

PSYCHO-SCIENTIFIC FRONTIERS

Selected publications from a variety of subjects of psycho-scientific research. Editor: Rolf Linnemann (Certificated Engineer) * Steinweg 3b * 32108 Bad Salzuflen * Tel. (05222) 6558

Internet: <http://www.psychowissenschaften.de>

E-Mail: RoLi@psygrenz.de

Translator's email: evak30@optusnet.com.au

A documentation of basic scientific research.

Theme : **A documentation of basic scientific research**

Secondary literature

This documentation is designed to help remove the general ignorance in regards to already existing research results that indicate the natural legalities that apply to life after death. These are legalities and results that are unfortunately only known by a minority. Copying this documentation is *emphatically encouraged* and it is not subject to any restrictions.

Preface by the publisher

To contemplate questions about the *why* of the human existence and the *whereto* after one's demise is an arduous task, because the audience that wants to deal with such questions is small. But our world of ideas needs urgent reform in regards to this! In order to develop an ethic of life that can be universally accepted by future generations, mankind must not stop looking for the TRUTH. The TRUTH can however not grow where hearts are hard and minds are unwilling. The TRUTH can only flourish with a *receptive* spirit, with people that are willing to see the TRUTH and to follow it wherever it may lead.

Human beings on Earth are here to fulfil an assignment, something that's comparable to a pilgrim on an eternal march. Common sense should be the choice of equipment. What is helpful is a healthy and above all, an *open* mind, ergo common sense. Parts of this equipment can be found in undogmatic literature wherein new thought processes are demonstrated, even if they do not yet fit within the established views of the world. When human beings only live to satisfy the physical demands of their body, they find that their essential characteristics are exposed to malnutrition. A metaphysical deficiency disease, respectively a displacement neurosis develops. This is the fertile ground on which illnesses grown during the epoch of the middle years of one's life. Only once we make the here and now transparent for the mysterious hereafter that reigns behind and within it, will we stand on the ground of reality! The so-called realist is in fact an illiterate of life, "half a human being" in the literal sense.

Research in the field of psycho-scientific frontiers is stagnating, because the achieved results sit uncomfortable. One is convinced that it is of no importance whatsoever to deal with "abstract things" and that to progress in the search for material things is much easier. But every human being must leave the Earth one day and undertake their great journey. They will then travel to a

completely unknown land. Most have neglected to inform themselves about this land that lies beyond their life on Earth. They are strangers in an enormous realm that cannot become their home, because they showed no interest in it and did not prepare themselves for it in any way. They are homesick for the Earth, because they adore physical matter, but it will then be unreachable to them.

The shift of scientific research from the exclusively technical-scientific to the paranormal would change the world in a positive way. The sciences do however require the “courage to fear” if present mankind wants to have the hope for a better future.

Bad Salzuflen. November 1992

Professor Dr. Bruno Vollmert

Ordinarius for chemical technology of macro-molecular substances and director of the Polymer-Institute at the University of Karlsruhe; numerous patents; internationally known through his textbook “Grundriss der Makromolekularen Chemie”. His book “Das Molekül und das Leben – Vom makromolekularen Ursprung des Lebens und der Arten: Was Darwin nicht wissen konnte und Darwinisten nicht wissen wollen», Rowohlt Verlag, ISBN 3 498 07055 x, deals with the question: Could life have developed of its own accord?

The first prerequisite for all life on Earth is the macromolecule DNA that carries the genetic information. Darwin’s theory of evolution and the prevailing Neo-Darwin doctrine is nowadays subjected to the criteria of exact sciences, particularly to macro-elementary chemistry. Therefore, when it comes to the question of the original creation of macro-molecular DNA, from whence – according to the prevailing doctrine – all forms of life emerged from, macro-molecular chemistry is relevant and Professor Bruno Vollmert is one of the best known scientists in this field.

Vollmert acts within the strict guidelines of his competence as a poly-chemist when he begins with the “primordial soups” DNA synthesis of the Earth’s history, as is common place within the polymer-synthesis, and when he asks about the probability of additional steps. The result of this examination, whereby only definitively secured experiences were experimentally evaluated, represents a confutation of the Neo-Darwin hypothesis:

“Neither the first primitive cells in the primordial soups nor the types of species of creatures that appeared during the course of Earth’s history with the gradually lengthening DNA molecules, could have developed of their own accord.”

Dealing with evolution on a molecular level within the macro-molecule synthesis refutes not only the mutation-selection-mechanism of the creation of new species, but reveals beyond this: A purely scientific explanation of life, no matter how it is formulated, cannot be given, because every self-organising hypothesis of the development of the genetic information and its carrier, the DNA macromolecule, depends on the statistic co-poly-condensation. As the author verifies, this could however not lead to the development of a series of genes along the lines of a DNA-chain of living creatures; ergo the genesis of life and the species is not a problem that can be solved within the framework of exact sciences – it’s not the only one, but it is one that we are constantly confronted with wherever we look more closely.

Dr. Kübler-Ross

This Swiss-American physician, decorated with many honorary doctor degrees, can look back on 25 years of research into death and dying. She specifically dealt with reports about reanimated blind people(!) during that time. An example: Cardiac arrest was diagnosed by a physician after an accident wherein a long-term blind person had died.

The reanimation succeeded at the intensive care unit. The patient was able to furnish the number of the car that left the scene and also the appearance and the actions of the people that surrounded him whilst his heart stood still! His blindness returned after the resuscitation. Closer investigation verified that all the information given by the blind person was truthful. The “lack of oxygen theory” has been disproven time and again through the recurring number of identical cases.

The humane practice of assisting the dying at hospitals gradually establishes itself here and there and this is largely due to this well-known researcher into death and dying. May her words be a blessing to the terminally ill and their relatives, because after decades of experiences she can say:

“...you must be aware when you stand at the bedside of your dying mother or your dying father that even though they are in a deep coma, that this woman or this man hear everything that you say. And it is certainly not too late to say: ‘I am sorry’ or ‘I love you’ or whatever you want to say. It is never too late to express such words, not even after death, because the deceased will always hear what you say. You can therefore still deal with ‘unfinished business’, even if they go back 10 or 20 years, thereby getting rid of some guilt so that you can move on with your own life. The deceased will, if I may put it like this, also notice during this second phase that they are whole again: People that were blind can see again. People that could not hear or speak can hear and speak again...” (From: “On life after death”, by Dr. Kübler-Ross).

Dr. Michael B. Sabom

Cardiologist, in “Recollections of Death: A Medical Investigation” – (Paperback No. 11 741, Goldmann – publisher – Sabom) talks, amongst other things, about the necessity:

“... to change the usual habits of ignoring and repressing death, to diminish the fear of death (based on the evidence gained through experience that makes it necessary to change the basic ideas of the concept of death) and to find a theoretical framework wherein death can be seen as a positive part of life.” (Page 189 of the above mentioned book)

This book presents a comprehensive analysis of data of statistical probability values and biographical data. Dr. Sabom promotes the idea that sciences should endeavour to deal with traditional explanations to a lesser degree when it comes to delving into the enigma called death, because:

“... One can constantly find recurring congruities, and certainly not figments of one’s imagination, in all of these forms of experiences. The insights that I gained during my studies at the clinic and at sickbeds made me reconsider some of the basic ideas that I had in regards to the nature of man, the process of dying and medicine. I present these insights in the hope that you will be as impressed and fascinated as I was when I delved into these problems – problems that touch upon the core and the meaning of life,”

Sabom verifies through his charts, amongst other things, the one hundred percent recurring element of the physical feeling of separation within all the verified experiences of dying. Literature dealing with the hereafter constantly talks about the exit of the astral body from the physical body (see amongst other things "Die Erfahrbarkeit außerkörperlicher Daseinsebenen" von Adalbert Töpper, Silberschnur - Verlag, Melsbach.) Our knowledge about the still to be investigated nature of thoughts and the comprehensive concept of "consciousness" is extremely fragmentary (see explanations in "Von Newton zu PSI – neue Dimensionen im Umgang mit der Wirklichkeit", rororo – paperback).

Dr. Sabom mentions a number of Universities in his book that make the experiences of reanimated people the focus of their investigations (see page 246 in "Erinnerung an den Tod").

Dr. Melvin Morse,

a paediatrician from Seattle, in the USA state of Washington, recently presented a study that suggests the conclusion that: Death is not the end of life.

Dr. Morse's witnesses were hundreds of children(!) who had stood at death's door and - independent from one another - all reported the same: The children exist their body, they sometimes see the doctors at work, they go through a kind of tunnel into a bright environment. The usually very critical "New York Times" wrote amongst other things:

"... These children are too young to be narrow minded sceptics. They talk about their experiences when they were dying, the universal love that they felt, the bright light and about their conversations with deceased friends and relatives. This book is remarkably convincing and enormously appeasing."

This book was on the bestseller's list of the New York Times for months on end. Morse's extremely sceptical colleagues also became more and more convinced of his theories. His studies were published in the worldwide recognised "American Medical Association's Journal".

Dr. Steve Sabom, also a researcher into near-death experiences, writes in the "Houston Chronicle", amongst other things:

"... This book represents a breakthrough, ergo the long overdue integration of soul and science."

Dr. Emil Mattiesen,

at the Rostock University in Germany, caused a literary sensation of great, well even ground-breaking and essential importance for the field of research called thanatology. We are dealing with his work "Das persönliche Überleben des Todes; eine Darstellung der Erfahrungsbeweise" produced in 3 volumes; the first two volumes were released in 1936, the third followed in 1939.

The fact of the survival after death – based on experiences and their strict scientific analysis – is verified on almost 1,300 pages; so convincing in fact, that any discussions are only fruitful with those amongst the gainsayers that, in the first place, closely scrutinised this evidence, and in the second place, feel that they can refute some of it somewhere.

Even though Mattiesen's work was published by one of the greatest scientific publishers in the world (Walther de Gruyter & Co., Berlin. Number of the new edition: Li 5 446 147) it has been virtually ignored by Germany's scientists. Not even theologians acknowledged it, as if it would lessen their reputation if, in regards to this question, instead of pure faith – specific opinions would actually hold true – ergo well-founded knowledge would replace faith.

