattern of the superimposed light waves from both the working and ground beams. This is how a hologram image is created. It is our hope that the spirits will be able to interact at a very subtle level with the plasma, which is known scientifically to act almost like a living thing, and especially with its electromagnetic aspect, in such a way as to create images by means of this system.

We have been told many times by spirits through EVP/ITC and mediumistic means that they physically communicate best with us when they use various kinds of nonlinear far-from-equilibrium raw background energy, usually electromagnetic, such as radios tuned between stations, interference patterns, white noise, etc. We anticipate that the electromagnetic plasma flame will provide an optimum material with which discarnate spirits, and perhaps the conscious intentionally of us incarnate spirits, can interact and communicate. We're also planning on working with a friend of Fontes, who is one of the country's leading plasma physicists, commissioning him to create for us a flat-field plasma receptor system with which spirits could interact to make words and images. This will be an electrified ion gas plasma very thinly sandwiched between two glass plates

#### **6. The Development and Use of a Nonlinear Phase-Based Interdimensional Communication Device:**

I'm working with my friend Eldon Byrd [*Note: this was written in 1999—JK, 9/17/03*], who is at the forefront of innovative technology and invention. Among other things, he has recently received a U.S. patent for a very unusual and effective sound system, just now being prepared for market, that uses an approach different from any other. This is because his system uses the phase relations of acoustical and electromagnetic waves systems in a unique manner. He also worked for years as a scientist at the Department of Naval Defense and for privately funded research projects, such as for investigating dolphin communication. After numerous discussions on the subject, Byrd has agreed that it is possible to adapt aspects of his newly patented phase-based sound technology for EVP/ITC purposes. In this case, spirits will be able to experiment with interacting with us through a highly nonlinear phase space.

#### **7. Using the DeLeWarr Radionics Camera:**

My research associate Peter Moscow has purchased the radionic camera used at the DeLeWarr laboratories during the 1950s and '60s. It was used then primarily for medical research purposes. Using only a blood spot or other sample or witness, photographs were made at a distance of human patients using light-sealed canisters in which photographic film was placed in the camera. Thousands of pictures were taken, many of patients hundreds of miles away in St. Bartholomew's Hospital in London. The images showed, for example, the pre-physical beginnings of cancerous growths later verified by hospital

medical imaging, biopsy, and autopsy. Not even expert radionic practitioners understand how accurate medical imaging of this type can take place at a distance and on regular photographic film that receives no exposure from normal light. As with all other at-a-distance radionic diagnoses and treatment results, there seems to be some kind of consciousness-field-mediated hyperspatial or other ways non-locally correlated process taking place. It appears to me that the anecdotal effectiveness of both radionics in general, and the camera in particular, might best be explained by the kind of essentially spirituo-mental monist unified field theory I earlier espoused. Moscow and I feel that, due to the inexplicable processes involving the camera and its operators making anomalous images where the stimuli and information seemed to be located on our level reality, there is a good likelihood that we should be able to get spirit photographs of some sort if the camera operator's intention is turned to this purpose and we have spirits willing and able to cooperate with us in this endeavor. The camera is currently located near Oxford, England, and we will need more funding than provided by my current modest research grant in order to go to England to attempt to create such spirit pictures.

### **8. Working with Local Mediums and Setting Up a Scole-Type Séance Lab:**

In addition to the various approaches described thus far, I realize it is crucial to procure the ongoing participation of one or more proven mediums. In order to be successful in the longer-term with the use of these various approaches, it is imperative to establish and maintain ongoing contact with a group of surviving human spirits willing to work with us to use our approaches and/or to suggest their own for us to develop for working with and receiving recordable communication from them. I'm currently talking to a number of local mediums for this purpose. In addition, we feel it will be important to have such mediums, especially physical mediums if possible, present when we are using the various approaches described above.

I've had a number of conversations with Robin Foy, who heads the small mediumistic séance group in Scole, Norfolk, England, which is experiencing perhaps more recorded interaction with the spirit realm than anywhere else today. He has created The New Spiritual Science Foundation to share the results his small ongoing group has been getting. While I haven't space to go into the specifics of what they are getting and how they are getting it, I will say that Robin has agreed to help us set up a version in the San Francisco Bay Area of what they are doing in England. One of the things my group wishes to develop, based upon the success at Scole, is the use of a "psychomanteum"-type arrangement within a darkened séance room. The spirits working with the Scole group suggested that they set up a video camera on a tripod a few feet away from and facing a mirror tilted slightly so that the camera would not be directly reflected in it. In another version, two mirrors in relation to each other and the camera were used. The Scole group was told to then sit at their usual table a number of feet away from the camera and mirror(s). Ahead of time, the spirits told them that they would manipulate the camera themselves. The room was darkened. The group was told that the only light would be what was anomalously generated by the spirits themselves. When the video tape was played back after each such session, amazing sequences of imagery could be seen. I personally have never seen such extraordinary imagery before in my life. I do not know how much these exciting results are due to the exceptional effectiveness of the spirits



involved or of the mediumistic, subtle energy, or spiritual presence of the members of the Scole group. We will, of course, need to have our own effective spirit group working with us and we will need to experiment with the optimum combination of people as sitters in this experimental séance laboratory situation we will be setting up in the next few weeks. We also plan on using many other approaches besides the video camera and mirror arrangement.