Dr. Osis and Dr. Haraldsson,

collected information from head physicians, doctors and nursing staff on an international level during years of research and published it in their book "Der Tod - ein neuer Anfang, Visionen und Erfahrungen an der Schwelle des Seins; erste wissenschaftliche Untersuchungen auf internationaler Ebene", Heinrich Bauer - Verlag, Freiburg. Strictly scientifically evaluated results are published in this book.

Patients were observed, next to many other factors, that were fully conscious during their dying stage and they explained that they *saw* familiar, deceased people *approaching them*. Researches revealed that one was sometimes dealing with deceased people the reanimated patients could not have known that they had died! For instance, the sudden accidental death of a relative of the dying person etc.

Research undertaken by Dr. Osis revealed that neither medication (it can sometimes produce pure hallucinations, ergo forms of appearance that are not based on facts or forms of perceptions), nor fever, nor wishful thinking, nor lack of oxygen could be blamed for the patient's real ability to see and to perceive during the dying stage. It is a remarkable fact that the majority of the patients that had these near-death experiences were personalities that, in spite of their fatal illness, displayed a clear and objective intellectual capacity. (See also: Ian Curie: "Niemand stirbt für alle Zeit")

It was also established that these clear-minded patients exclusively saw deceased relatives and friends and never(!) people that were still alive, so that one can derive a certain level of regularity from these observations.

One can further conclude that these processes are not due to hallucinations, but that one must be dealing with genuine visions and forms of fact as revealed by the actual seeing of reanimated blind(!) people. This means: Being clinically dead, ergo outside their physical body, the later reanimated could see with their spiritual eyes and therefore describe their environment to the last detail. This brings the existence of an ethereal body into the equation, something we will deal with later on. Please report your own results of near-death experiences by writing to:

Dr. Karlis Osis or Dr. Erlendur Haraldsson
c/o American Society for Psychical Research
5 West 73rd Street, New York, N. Y. 10 023.

Professor Kenneth Ring,

Professor for Psychology and Thanatology published interesting insights and experiences in his book: "Den Tod erfahren - das Leben gewinnen. Eine neue Sicht des Todes", Scherz-Verlag, München, the Swiss-American physician Dr. Kübler-Ross wrote the preface to this book.

Professor Ring's investigations arrived at the same results as other, medical research. Ring recognises the momentousness of these results and points to the profound importance of evaluated death-experiences as well as the empirical values of practised "out-of-body excursions". These will

have to be explained later. Professor Ring is a member of an international group of researchers that has more than 700 members in various countries. This group of researchers publishes quarterly information leaflets about their latest insights as well as the trade journal: "Anabiosis – The Journal for Near-Death Studies". His book concludes with an OMEGA-Questionnaire and an address for those that are interested in death research. The address is:

IANDS, Box U 20
University of Connecticut
Storrs, CT 06 268

Professor Dr. Eckhart Wiesenhütter,

chief medical doctor at the von Bodelschwingschen Anstalt Bethel from 1967 to 1971, Professor for psychiatry and neurology at the University of Tübingen since 1965 and for clinical psychology at the University of Salzburg since 1975. In his book: "*Blick nach drüben - Selbsterfahrungen im Sterben*", Siebenstern-Verlag, ISBN 3-579-00966-4, the author narrates his own(!) near-death experience during a heart attack.

Stefan von Jankovich,

Dipl.-Eng. and architect, holds lectures about his personal near-death experience that fundamentally changed his life in a positive way. He summed up his evaluated experiences, he experienced this during a cardiac arrest, in his book: "Der Tod - mein schönstes Erlebnis" (Drei-Eichen-Verlag, München)

A car accident inflicted 18 broken bones on Jankovich. He was also able to exactly and factually describe his resuscitation – confirmed through police and medical reviews – namely how the emergency doctor and those standing around behaved. An astonishing fact is that Jankovich could demonstrably even read the thoughts of those present!

Dr. rer. nat. Milian Ryzl,

also allowed *Stefan von Jankovich* have a say in his book "Der Tod und was danach kommt" (Ariston-Verlag, Genf). *Stefan von Jankovich*, mentioned amongst others in the book above, also saw "*his body lie beneath him*" whilst his heart stood still, something that is emphasised in almost all other reanimation reports. This touches upon the verifiable existence of the astral, respectively the energy body, that all human beings dispose over. *Dr. Ryzl* also asks for active co-operation in regards to real, after-death forms of experiences.

His address is:

Dr. Milian Ryzl
P. O. Box 9459
Westgate Station
San José, California 95 157, USA

Barduc,

the French researcher photographically(!) captured the exit of the energy body of a dying woman. See the book by: *Werner Keller*, "Was gestern noch als Wunder galt", Seite 294 f., Droemer Knaur-Verlag, Zürich).

The below mentioned team managed to do this on a purely technological and scientific basis:

Jean Jacques Delpasse,

physicist and cyberneticist and the neurologist *Willian Jongh van Amsynck*, both tried to furnish evidence of the existence of an up to now unknown "bioenergy" in a joint research project. Within the framework of this work, they discovered the DELPASS-EFFECT. *Delpasse* and *van Amsynck* registered impulses in the dead with complicated measuring devices long after the lapse of any brain activity(!).

Of all the astonishing discoveries made by scientists within the framework of their research into the realm between life and death, the DELPASSE-EFFECT occupies first place. The Delpasse-Experiment was published in a book of the same name by *James Bedford/Walt Kensington*. (Econ Verlag, ISBN 3 430 11262 1) As one has to assume that this book was deliberately removed from sale, I would like to briefly deal with the Delpasse-Experiment here:

The English neurologist *Dr. Grey-Walter*, he was considerably involved in the success of the Delpasse-Experiment, trained terminally ill patients, most of them suffering from extreme hypertension (high blood pressure), next to special feedback training to dampen their hypertonia, to switch on a specific television set with the help of a pressure button whenever they wanted to see an interesting image.

Before(!) the test patient pressed the switch, a current-impulse – the so-called readiness-wave – could be registered within the brain with the help of an encephalograph. The relatively weak energy impulse within the brain was amplified through an electrical interconnection and turned into a strong enough current that allowed the direct connections to the head via electrodes, to switch on the television set independently. The test patient didn't have to operate the pressure switch by hand after a while. An impulse of will, ergo the wish to switch the set on, sufficed to make the image appear on the monitor. This experiment arrangement, one quite a number of patients were eventually familiar with, was supposed to play a decisive role in the actual Delpasse-Experiments.

The actual Delpasse-Experiment should ultimately reveal that the conscious process, respectively a memory content that is indeed a component of consciousness, would actually have a physical effect on the Grey-Walter apparatus after the brain was dead and this without the usual associated brain wave curves. The command "switch the monitor on" stored within a memory molecule was not triggered by brain waves, but in some other way, but it did indeed switch on the monitor (Delpasse-Effect) thereby marking the presence of consciousness(!), after the brain was dead, in a verifiable fashion. In my opinion, the transmission of the signal must have come from the personality core of the deceased that had already crossed onto a higher-dimensional plane.

Deduction: *Consciousness active – brain dead.*

The starting point for the idea of the Delpasse-Experiment came from the opportunity to arrange the command "switch the monitor on" via repetition and with the help of the Grey-Walter experiment arrangement, so that this command would form so-called memory molecules. These memory

molecules can be accessed through brain-electrical currents that transform them into excitation impulses, they then trigger a “readiness wave” in the brain that can power up the monitor.

“One can therefore make the retrieval of memory content from the brain visible on a monitor with the Grey-Walter recording attempt” write Bedford and Kensington. What was of interest to Delpasse was whether one could somehow make things visible with this and see whether or how consciousness survives physical death.

He could assume for this experiment that a dying person would not feel motivated in any way to remember an insignificant memory content as a command to press a switch. Besides, the idea that a dying person would have a desire to have a monitor spring to life is absurd.

The authors continue: *“... if therefore a memory molecule of the dying person, one that might even lie there unconscious, can suddenly become active in any way, then surely not because this person remembers. One should rather assume that the activation of the memory molecules has something to do with the spirit that is in the process of leaving the body.”* – Ergo: Memory molecules are components of one’s consciousness.

Delpasse recognised how he could gain the opportunity to undertake such experiment with the dying when he met the neurologist *William Jongh van Amsynck* at a symposium who has his hypertension patients practise a biofeedback training program in order to influence their blood pressure. This training could include the training to retain the activating command. When a patient now died from the result of their illness after they had completed their training, a memory molecule to produce a wave of preparedness for switching the monitor on had become part of the patient’s consciousness. The consciousness was momentarily marked for the possible transition to a higher-dimensional plane.

Things came to a head when a 67 years old patient suffered a massive hypertonic haemorrhage: The dying woman was connected to an ECG machine and a Grey-Walter experiment arrangement so that her brain’s functions could be monitored. The ECG machine finally showed the loss of all brain functions. The flat-line on the ECG graph indicated that the currents within the brain had become extinct. *Bedford/Kensington* describe the dramatic moment of the transmission of the signal from the active consciousness of the now dead brain in a rather sober manner:

“... the patient had been in a coma for quite some time before death set in. She had therefore not been in a position to consciously and willingly produce waves of readiness. The Grey-Walter monitor received the switch-on signal in spite of the occurrence of all the symptoms of the final death of the brain. This switch-on signal on the threshold of the final death, called into being in spite of the lack of a wave of readiness, is called the DELPASSE-EFFECT.

It completely coincides with the image that we can expect if the spirit survives death. It could indicate that the human spirit, carried along by a yet unknown energy, leaves the body the moment death sets in. It could also indicate that a minute fraction of the spirit, marked through specific memory molecules, leaves a trace in the monitor – in principle not different from a metal object that triggers an audible signal when passing a magic door. It could be like this – but it doesn’t have to be.”

But the DEPLASSE-EFFECT only has probative value when it can be clearly established that it can be reproduced after the brain’s activities have stopped. Memories can, as one generally assumes, only be recalled from the memory molecules with the help of electrical impulses. But this is,

according to physicians, only possible from a living brain, because the electrical action potentials and the brain's currents stop to function after death. If the memory, consciousness – the psyche per se – dies with the body, the DELPASSE-EFFECT would then no longer appear! The evidence that an unknown energy (a hyper-mechanism) exists that is capable of retrieving memory after the brain is dead, has been furnished, if the DELPASSE-EFFECT appears in spite of this.

It therefore has to be verified that the DELPASSE-EFFECT takes place for a while after the collapse of the brain's activity, as it were in the no man's land of the dying phase. One achieves this "no man's land effect" when clinical death is deferred through controlled artificial respiration. The heart will continue to beat of its own after the brain is dead and preserve the body from decay. If the DELPASSE-EFFECT appears (delayed!) within this "no man's land" it must per force be the result of another, independent life force. Further trials that included the artificial prolongation of the life of the patient (lungs and heart were supplied with oxygen), followed.

When, in spite of the suspension of the brain's functions (flat-line on the ECG graph), the DELPASSE-EFFECT showed immediate signs of total loss of functions, ergo the death of the brain, one was initially disappointed. The DELPASSE-EFFECT seemed to be indissolubly connected with the functions of the brain.

When *van Amsynck* had the creative idea to expose the dying to an additional source of radiation to artificially help their breathing, something he had already used during the bio-feedback training to prevent the reduction of their learning effort, something unexpected happened, medical symptoms and measuring devices recorded the total absence of brain functions – the brain was also dead and the DELPASSE-EFFECT did not eventuate!

After a short period of time, once *van Amsynck* had confirmed that the brain was dead by performing further test, he switched the source of radiation off. The DELPASSE-EFFECT became noticeable on the monitor at that same instance. The researcher did one more thing to secure the results:

"... In order to secure the result that an original coherence existed between the DELPASSE-EFFECT and the feedback training, van Amsynck carried out a series of control tests. Patients that had never trained with the Grey-Walter apparatus were observed in the same way as trained patients: The DELPASSE-EFFECT did show itself in none(!) of these cases once the functions of the brain had stopped or the source of radiation was switch off."

Josef Mühlbauer

offers additional and interesting reports about the DELPASSE-EFFECT amongst other things in his book: "Jenseits des Sterbens - Die Forschung und die Ewigkeit" -, Verlag News Service, Bonn 2. This book already reached its 9th edition between February 1978 and March 1986.

The exodus of the energy body described by *Delpasse* and *van Amsynck*, also known by the names: Etheric body, nerve body, bio-plasma of fluid body, can be consciously and intentionally practised during one's lifetime. The energy body is also known under the denotation of "astral body" in wider circles. One can separate this energy body from the physical body through targeted exercises and undertake the much discussed "astral journeys", respectively "out-of-body excursions". Astral journeys have in some cases been scientifically tested under laboratory conditions. See under the following literature:

Ian Currie,

"Niemand stirbt für alle Zeit" – Reports from the realm beyond death - (Paperback - Nr.: 11 729, Goldmann - Verlag),

Page 107: ... *Events and objects are noticed during an out-of-body experience that one cannot see with the naked eye, but whose existence verifiably comply with the facts.*"

Page 116: "... Dr. Karlis Osis, research director of the "American Society for Psychic Research", constructed an apparatus wherein an electrical field is established and wherein measuring devices record any disturbances within this field. Dr. Osis asked a test person, who professed to be able to undertake astral journeys, to exit her physical body and to "fly into" the box. When the test person asserted to be inside the box, according to Osis, the measuring devices showed strong variations within the field, as if something had messed things up inside the electrical field. This test was repeated and verified a number of times. Furthermore, target objects were designed that could not be seen with the naked eye because of their hidden nature, but that should be discernible during the state of an astral journey. This examination method also ended with positive results."

In order to better understand these coherences, one should read the following explanations of the psychological and parapsychological, respectively possible para-normological explanations by the physicist Professor Dr. rer. nat. Schiebeler.

Professor Dr. rer. nat Werner Schiebeler,

physicist, reports in his presently out of print book "Wir überleben den Tod" – about evidence of experiences in regards to our survival from a scientific point of view and in another book titled "Der Tod, die Brücke zu neuem Leben - Beweise für ein persönliches Fortleben nach dem Tod", im Verlag "Die Silberschnur" GmbH. Besides, more books by this well-known parapsychologist have been published by the above mentioned publisher (Verlag). Chapter VI: : "Sonderfälle geistiger Lebensvorgänge" in his book "Wir überleben den Tod", Schiebeler explains the mental health of patients in spite of intensive brain operations, respectively brain damage:

"... from a purely physical approach, that the human body is akin to a piano and the human brain the piano player. Exceptional cases do however throw up the possibility that the piano player isn't actually located in the brain, but outside of it and that the brain only represents the keys of the piano. To stay with this imagery, we would find that in exceptional cases of mental activity (disturbed brain) the keys of the piano could once in a while be circumvented and the strings of the piano be directly struck by an unknown mechanism in such cases. This brings us to the question of whether the structure of our personality must only be stored in the brain and within physical matter we are familiar with?" (P. 32)

The history of brain surgery knows sufficient cases of perfect mental health after being shot through the head through the impact of war, amputated occipital lobes, destruction of parts of the cerebrum etc. The following lectures by Professor Dr. Schiebeler are available in German via the Fachhochschule Ravensburg-Weingarten:

- "Christliche Prophetie früher und heute - die Prüfung und Unterscheidung der Geister."
- "Der Einfluss der Trauer auf Verstorbene."

- "An den Grenzen der Physik - die Parapsychologie als Mittlerin zwischen Naturwissenschaft und Religion." (Im Abendstudio des Südwestfunks Baden-Baden.)
- "Das Fortleben nach dem Tode und irdische Wiedergeburt - eine Darstellung des Für und Wider."
- "Das Fortleben nach dem Tode, im Hinblick auf Naturwissenschaft und Parapsychologie."
- "Paranormale Heilmethoden auf den Philippinen." (Als 16mm-Film ausleihbar über das 'Institut für den wissenschaftlichen Film', Göttingen.)
- "Die Verbindung mit der jenseitigen Welt und nachtodliche Schicksale."
- "Verfahren zur Verbindung mit der jenseitigen Welt."
- "Die Geistige Heilung durch Verbindung mit der jenseitigen Welt."
- "Der Widersacher Gottes und seine Helfer - ein Bericht über ihr Wirken im Diesseits und Jenseits."
- "Parapsychologische Probleme - physikalische Forschungsmethoden und Forschungsergebnisse."

Dr. Fritjof Capra,

born in 1939 in Vienna, studied physics. Promoted in 1966 in theoretical physics. Numerous research assignments between 1966 and 1974 in Paris and London amongst other places. Founded the Emwood Institute in 1984. Teaches physics at the University of Berkley in California.

Capra sets a new standard in his book "The turning point" through his discussions about the future of mankind. Mankind can only continue to exist if it learns to think and to live in different ways. Other publications: "The Tao of Physics" (1977) and "Das neue Denken" (1987) in German.

Dipl.-Ing. M. Henry,

expands the credibility of the existence of an energy body in his book "The scientific evidence of our Afterlife" by saying:

*"... death is to be understood as an awakening to life, because it frees us from the dynamics of the ossification within our physical lethargy. (Something that has been increasingly and definitely verified through re-animation reports and astral projection research results) Every physical phenomenon, whether molecule, crystal, plants, the body of an animal of human being, is created(!) and controlled in its development by an energy body. We are dealing with a correction of our view of the world here! The physical should **not** be regarded as the cause of events. This thought process is the greatest mistake people make these days. They confuse the place of origin with the cause!"*

Matter is actually always only something lethargic that is managed by energy. Energy and not matter has a specific role to play. It suffices to regard matter as "clumped together lethargy", ergo compressed energy in order to recognise that all physical changes are, without exceptions, due to energetic events."

Dr. med. Remic,

a taped lecture in German *Dr. Remic* held about “Unerforschte Bioenergie” can be obtained via the OARCA0Academy, Donnersbergstr. 11. 8000 Munich.

S. J. Muldoon / H. Carrington

give an in depth report about the nature of the astral, respectively the energy body, and its detailed excursions and experiences in: "Die Aussendung des Astralkörpers", Heinrich Bauer-Verlag, Freiburg.

The legalities the astral body is subject to in its out of body state are mentioned there and they explain, amongst other things, many “ghostly apparitions”. See the following interesting experience reports by Robert A. Monroe.

Robert A. Monroe,

"Der Mann mit den zwei Leben" (Reisen außerhalb des Körpers), Ansata-Verlag, Interlaken, Schweiz, offers insights into the so-called hereafter, that he calls “Locale II” and “Locale III”, based on his own(!) experiences. He encountered deceased people there that were well-known to him whilst they were alive.

Monroe now offers so-called “semi-sync seminars” that are supposed to facilitate, through the harmonisation and unification of the functions of both hemispheres of the brain, quick relaxation, initiate self-healing, explore dimensions of consciousness and have out of body experiences.

Dr. Ernst Waelti,

studied chemistry, physics and bio-chemistry at the University in Bern and he is presently engaged in researching a subject matter that one could call “bio-chemistry of the cell”. With the interest of a critical and sober scientist, Waelti describes his own(!) out of body experiences as a path that spontaneously opened up for him.

The Ansata Verlag, CH Interlaken, writes in regards to Waelti’s book "Der dritte Kreis des Wissens - Außerkörperliche Erfahrungen; eine Mystik der Naturwissenschaft" wherein the biologist deals with the factuality of conscious exit from the physical body by writing:

“... Dr. Waelti confirms that astral and soul journeys are no dream products or acts of imagination, but ethereal processes that are sometimes accompanied by dramatic psychological effects. Thousand years old facts based on experiences, like the “Third Eye” the East has been familiar with for a long time, the psychic energy centres or chakras, as well as the wisdom in the Tibetan Book of the Dead are included in his universal view of things.”

Waelti can therefore also explain, amongst other things, the actual ability to see in the out of body state, something Dr. Kübler-Ross also asserted that the already deceased could do. Dr. Kübler-Ross has, as already mentioned, specifically tested the accounts of reanimated blind people(!). Waelti writes:

“... The reader will remember: Concentrating on a point between the eyebrows awakens the Anja-chakra from its sleep. We probably do not go wrong by equating the Anja-chakra with the Third

Eye. Sacharow tells us in his book "Das Öffnen des Dritten Auges" that he did not make any progress in spite of arduous efforts over many years until he received instructions from his Master. He taught me an exact method of how "seeing without eyes" must be developed. It wasn't through concentrating on the palate, but on the Anja-chakra, the ethereal centre between the eyebrows.