### **9. Studying “Mind-Control”-Type “Inner Voice” Experiences in Relation to EVP/ITC:**

Fontes and I have begun to collaborate with another research associate whose primary research interest lies in the experimental investigation of internally heard voices and related phenomena the stimuli for which lie outside the person, but not within the ordinary range of likely causal sources. He believes there is evidence to support his hypothesis that certain stimuli or signals originating on our own level of reality— from electromagnetic technologies designed for this purpose and/or from psychic causation on the part of other living persons—are able to anomalously effect certain living individuals in such a way that they experience the result in the form of voices heard or other telepathic-type thought insertions being experienced. This view is in contradistinction to the traditional view that all such internally experienced voices or other mental content that is seemingly not self-generated, and where there is no apparent normal-type external stimuli responsible for this, must originate from within the individual him/herself in a manner he/she is not conscious of and with probably dissociated or downright psychopathological aspects to it. He also believes that, in at least some cases, such anomalous interaction is not simply ephemerally “psychic” in nature, but may involve subtle electromagnetic or subtle energy influence upon the experiencer's biophysical system.

The new research associate, Fontes, and I are in agreement that there may be sufficient potential overlap between possible mechanism and processes of interaction involved in impingements upon someone experiencing anomalous inner voices, on the one hand, and physical-level energies, EVP/ITC devices, and medium's living systems, on the other, to merit collaboration, including pooling meager financial resources to procure certain new equipment. Such new equipment, of possible use for both kinds of experiments, may include super-sensitive microphones, highly-sound-proofed micro-environments, and the use of a photon detector photomultiplier to test for possible involvement of photon- and bio-photon- carried information and causal agency, including photons at extremely high frequencies, such as in the gamma range.

### **10. An EVP/ITC-Type Occurrence on a National Radio Program:**

On October third, I was a guest on the Sunday night portion of “Dreamland,” the live, nationally syndicated “Art Bell Show,” hosted Sundays by noted UFO author and experiencer Whitley Strieber. I discussed survival research, my grant-supported EVP/ITC research in particular, and I played a selection of voice examples. Strieber told me ahead of time that Dreamland is the most listened-to program on radio in the United States, going out over 200 stations and estimated to be heard by about 9,000,000 people. At the outset of the program on October third, I said that Strieber and his listeners should be prepared to have EVP-type anomalous experiences during or after the program, either

privately or shared. I got an e-mail from Strieber two days after that program, telling me that he and the program were getting a number of responses from people claiming to have had EVP-voice experiences associated with the program. Then I received a phone call at work from Strieber telling me that he and the program had never seen so much response to a program as for the one I had been on. He also told me that, after I was on the air and while the show was still on, an anomalous EVP-type voice had been heard by everyone in his home studio in Texas, where Strieber was, in Oregon where the main technical broadcast studio was, and by many of those who were listening. He reported that the clear, male voice, interjected between two of Strieber's own words, said, "Can you hear me?" His technical people could not trace this to any known source. He said that, to the best of his knowledge, a voice like this had never been heard live by a large audience like that before. He then asked me to come back on his radio program on the following Sunday (October 10th) to play the voice again for me and the audience and to discuss it. We did this, and then he asked me what he should do. I told him on the air that if he indeed had nine million listeners, many of whom called into the station each week to speak with him on the air, why not have all of us clearly state and pool our intention that we wish to have spirits call in the program as well and talk to the rest of us. At the same time, I mentioned Scott Rogo's book, *Phone Calls from the Dead*. Then, live on the air, Strieber directly addressed the spirit realm, asking if there were any spirits out there who were willing and able to contact the station.

Strieber told me that he wants to have me back on his program sometime around this coming January to continue this activity. In the meantime, I'm working with him to set up some kind of mass group consciousness EVP/ITC experiment to occur when I'm back on the program. I told him that there were precedents for what I was suggesting. I brought up the Transcendental Meditation "Maharishi Effect" research, where large numbers of TM meditators went into a commonly shared discrete altered state of consciousness, together with a shared common intention to lower behaviors associated with certain crime statistics in targeted distant communities. This proved successful under numerous carefully controlled experimental conditions. I also told him about the anecdotal evidence of the times that the psychic Uri Geller has appeared on radio or television and exhorted his audiences to anomalously bend or otherwise affect kitchen utensils and other metal in their homes. Then, like some kind of psychokinetic field effect or power of suggestion, many in the audience would report all manner of strange metal bending going on at the time in their homes, where they had never before shown any such ability. And I mentioned to him more recent research conducted by the leading American experimental parapsychologist Dean Radin, where he dedicated certain random event generators (REGs) to be correlated with targeted mass consciousness events, such as the national television viewing audience during half-time ceremonies at the Super Bowl football game, or when the best picture, actor, and actress "Oscar" awards were announced at the Academy Awards ceremony. It was Radin's hypothesis that so many people putting their energy and focused attention into the same thing in the same way at the same time would psychokinetically effect the designated REGs well away from chance activity; which he found to be the case. On the basis of these examples, I suggested to Strieber that we try our experiment with his nine million listeners next time I am on his program. We will not try to lower crime statistics or bend utensils; we will try to contact surviving spirits and

provide a focused receptive field for them to use electromagnetic and radio means to communicate with us within a mass, jointly witnessed public forum.

I hope this report provides a sense of what my research associates and I have been doing, and are planning on doing, in the EVP/ ITC area under my modest privately funded research grant. I look forward to sharing wherever results we are able to get through the use of the various approaches described above. We also look forward to collaborating with our fellow researchers throughout the world.

Jon Klimo, Ph.D.