Those that can consciously separate their body double from the terrestrial body find that their Anja-chakra is awake and able to function. An inner visionary seeing will always be at their disposal. I intentionally wrote visionary seeing, because the Third Eye doesn't just convey a view of distant things or events that are happening now, will happen in the future or happened already, it is according to Yogananda also an "omniscient spiritual eye" or a "thousand-leaved lotos of light". The past and the future will unveil themselves in equal measure as the present."

Sacharow cites the following lines from the Tripura Sara Samuccaya:

"... Those that dedicate their Yoga meditation to the brow chakra, the memory of deeds performed in past lives will develop as well as the ability of clairvoyance and clairaudience."

Waelti writes in his book:

"... One must certainly not believe that I dispose over the ability to utilise the Third Eye any time I want to due to my out of body experiences. It becomes quite unexpectedly active. Visions appear according to their own legalities and their own logic. They cannot be forced. Their appearance does however always coincide with a meaningful coherence with some inner development."

Waelti writes on page 120 under "Sehen im Astralkörper" (seeing through the astral body) – about things that consistently coincides with reanimation reports. Seeing during an "out of body excursion" like Dr. Kübler-Ross describes and Stefan van Jankovick experienced. Those that know about the astral body assert that this energy body is invulnerable. It is this energy body that is supposed to allow people to think, feel and act. Like Muldoon / Carrington, Waelti also elaborately describes the exit of the astral body from the physical body based on his own(!) experiences.

The cases described from practice indicate that the energy form "astral body" carries its full consciousness within and that it can exist independent from the physical body! The question of "what is death – what is life?" is directly tied to the question of "what is consciousness?". More people than one assumes undertake out of body journeys whilst being healthy, without having to be terminally ill and thereby experience expanded realities of consciousness. Out of body experiences in general and the sober and rational thoughts of scientist Dr. Ernst R. Waelti shed a little light on this open question, because he can explain things according to his own experiences:

"... Human beings learn to acknowledge that they are not beings that are inescapably enclosed in their carnal envelop until the day they die. Manifold planes of existence are at their disposal once they can consciously exit their physical body. This reduces the handicapping identification with their physical body as the only embodiment form for their ego.

The direct observation of the ideo-plastic shaping of psychic contents, imaginations and images during an out of body state allows people to guess their creative potential, something that is however not allowed to be conceived as a function of the ego within their brain, but as a characteristic of a superior consciousness wherein all of us find unity.

The philosophical interpretations of quantum physics and their parallel connections to eastern religions are also connected to this super-consciousness or domain of the soul, namely that all of us are participants in a cosmic game whose rules of play have begun to unveil themselves in recent times."

Robert A. Monroe and Adalbert Töpper,

the authors report the following in their book "Die Erfahrbarkeit außerkörperlicher Daseinsebenen", Silberschnur-Verlag, Melsbach:

"... The secession of the astral body is already, as mentioned before, a verifiable scientific fact, but only the mutually matching accounts of the personal experiences of neo-mystics have pushed this fact into the spiritual spotlight it deserves. For human beings to become clearly and consciously aware of their ego outside of their resting body and thereby receive living proof of the indestructability of the spirit, is undoubtedly the mother of all experiences. Believers turn into knowers and this inevitably changes their life from then on.

The human spirit that awakes fully conscious outside of their resting terrestrial body, the "astral traveller", will gain absolute certainty after the full realisation of this consequentially laden process, that our deceased also continue to live in a world that is just as real as ours, one that can however unfold into inexhaustible abundance through the creative fantasy of a will that is permeated with love and wisdom."

Lawrence Le Shan

wrote a comprehensive treatise about the theme of "Was ist Bewusstsein?" and about "Neue Dimensionen im Umgang mit der Wirklichkeit" in: "Von Newton zu PSI" (rororo - Sachbuch). Lawrence Le Shan's explanations are recommended when studying the various levels of consciousness. Here are a few extracts:

"... We are not in possession of the scientific insight of the dissolution of consciousness after physical death. – What can be observed when death arrives are physical standstill of movement, communication breakdown and the secession of self-preservation. Nothing like this can be observed in the realm of consciousness. The construction called death is absolutely residing within the sensory realm. And only there! Consciousness is a construct whose existence has gained the status of a scientific insight with absolute certainty. The definition of body or consciousness certainly doesn't hide the conclusion that physical death inevitably means spiritual death also."

It can be added here that today's scientific reality includes trans-communication via tape recorder technology, something a number of physicians, theologians, physicists, engineers, technicians and other interested parties from all the social classes of the civilised world deal with in order to verify the spiritual survival of the so-called dead under verifiable technical conditions,

Le Shan further explains that one must get rid of the myth that a scientific approach in regards to the question of the survival of the spirit must inevitably lead to the answer that consciousness is extinguished with death. As we have seen so far, the strict scientific methodology of the 20th century reaches the opposite conclusion.

Dr. Vladimir Delavre / Professor Dr. Ernst Senkowski,

published interesting reports in the journal: "Instrumental Trans-communication", a journal for psycho-biophysics and interdimensional communication systems. (Dialogue with the unknown), Fischer-Verlag. -The usual prejudices usually fall by the wayside after a number of trials!

Dr. Friedrich Doucet,

writes in his book "Die Toten leben unter uns - Fakten und Analysen", Europäische Bildungsgemeinschaft Verlagsgesellschaft GmbH, Stuttgart, about endeavours to explore consciousness. May I say here that the books "SETH material" and "SETH speaks" by Jane Roberts mention that the no longer incarnating and long "dead" SETH calls himself an "electro-magnetic core of consciousness".

Doucet ascertains on page 269, chapter 5 in his book: "Das Leben nach dem Tod als Konsequenz modern Wissenschaften", that a science dealing with consciousness can paradoxically not be found at any university. - - Paradoxically because:

"...all of us carry a consciousness with us in our body. Research into behaviourism, or any other research for that matter, would be impossible without consciousness. This is a simple fact of life. Or – as mathematicians say – it is an axiom, that is to say, a basic fact that does not require proof!"

Doucet continues on page 274:

"... All human beings have the consciousness of a personal ego in spite of this. This is also a fact that we cannot ignore. This dimension of consciousness is a source of super knowledge, but one the ego knows nothing of, because it is only guided by the restricted condition of being consciously awake. But the dream consciousness active within the psyche disposes over channels of communication to this fourth dimension."

Seen from a bio-cybernetical as well as psycho-cybernetic level, human beings do not represent a closed system – according to the conclusions of modern science - but an open one. This makes every conceivable way of exchanging information or so-called ESP communication also possible. And that a communication between the living and the deceased is possible is verifiable these days!

From the plethora of the constantly increasing, scientifically funded literature about the "hereafter" one only has to point to the visual perception of the deceased witnessed by numerous people, published in the previously mentioned book by scientist Professor Dr. Schiebeler, Ravensburg, as well as the expositions by Dr. Doucet: "Die Toten leben unter uns".

Scientists from the former Soviet Union are a considerable step ahead of Germany in regards to their research into the existence of a living astral body: Ethereal body = bio energy – and so are the Americans. See the scientific treatises about this in the following textbook of the Moewig-Verlag.

Ostrander / Schroeder,

"PSI - die Geheimformel für die wissenschaftliche Erforschung und praktische Nutzung übersinnlicher Kräfte des Geistes und der Seele." (Moewig - Verlag) (Taschenbuch - Nr. 3106).

Rudolf Passian

One of the greatest and most logical thinkers and researcher, the “Father of Astronautics”, Professor Hermann Oberth, definitely admits that life after death can be verified. This can be gleaned from Oberth’s preceding comprehensive preface in the book "Abschied ohne Wiederkehr?" by the author Rudolf Passian,

The verifiability of our survival, based on consistent, specified legalities, is summarised in Rudolf Passian’s book after an international research effort lasting a century. It presents a multilayered, colourful picture and leads to the fact that the concept of death has been subject to completely false and misguided opinions. The words by the scientist Freiherr Dr. Carl du Prel also encourage contemplation in "Abschied ohne Wiederkehr?" when he explains:

“... the sciences have belittled human beings by trying to make us believe that we are only the sum of our parents and wet nurse, of our upbringing and physical nourishment. But human beings are not a sum at all, but a unity, a metaphysical individuality. One should give human beings this belief back so they will behave in a more dignified manner.”

The indestructibility of the psyche is a law of nature – and so is its further development. This applies to all human beings and all other creatures also. Only the foundation of the form that this survival adopts is laid by human beings themselves and this is indeed here on Earth.

The result of his thanatological studies allowed Passian to recognise that survival cannot be assigned to a faith or an assumption, but that it is subjected to purely scientific legalities – and this in a positive sense!

One should also take note in connection with this that the deceased themselves – and this is also verifiable – strived and strive to establish a communication bridge to us from the human motive, amongst others, to lessen our grieving that also depresses them and to show us that they are still alive – however on a superior dimension to ours and one that is subject to different legalities. They predicted the establishment of this communication bridge between both *real* worlds and this with the help of apparatuses that have yet to be developed. This happened at a time when the world had no inkling of tape recorders and similar technological means.

These predictions by the deceased were even made during medical consultations, amongst other times in 1920 and 1924, and this can be gleaned from pages 105 and 453 of the book titled "Dreißig Jahre unter den Toten".

Dr. med. Wickland,

whose book "Dreißig Jahre unter den Toten" (Thirty years amongst the dead), published by the Otto Reichl-Verlag, Remagen, should be found in all psychiatrist’s consulting rooms. Protocols of treatment methods for possession phenomena (Schizophrenia) were published in this book. The first edition appeared in Los Angeles in 1924; the sixth edition appeared in German through the above mentioned Verlag, ergo publisher.

The spread of electronic recording media is nowadays so great that ever serious researcher can become convinced of the possibility of making voice contact and this after only a few instructions. The established sciences are appealed to, but their interest is almost non-existent. What are the

reasons? Personal fears? An inertness towards making any changes – or to allow changes to take place? What cannot be – may not be? This is specifically directed at the medical activities of *Dr. med. Wickland* whose treatment methods had a considerable influence on patients suffering from schizophrenia. The literal explanation from the introduction to the book goes:

“...The American psychiatrist verifies on hand of close to one hundred examples from decades of experience that one is not dealing with a split personality or the like in most cases of mental confusion, but with possessions through otherworldly entities that have taken control of the patient and forced their will upon it. Once these entities had been encouraged to talk with the help of a medium (in this case the wife(!) of the doctor), it was established that they were deceased human beings that had not yet found their feet after they discarded their terrestrial body and still imagined that they lived in their familiar environment.

The conversations Dr. Wickland had with these spirit entities who still adhered to the Earth's sphere of influence, he wrote them down word for word, provided shattering evidence of the fateful influence such unfortunate souls can have in the living when they – driven by their unappeased passions – accost people and eventually turn them into helpless instruments of their addictions.¹ The fact that these personalities speak with a pronounced ego-consciousness, that is to say, are actually deceased human beings, clearly indicates that they are distinct individuals through the way they express themselves, their ancestry and education, well, they even give their name and the information they provide about their terrestrial existence always proves to be correct after.

Only after these spirit entities had accepted the information about their new situation and the assignments that awaited them in the hereafter, were they willing to let go of their victim, who then became once again their master of their own destiny, in other words: became normal again. This verifies that an ignorance about the meaning of life and life after death constitutes the worst hindrance in regards to the development of human beings in the here and now and the hereafter.

- *This is why nothing should be more important to any human being than to discover the TRUTH about the world of spirit that everybody must enter, whilst living on Earth!*

The last chapters deal with theosophy, the Christian Sciences (whose founders have their say) and the doctrine of re-embodiment; advanced spirits then afford an insight into the wonderful circumstances of more illuminous spheres, the way they have been beheld and described by the great seers since time immemorial. Only those that do not believe that this is true will doubt the genuineness of these documents and close their eyes with false fears of the overwhelming reality of an inferno and a purgatory, something Dante didn't invent and fill with images of his contemporaries, but experienced as an actual reality beyond our world of illusions.”

This was the literally rendered introduction to the book “Thirty Years amongst the Dead” that deals with the activities of Dr. Med. Wickland. The reality does indeed verify that the transmissions from the deceased depicted on pages 108 and 453 have been realised these days. Transcendental voice-researchers all over the world are in contact with those that passed before us and they are audible and verifiable contacts everyone can hear.

No energy is ever lost according to the main clauses of thermodynamics and this also applies to information. The ability to talk to the deceased is a rather astonishing phenomena just the same. But it is an easy to comprehend fact in spite of this. The physical assessment that consciousness

¹ The terrible acts of amok runners gain a completely different slant when taking Wickland's studies into consideration.

represents a form of energy that operates independent from the organ called “brain” and that it can therefore not be destroyed, is solidified here, this is something all reports by the reanimated continue to confirm, because they dispose over a comprehensive perceptual ability during their medically verified clinical death.

When the clinically dead can see, hear and even perceive thoughts during their apparent lifeless state, something blind(!) people can also experience whilst they are “dead” – but only during that state – and when the deceased can talk to us and implicitly want to do so, because they have, as the well-known researcher into the hereafter Otto Roesermueller expressed it:

“... an inner yearning to tell us about their continued existence, to console us and help us and to impart greater knowledge about GOD’S wonderful ways and his glorious creative work.”-

We have to agree with the saying by the scientist Dr. Carl du Prel when he says:

“... When supernatural abilities are possible without the utilisation of the body, they must also be possible without being in possession of such a body.”

In spite of the faultlessly documented genuineness of evidence for the survival after physical death, there are still a lot of sceptics out there that ascribe these phenomena, without exceptions, to the so-called subconscious mind of human beings; they advocate an untested(!) animistic opinion and thereby express schools of thoughts based on materialistic thought processes that have been revised through modern research results.

But the sceptics that search and test themselves are far ahead of their contemporaries. The possibilities of contact between different planes of existence and contacts with the deceased, not just an animistic explanation, but predominantly on a spiritual explanation – ergo spiritually – has been and can still be verified.

The first recorded communication with a deceased person is considerably older than the Bible. This verbal connection can be gleaned from the twelfth clay tablet of the Gilgamesh-Epos. This Epos stems from the 2nd millennia BC, from the Sumerians whose fascinating high culture and ideas survived to our presence. Here is the text of this tablet:

“... After his return to Uruk, a colossal wish arose in Gilgamesh (King of the Sumerians in the town of Uruk), one that no mortal human beings had ever dared to express before. He wanted to hear something from the mouth of his deceased friend Enkidu that no other human being had heard before him. He wanted to know what he could expect after his demise. The first attempt to conjure up the dead fails. He now calls upon the gods for help. Enlil, the god of land and sin and the god of the Moon gave no answer, but the kind god Ea, the god of water allows Enkidu’s spirit to rise up. Enkidu gives the following answer to Gilgamesh’s question of what happens to life after death:

‘To live means to search and to fight. It only seldom means to enjoy and to win. But no matter how life eventuates, death will always be waiting and no spell protects, no pious knowledge helps to escape the realm of the dead. The body one sees and touches decays to dust and ash like an old garment eaten by worms. But the soul continues to live in the hereafter.’”

Something that is noteworthy in this statement is that Gilgamesh can only make the connection to the desired spirit with the help, respectively in the presence of water (whereby the name “god of water” is possibly only symbolic)!

Many of the practising tape recording researchers, their work is scientifically secured and their experiences help to expand our image of man, know that water, amongst other things, as a background noise play a considerable role when recording. Specialist scientists explain that this phenomenon is due to the encounter between overtone frequencies and the ultrasonic range. Water has to be seen as the “bearer of life”. Researchers are called upon to advance further into this new land. – The following book offers a small reminder to our contemporaries who instantly reject the idea of contact with the deceased as fantasy and pure misconception without even contemplating it:

Professor H. S. Bellamy / Dr. Rudolf Elmayer von Vestenbrugg,

These authors write in their book "Eingriffe aus dem Kosmos", Hermann Bauer-Verlag, Freiburg i. Br., something that it is worth reading:

“... The Royal Bavarian Medical College explained that the construction of the first planed railways was completely absurd, because the velocity of 34 Km per hour would give the passengers concussion and the spectators fits of dizziness. The college therefore urgently advised to erect partitions along the tracks to the height of the carriages.”

“... When Kaiser Wilhelm II. commanded an expert commission, consisting of the most eminent brains within the various sciences at that time, to peruse the plans of Count Zeppelin to build a dirigible airship, these pundits called out “impossible”. One flies to the Moon nowadays and it is 384 000 Km from Earth.”

The above mentioned authors explain the existence of superior dimensions and intelligences. It has been established that human beings are not machines that one discards when they have served their purpose, but that they consist of a body, a SPIRIT and a SOUL.

Professor Dr. Ernesto Bozzano

In the epilogue of his book "Übersinnliche Erscheinungen bei Naturvölker" one can read:

“... The Genoese Professor Dr. Ernesto Bozzano emerged from the ranks of the most ardent opponents of spiritual explanations and proclaimed that he finds it ‘highly unlikely that educated people with a healthy dose of common sense could believe in the survival of the soul’. He didn’t just limit his convictions on mere thinking this, but also wrote passionate and bold essays to support his convictions.

Bozzano allowed himself to be convinced that the opposite was true. Confronted with supernatural events that he initially also regarded as ‘completely absurd’ but then turn out to be based on reality, he devoted himself from then onwards to over 50 years of research, with the accurateness of a good explorer, of the factual material about the human and animalistic survival collected from all over the world and from all peoples that indicated that a connection to various planes of existence was possible. After researching for decades and finally convinced by the enormous amount of factual material, Bozzano comes to the conclusion that only a spiritual form of explanation was justified.”

Bozzano writes in the Italian journal “International Psychic Gazette”:

“... Those that do not want lose themselves in idle discussions, but systematically explore these apparitions by collecting an enormous amount of factual material over many years to then apply them according to scientific methods, will inevitable gain the conviction that supernatural events represent a wonderful amalgamation of animistic and spiritistic evidence that combined, provide strict scientific proof of the existence and the survival of the human spirit.”

The prologue by Gastone de Boni reads:

“... These are conclusions from research that is completely based on new foundations and they are adapted to the mental climate of the current millennium; that is to say, research that is supported by logical and experimental fundamentals. The analytical penetration into supernatural apparitions provides positive proof of the survival of the human spirit with all the derivable theoretical inferences.”

Professor Dr. Ernst Senkowski

is an experimental physicist; after getting his diploma and gaining promotion in 1958, became scientific assistant at the Institute for Physicists at the University of Mainz. He was also a UNESCO expert for physics at the national Research Centre in Cairo/Egypt. From 1961 onwards, lecturer at the School for Engineers in Bingen at the FH Rheinland-Pfalz. He conducted independent paranormal research in 1974 into instrumental trans-communication of extraordinary psycho-physical interactions.

The often asked question of the “how” an electronic voice connection with the deceased can be established can be answered through correct professional studies. Remember the things the sciences considered impossible during the course of the world’s history! Our European ancestors would also have exclaimed “impossible” had they been confronted with visible and audible contact with other continents here on Earth.

Let us include a death experience a patient outlined during an interview with the cardiologist *Dr. med. Sabom* in regards to the sudden, real ability of blind patients(!) to see whilst their heart is standing still:

“... Whilst my heart had stopped beating during my car accident, I was able to recognise the minutest details. I could for instance say whether a tree at a distance of 350 yards was an ash or an elm tree. I could tell by the shape of their leaves! This is how well I could see!”

These, as well as other observations of equal or similar cases, had to be acknowledged as absolute, fact-based evidence after having been checked by doctors, the police and others involved in it.

Meanwhile, tape recording researchers that can provide instructions for one’s own experiments exist in almost every small town². The types of experiences gained from them are not connected to questionable, inhumane research methods! This is where completely new ways of investigating whether life after “death” exists open up. Immanuel Kant already explained:

“... The question of survival might possibly belong to a specific category of problems. People find

² Queries in regards to tape-recorded voice research can be directed to the Verein für Tonbandstimmenforschung (VTF) e. V., z. Hd. Herrn Diplomspsychologe F. Köberle, Höhscheider Straße 2, D-4000 Düsseldorf 13, Tel.: (0211) 786 439

themselves confronted by a group of questions that cannot be rationally decided upon. But utilising new thought models might help to progress here. - - (aus: "Von Newton zu PSI" - neue Dimensionen im Umgang mit der Wirklichkeit", rororo - Taschenbuch)

The scientific level of knowledge in regards to thoughts and about the comprehensive concept of "consciousness" is still extremely fragmentary. The experiences of re-animated human beings, ergo the incredibly positive effects of their death experiences that took away all their fears of dying and resulted in a life-affirming, consciously responsible sense of being, makes a correction of our basic concept of "death" and also further research imperative. This research must however follow along an absolutely humane path. The opportunity to follow the transcendental voice recording path is a given. Oscillating voice analysis can be a valuable aid to finding insights.

Dr. L. Thomas,

president of the "Sloan-Kettering Cancer Institute" explained in the "New England Journal for Medicine" that one should try to gain more experience in regards to this phenomenon. *"Processes probably exist that we know nothing about."* Dr. Thomas, physicist and biologist of note, admits that there is a *"dead end within today's sciences"* and he continues by saying:

"... The only solid section of scientific truth that I am completely convinced of is that we are utterly ignorant about nature. I actually believe that this is the main discovery within biology during the last century."

If one accepts that the astral, respectively the energy body, remains intact in the form of vibrations, respectively energy after physical death ("dead" = "morte", Aramaic "away" but not(!) absent) and accepts the fact that verbal communications between the two forms of existence, the here and now and the hereafter, can be verified these days, new thoughts and explanation possibilities arise for the idea that it is this energy body that thinks, feels, acts and sees and not our physical body. (Remember the insights gained by brain research)

Just how much the "deceased" still take part in our mundane problems is clearly indicated through their statements in regards to the problems of our time, amongst other things.

All of these phenomena display recurring basic structures and they allow one to recognise that their full consciousness as well as the ability of the "deceased" to observe, remains intact after decades and that constant further development takes place along laws of nature the sciences are still ignorant about. The various profession discovered the law of nature dealing with the indestructibility of all forms of energy.

The theme of survival should be assigned to basic research, but not along the already practised path whereby the deceased are hauled back to life on Earth for a few hours through electric shocks. There are other methods of research available! One possibility would be to record the voice timbre of a person on tape whilst still alive to then later, after the physical demise of that person, after days, weeks or months have passed, to ask them to make contact via the tape recorder. These experiments have been carried out by thousands of various professional groups with positive results. Technical explanations for this can be found in the following publication.

Dr. Konstantin Raudive,

a psychologist from Latvia, devoted his time to tape recorded voice research since 1965. He records things with scientific meticulousness. His book "Überleben wir den Tod? - Neue Experimente mit dem Stimmenphänomen", was published by the Otto Reichl-Verlag, Remagen. Experiments from the most various subject areas are listed here. They were made by physicists, parapsychologists, engineers, musicians and theologians.

Dr. Maurina writes on page 334 in Raudive's book:

"... One can no longer doubts these days that these voices actually exist. This is actually the first time in human history that attempts are made to verify the individual immortality with the help of apparatuses. An apparatus cannot be influenced by human suggestion, human will and hypnosis. Its results are objectively verifiable. As one is able to reproduce these experiments at will, the opportunity arises to systemise these phenomena, that is to say, to subject them to scientific scrutinies and control."

Mr. Narrag,

from Chicago, has been working as an engineer for 31 years and he presently deals with the development of instruments to examine parapsychological manifestations on a scientific basis. The phenomenon of communication with invisible entities via different instruments, from tape recorders or radio, has the highest priority. Narrag undertakes technical examination of voices with the "Visible-Speech-Spectrograms".

Everybody who wants to receive a sign of life from a deceased relative or friend has the opportunity, - if the "other side" is willing - to engage in direct communication. This appeals to people's basic need to make acoustic contact with the departed.

Hildegard Schäfer

is a tape recording researcher and she provides practical instructions for trans-communication in her book "Stimmen aus einer anderen Welt", Bauer-Verlag, Freiburg, these instructions have been intelligibly summarised.

Friedrich Jürgenson,

is a Swedish ornithologist, painter and archaeologist, he is virtually the Nestor of transcendental communication and he published the book "Sprechfunk mit Verstorbenen", Goldmann-Taschenbuch Nr. 11 727. This book appealed to countless people all over the world.

Jürgenson made the revolutionary, epoch-making discovery in 1959 of a communication-bridge to the hereafter via tape recorder. When the Baltic son of a physician recorded birdcalls whilst alone during a holiday at his Swedish home, a human voice suddenly intruded with the words: "*Friedrich, you are being observed!*"

Jürgenson writes:

"... that I was not dealing with my imagination, but with an actual, objective reality was verified

with an irrefutable persuasiveness through the audio tapes with the recordings and they can be reproduced at will as often as one likes and at any location. Such an event and in this form is something absolutely new within our known history as far as I know.”

When Jürgenson had recorded many thousands of voices on tape within around one year, he turned to specialists to examine the results. Radio specialists brought sealed tapes and their own recording equipment with them. But the voice phenomenon remained inexplicable from a technical perspective in spite of all their efforts. - -

(The development had already been announced, amongst other things, in 1920/1924, see *Dr. Wickland* “Thirty Years amongst the Dead”).

Fidelio Köberle,

a certificated psychologist from Düsseldorf and chairman of the association of tape recording researchers e. V. (VTF), writes in his preface for Jürgenson’s book amongst other things:

“... A number of parapsychologists, the non-experimenting kind, actually explain the origin of these voices such, namely that they are produced – in a way that is completely inexplicable to them – by the subconscious of the experimenter. If these theoreticians would know the full ampleness of information from the hereafter available these days, they would not be able to sustain their hypothesis. The field works are fortunately free from such bias. They find the idea that they are conversing with their own subconscious via a tape recorder absurd.

The time has come for universities to acknowledge the results of widely available research materials collected by amateurs so that they do not miss the boat and continue to repeat the things they said twenty years ago that were based on imperfect facts anyway, things that were excusable then, but that are no longer excusable these days.”

The voices, they undoubtedly differ from the way human beings speak, do however have the voice timbre of familiar deceased human beings in spite of this and practically provide provability to all religious doctrines here on Earth and they underpin the thesis of the indestructibility of the human energy form that was based on pure assumptions up to now. One can nowadays place the knowledge of this fact *before* one’s faith.

The fascinating, multi-layered insights that have come from research into the hereafter place concepts like “life” and “death” into a new light. They demand a process of rethinking, because the results do not just have pertinence for the deceased and those left behind, but for all human beings, for the ill and the healthy. Because particularly the suicide prone, mainly found amongst juveniles, must know that death *doesn’t* extinguish one’s consciousness as a way out of a difficult situation, something reanimated human beings have repeatedly explained. A successful suicide also prohibits finding the meaning and purpose we are supposed to search for during our life on Earth.

Something reanimated perpetrators of suicide and people who succeeded with committing suicide tell us is that the actual problems only start after a successfully perpetrated suicide. Suicide is certainly not a part of the creation process and it is therefore extremely stressful for the psyche! (See Dr. med. Moody: “Das Leben nach dem Tod” and Rudolf Passian: “Abschied ohne Wiederkehr?”)

The already comprehensibly available research results that allow one to see the demise of human

beings in a new light do justify the endeavour to have this general knowledge taught at all schools and universities. This doctrine should specifically flow into schools for nurses and similar institutions that deal with the training of a humane treatment of terminally ill patients in order to provide all people with the proper support during their change to a different plane of existence. Trained personnel would then be in a position to alleviate their patients' fear of the transition into a different form of existence and also give those left behind concrete and genuine comfort.

The insights gained on an international level by researchers into death also offer a solid foundation for the responsible care for incurable patients. The professional stress prevalent in hospitals should then give antecedence at the deathbed to medical fairness and a respect for the dignity of a life lived. This is where Christian brotherly love should specifically find its expression. But things are unfortunately still unresolved in this respect. Just think for a moment of how one sometimes deals with the dying or those that have just recently died for instance, when the later are moved to the morgue all too quickly. This is where sinister, mediaeval practices are often carried out in technologically modern hospitals. The fact that the dead can hear and see everything that takes place around them and that their consciousness is certainly not extinguished, should become common knowledge. – (See the details in “Der Tod – ein neuer Anfang” by Dr. Osis / Dr. Haraldson.

The people that work around deathbeds should realise that they could someday also experience a loveless, indifferent departure from a lived life, the practices at hospitals show that this is all too real. These insights necessitate the special training for the implementation of a humane treatment of terminally ill patients and also a compliment of corresponding textbooks should be available at hospitals. A few examples of this are the publications of verified reanimation reports by the cardiologist Dr. med. Sabom as well as the books by Dr. Kübler-Ross, books that are already a part of the required reading for all future physicians or nurses in the USA and that are taught at 30 universities there. German hospital libraries are also in need of an expansion in this regard, because all experiences point towards the retainment, respectively the immediate recovery of consciousness after death.

Pastor Leo Schmidt

published 700 of his 12,000(!) received voices, recorded on tape, in the form of a book. The Vatican avowed to establish a professorship(!) for researching paranormal phenomena.

Professor Dr. Resch,

a theologian from Innsbruck is the *contact person assigned by the Vatican*. He is in charge of the “Institute für Grenzgebiete der Wissenschaft” in Innsbruck and a Professor for clinical psychology in Rome. His lecture about “Neue Perspektiven grenzwissenschaftlicher Forschung” is available via the OARCA-Academy in Munich.

Resch openly mentions his contact with his deceased parents in “BIO”, special edition 06/07/87. Professor Resch is extremely interested in the training of nursing staff in regards to the humane care of dying patients. In the journal “Grenzgebiete der Wissenschaft” 4/1986, he writes:

“... Spiritism contains very different schools of thought and they reach from a complete rejection of the Christian message to a complete acceptance of the Christian message. In the widest sense one could also denote the Catholic faith as Spiritism, as a prayer of intercession for the departed, their reverence of Saints, their acceptance of miracle healings and the genuine intercession of those left behind on behalf of the deceased.”

Pastor J. CH. Hampe

wrote the book: "Sterben ist doch ganz anders" and its latest edition was published by the Kreuz-Verlag, Stuttgart, Berlin. The Norddeutsche Rundfunk used the following words to recommend this book:

"... A book that stems from great expertise and it also reflects on medical, psychological and mystical coherences."

Hampe ascertains from his own(!) experiences and from other research results that: *"Dying is something completely different from what we believed it to be"*. Pastor Hampe asserts that according to these reports, the following assumption becomes possible, namely that:

"... Dying doesn't present us with constriction and fears, but release – not dissolution, but fulfilment of our individuality."

Affected by his own experience and affected by the accordance and clarity of the narrations, the author explains the interpretation of the evidence and draws inferences for human thoughts and actions as well as the misery here on Earth. Pastor Hampe also recognises the urgent necessity of the humane care of the dying.

The appendix of the book states amongst other things:

"... Medicine, psychology, theology and pastoral praxis are called upon to come up with a completely new reasoning in regards to human death and with a different, humane way of dealing with the dying."

Dr. med. Hartmut Maier-Gerber

wrote "ein medizinisch-biblisches Zeugnis". He published his book titled: "Sterben - der Höhepunkt des Lebens" through the Brockhaus-Verlag, Wuppertal, Taschenbuch-Nr. 338.

Dr. Maier-Gerber works as a general practitioner (GP) in Langensteinbach and he initiated the construction of a special hospital for the chronically ill and it found its own purpose as an academic hospital later on.

Pastor Dr. phil. Gerhard Bergmann,

as one of the greatest evangelists of our time, Bergmann checked pertinent passages in the Bible in regards to their reality content of a "hereafter" in: "And a hereafter does indeed exist". Bergmann talks about a *"dangerous foreshortening of reality in our time"*, - connoting a dimming of the horizon to another, otherworldly realm, and only thanks to a few scientists who *"verifying the untenability of this foreshortening of the reality, were able, as Christians, to help people maintain their faith."* Based on the mentioned reason, Bergmann assertively promotes the amassment of parapsychological insights. The Federal President awarded Pastor Bergmann the Federal Cross of Merit, First Class for his literary work in 1973.

One must unfortunately assume that Bergmann's book "Und es gibt doch ein Jenseits - auf den Spuren des Übersinnlichen", published by the Schriftenmissionsverlag Gladbek, is out of print,

respectively has been deliberately removed from the market, when Bergmann died in the meantime. Bergmann's publications are evidence that even world-renowned theologians have an open and positive attitude in regards to the evidence of an actual life in the hereafter. The magazine "Parapsychology and Religion" mentions amongst other things:

"... But as parapsychology in general and Spiritualism specifically are based on the assertion of all major religions of one's personal immortality and that this moves the re-encounter of science and religion to within striking distance, it would be incomprehensible if the results and the views of modern research into the hereafter, with its values and relationship to Christian theology, would be avoided because one is reluctant to mention them.

We must at least keep in mind that the evidence of a survival after death would either support or condemn all religions. The Christian religion with all its hues would be lethally affected if no scientifically exact evidence of one's personal survival of the dying process would be forthcoming and the report of CHRIST'S resurrection would turn out to be a pious legend. (Something professional materialists and a number of theologians proclaim these days in all seriousness) Didn't Paul say in his day: 'But if Christ has not been raised from death, then we have nothing to preach and you have nothing to believe.' (1 Corinthians, chapter 15, Verse 14)

Whatever JESUS was capable of doing, must – as he was also subject to the physical laws of nature during his sojourn here on Earth – also be possible for other human beings. This even more so because he said himself that: '... whoever believes in me (that is to say, has his mental attitude) will do what I do – yes, he will do even greater things.' (John, Chapter 14, Verse 12)

Let me add the experience reports and personal practical knowledge(!) of an ecclesiastic here, they were published in the following book.

Priest Johannes Greber,

a Catholic priest, summarised personal experiences and adventures in his book titled "Der Verkehr mit der Geisterwelt Gottes - seine Gesetze und sein Zweck". This book was published by the Arthur Brunner-Verlag, Zurich and it has been translated into various other languages. Greber's book belongs amongst the classics within spiritual literature and it was massively attacked by the Churches. The Johannes Greber Foundation, New Jersey, USA writes:

"... What is the true meaning of life? Is there a survival of people after death? Does a hereafter exist, a world of spirit where human spirits are accommodated after their separation from their physical bodies? How are we to imagine this world of the spirit? These important questions, as well as innumerable other vital questions, are answered in great detail in the book 'Communication with the Spirit World of God'. The immovable Churches cannot give elucidations to these questions. No scripts of the new or the ancient times have conveyed the necessary explanations and truths to mankind like the ones we find in priest Johannes Greber's immortal book. Greber pursued his path with great care, always remembering Paul's words: 'Put all things to the test, keep what is good and avoid every kind of evil.' (1 Thessalonians, Chapter 5, Verse 21)

The Son of God uttered these words almost 2000 years ago: Seek and you shall find, knock on doors and they will open for you.' The meaning and denotation of these words become absolutely clear and comprehensible in Greber's book. The birth of JESUS, his life, his mission and his doctrine are clearly and comprehensibly described for the first time. Every human being looking for the truth and for clarity about the meaning of life on Earth, as well as life after death, should read this book."

If mankind knew more about the world of the spirit and about the opportunities of spiritual contact with the positive realm of the spirit, the number of people contemplating suicide would be considerably reduced, particularly amongst juveniles who do not have positive archetypes these days and who cannot detect a positive aspect of their existence. Through all kinds of barbiturates and actions endangering life, (Train surfing, elevator jumping etc) the rate of suicides amongst juveniles shows an upward trend.

Arthur Findlay

justifiably writes in his book "Beweise für ein Leben nach dem Tod", Bauer-Verlag, Freiburg, it has been translated into 18 languages and experienced 49 editions, that:

"... To orientate oneself a priori about that 'land' that one has to enter one day seems to be an act of common sense and plain logic."

Just how important and necessary this advice is, is verified through the research results of *Dr. med. Wickland* as well as the published research reports of *Dr. med. Moody*.

Dr. med. Moody

collated the results from reanimation reports in his book "Leben nach dem Tod" (Rowohlt-Verlag). They show the necessity of finding the meaning and the purpose of one's terrestrial life – in a positive sense – and the fact that one cannot take one's consciousness (one's life) under any circumstances(!).

It started with a random meeting: A professor of medicine who had once been diagnosed as being "clinically dead" but still survived, recounted to the young student R. A. Moody how he had experienced his own end and the things that came after, ergo how he "experienced" his own death and being dead.

A few years later, when Dr. Moody encountered a second report about life after death and when he realised that the similarities between these two reports could not be regarded as being coincidental, he began with his systematic research work into this fascinating phenomenon.

During the course of the first five years, Moody, now a psychiatrist at the University of Virginia, succeeded in collecting around 150 of such cases, of people who were clinically dead, but survived to talk about their experiences beyond the boundary. The reports of "having already been dead once before" show a striking similarity down to the last detail. Dr. Moody was able to sift out those specific elements from his research material that coincided with individual reports. This phenomenon, no definite explanation has been found for it so far, is according to its scientific discoverer and first arranger R. A. Moody, of far reaching importance in the fields of philosophy, medicine and pastoral care.

Dr. Kübler-Ross, the famous author of "On Life after Death", closes her preface to the work at hand with the words:

"... I recommend this book to all open minded people and I congratulate Dr. Moody for having the courage to publish the findings of his research."

Moody has in the meantime interviewed thousands(!) of reanimated people from all religious walks of life (see his third book about reanimation reports: “The Light beyond”, Rowohlt-Verlag, and he justifiably asks:

“... How do the researchers of thanatology integrate their discoveries and conclusions into their causalistic, school-medicine based view of the world and what are the results of the medical, legal and ethical conclusions that arise from the dying body’s independent spiritual experience of the regions beyond?”

It is mentioned in the introduction that life after death in its overall concept can only be verified through the research results from the various branches of science – ergo not just through medical science. Physicians that are still partially stuck to a mechanical view of the world talk about “near-death experiences” without actually taking the so-called double or ethereal body, also called astral body, into consideration. The connotation “near-death” also completely ignores the phenomenon of an expanded consciousness.

Dr. med. Georg Ritchie,

an American physician, published his own transcendental death experience in the book “Rückkehr von morgen”, published by the Larman-Verlag, Marburg and it belongs amongst the best documented reports ever.

The exact point in time where a return to bodily functions can still be attained is difficult to ascertain. The best example of this comes from Dr. Ritchie who, suffering from a double pneumonia, had been declared clinically dead twice within about 9 minutes and he only just escaped from ending up in the morgue by accident. – Death, as we have understood it so far, does not exist. Death is a stage by stage crossing from one level of existence to another.

Professor Dr. Ing. Franz Moser,

on the board of directors of the Institute for Process Technology, University for Technology, Graz, calls what medicine denotes as “near-death” – the experiences of reanimated patients – after-death conditions, respectively death experiences. Why?

Quantum mechanics refutes the materialistically embossed view of the world and atheism. Due to the insights gained through modern physical experiments, they are not are no longer tenable. Human beings are not – as one wants to make us believe – evolution’s apogee. Human beings are subject to the same law of nature order and further development as all other creatures.

Professor Dr. Ing. Moser writes this to this theme in his book: “How does life, spirit and consciousness develop? Results from Chemistry and Biology” (Leykam-Verlag); a publication that was supported by the Federal Ministry for Science and Research, Wien.

Manfred Elgen and Ilya Prigogone.

Nobel Prize winners, discovered the “Principle of self-organisation”. It is regarded as the latest scientific paradigm, one that basically changes our concept of evolution. The question of the wherefrom and of how life developed had been asked a long time ago. The theory of self-organisation provided an adequate answer. One has to assume that neither an erratic transition from

inert matter to the biosphere, nor from the biosphere to the sphere of the spirit takes place. These transitions take place on a continuous basis, because – and this is an important insight – the “substance” that matter, the biosphere and the spirit are “made from” are the same. One uses the new terminology of “consciousness” nowadays. We know that matter and energy can be transferred into one another so that one could say that “everything that exists is energy”. Energy is however structured, it has form, creates patterns, shapes etc. meaning that information is contained within these forms of energy. If we make the definition of:

$$\text{ENERGY} + \text{INFORMATION} = \text{CONSCIOUSNESS}$$

it follows that: **EVERYTHING THAT EXISTS IS CONSCIOUSNESS.** – Matter as well as the biosphere and the sphere of the spirit in all its forms therefore exist of consciousness on various information levels. The information level of the biosphere is higher, that is to say, structured more complex than that of matter and the level of the sphere of the spirit even higher than that of the biosphere. This forms a world of tiers of the hierarchies of consciousness. Because evolution is an inherent characteristic of consciousness and thereby also of matter, a development to ever higher levels of consciousness ensues. This evolution takes pace according to the characteristics of self-organisation that are inherently invested in consciousness and in matter.”

If one takes the experiences of reanimated people into consideration, one has to assume that making contact, a visit, between the biosphere and the sphere of the spirit with its expanded levels of insights took place and the “clinically dead” could only be hauled back into their physical bodies through medical interventions.

The ethereal body with its ego-consciousness, its sense of personality, the feeling of unlimited joy de vivre and sound reasoning – and the physical body, once again formed a unit after the reanimation!

Because all the observations and everything heard by the reanimated people whilst they were “dead” have been tested and accepted as scientifically recognised facts, one must finally also accept the existence of an ethereal body that is invisible to the naked eye, something the reanimated are absolutely convinced they possessed whilst being seemingly “dead”. Biophysicists think that this phenomenon is a biological plasma or energy body.

Dr. Friedrich Doucet writes:

“... The interesting thing about this energy body, a group of biophysicists at the Alma Ata University studied it under an electron-microscope, is that it virtually represent the template or the structure of physicality and that this energy is completely different from the detectable electric energy in the brain, in the nerve conduits or any other biological organism.”

Knowledge and belief are two very different concepts and they are not always compatible with one another. In regards to the invisible body we find that it was already known in early Christianity. Amongst all the books of wisdom we find that only the Old Testament doesn't make statements about the nature of human beings and of death, because it has been translated often and variously over the centuries.

The New Testament offers hints about the ethereal body, 1 Corinthian, Chapter 15 states:

Verse 40:

“And there are the heavenly bodies and earthly bodies, the beauty that belongs to the heavenly bodies is different from the beauty that belongs to the earthly bodies.”

Verse 42:

“This is how it will be when the dead are raised to life. When the body is buried it is mortal, when raised it will be immortal.”

Verse 44:

When buried it is a physical body; when raised it will be a spiritual body. There is of course a physical body so there has to be a spiritual body.”

Verse 46:

“It is not the spiritual that comes first, but the physical and then the spiritual.”

A tiered order can also be recognised here; an order system that applies to all creatures and all human beings. The light apparition and the experienced reality of a new form of consciousness described by reanimated people these days find an explanation in the “Egyptian Book of the Dead” written around 500 BC, it also refers to the rules of conduct when in a near-death state. The “Tibetan Book of the Dead” also describes the cross-border experiences and conscious states of life after death with an astonishing preciseness. It deserves our special attention, because its descriptions tally precisely with the statement made by present day reanimated people.

Dr. med. Moddy writes:

“... This is why this book was read out loud during the funeral or prior at the bedside of the dying during the last moments of their life. These texts were there to fulfill two functions: Firstly, they should help the dying to comprehend every wonderful apparition whilst they encounter it. Secondly, they should help those left behind to foster positive thoughts and to not try to hold the dying back because of their love and emotional ties, so that they pass through the intermediate state after-death in a good mental state, free from all physical needs.

To facilitate this goal, the book offers a comprehensive description of the various states that the soul wanders through after the decay of the body. The accordance between the early stages of death, the way this ancient Tibetan script depicts them and the things I personally heard from people who were near death, borders on the fantastic!” (From: “Life after Death”)

Whilst the gradual transition to an after-death life with its expanded forms of consciousness as well as out-of-body experiences have been known for thousands of years in the East, Western thought processes, marked by a limited view of the world since the time of “elucidation”, slowly acknowledge the untenability of the mechanical concept of life arising from it, thereby bringing about the execution of a change of paradigm.

When the scientific verification of the out-of-body, reality based forms of consciousness and thereby also the existence of the second body is verified, - and it has already been verified – a relearning of accidentally embossed thought processes is necessarily required. The assumption that consciousness is the result of the physical activities of the brain is incorrect and the assumption and explanation that a lack of oxygen or an overproduction of the brain (release of endorphins), something a lot of physicians opine, produce these forms of experience during the near death state is also incorrect; there is also no wishful thinking involved!

When the experiences of reanimated people are explained as near-death conditions by physicians and when they assert that these people were not actually dead because when human beings are dead they are as dead as a doornail, one should take the results of scientifically funded trans-communications with already deceased into consideration, because they deliver conclusive evidence of how the so-called “dead” situation-related identify themselves to experimenters as living personalities years and decades after their transition to the other world. But when the spirit body can no longer return to the physical body because the energy delivering cord (silver cord) between the two bodies is torn, reanimation is no longer possible. The concept “death” does indeed require a new understanding, because the so-called deceased continue to exist. When related experiments are carried out according to expert advice, it is urgently advisable to carry them out in a critical and responsible manner.

John C. Eccles,

is a British Nobel Prize Winner for medicine and the most eminent brain researcher of our time, he explains:

“... To dogmatise and to say that everything is at an end, that the self is at an end when the brain dies, is incorrect. Must the player die when the brain, this wonderful instrument that functioned so well throughout one's life, is no longer there? The self that lives inside of us and all our deeper, emotional, delicate experiences of our own deeper self must not be lost with the demise of the brain, because I believe that they are recorded in our consciousness and not in the brain.”

In an interview, Eccles answered the question of whether consciousness isn't created through the information processing ability of the cerebral cortex, so that an explanation doesn't have to include a higher dimension, with an emphatic: *No! – The activity of the brain and of consciousness belong to different dimensions.*”

Eccles explained at the “Philosophical World Congress:

“... The attempt to derive the spiritual world from the physical world is impossible and has to be seen as a failure. The spirit plays a double role, it receives and it gives stimulations. The sum of impressions penetrating from outside can only be processed into conscious experiences by the spirit and not by the nervous system. No neurophysiological theory is capable of explaining the development of a cache of experiences of a comprehensive, systematically ordered and created character.”

Wilder Penfield,

is Canada's most famous neurosurgeon and up to his death in 1976, one of the most eminent brain psychologists, and he confirms this statement through his own research results that clearly indicate the difference between consciousness and the area of the brain's reactions. Penfield verifies with his research results that:

"...the extrapolation of one from the other has its limits. To assume that the highest-developed brain mechanism or the sum of the reflexes, no matter how complicated they might be, carry out what happens within the spirit and therefore with all the functions of the spirit, is completely absurd!"

This brain physiologist further indicates that in spite of the possibility of exiting the cerebral cortex with electrical impulses, thereby awakening under certain circumstances the memory of things long past, there is no specific location on the cerebral cortex where electro-shock would either convince the patient or make the patient to come to a decision or effect something that could be called mental activity.

Penfield conducted interviews in regards to the importance of neurosurgery in the field of brain research, the brain, spirit and the soul and induced by his sensational discoveries during his brain surgeries, gave lectures in Canada, Russia, America, England and Europe. Penfield expressed the hope that mankind would finally leave all physiological complications behind by acknowledging the existence of a soul and of a GOD.

"... A soul that controls this extraordinary mechanism must exist and where there is a soul, there is also a GOD."

"... Brain research reveals that consciousness is an individual characteristic of the psyche that entertains an interaction with the brain."

The simple comparison between a flashlight and an electric light is inserted here. The light is certainly not destroyed because the lamp has a defect. Everybody knows the difference and knows that the components belong to different sections. – It is therefore illogical to deny the spirit and the soul. Not only plants and trees grow in nature according to ordered legalities. Every engineer, every constructor entertains accordingly focused thoughts prior to executing a plan. Dipl. Ing. Maurice Henry already made the comment that:

"... The substances of the brain do not carry out functions and neither do the rest of the organs. Substances and energies do not possess the ability to organise and can therefore not create originalities, not in the brain either. The causes are always to be looked for in the energetic and eventually in what this energy controls."

The living brain, with all its processes and its rate of blood supply, is only a pure product, a naked instrument of an intelligent being that controls our body, present in its ego and its consciousness, like the activity that we call physical seeing that requires the presence of living physical eyes. Higher development means change and can therefore only stem from the energies that guide it. The physician and death researcher Dr. med. Kübler-Ross writes in her book "On Death and Dying":

"...Everybody will experience the separation of the real, immortal self from its temporary home, namely the physical body, at the moment of death. This immortal self is also called soul or entity."

Or, if we want to express it symbolically, something we might do for children, the self that extricates itself from the terrestrial body can be compared to a butterfly that emerges from its cocoon. The moment that we leave our body we become aware that we no longer feel panic, fear or worry. We then always experience ourselves as a complete, physical unit. We are completely aware of the locale where the accident or our death has occurred and it matters not where the heart attack or the accident took place, whether it happened in a hospital or in our own bedroom.

We can clearly perceive which person belongs to the resuscitation team or amongst those that came running, endeavours to extricate the wounded or even mangled body from the wreck of a car for instance.

We are able to observe all of this from a distance of a few metres without(!) having our mental state too concerned about it. Bear with me when I talk about the mental state, because we are in most cases no longer connected to the physical thought apparatus or the functioning brain when this happens.

These processes often happen when either no brain waves can be measured that could indicate that the brain still functions, or when doctors are no longer able to ascertain any signs of life.

During the moments when we attend our own death scene, we perceive the conversations of those present and this includes their mannerisms, their clothing and their thoughts, all of this without us being negatively impressed by the whole event.

Our second body, the one we find ourselves in at that time and also the one that we perceive as such, is not the physical, but the ethereal body (also called astral, ethereal or bio body). We experience ourselves in a physically complete(!) unit in this body.”

The processes during a clinically verified death that Mrs. Dr. Kübler-Ross describes here form the basic experiences of all resuscitated people, whose experiences coincide in an astonishing way with all the actual events some of those present confirm, down to the last detail. This well-known physician explains further:

“... All our investigations in regards to this have been confirmed through scientific experiments. I myself not only had my own spontaneous out-of-body experiences (like the ones all reanimated people experienced), but also those that were carried out under scientific conditions in Monroe’s laboratories by him, they were monitored and evaluated by a number of scientists from the Menninger Foundation in Topeka.

More and more scientists and researchers already repeat his research methods and they find them feasible and effective. Such investigations naturally lead to further contemplations in regards to additional dimensions and they are very difficult to integrate into our three-dimensional scientific thought processes.”

It is therefore obvious: The indestructability of the psyche is a law of nature and this also includes further development. This applies to all human beings and all other creatures also. Only the foundation for the form that this survival adopts is laid by people themselves though the way they live here on this Earth.

An interesting new publication that should be mentioned is the latest edition of Professor Dr. Ernest Senkowski “Instrumentelle Transkommunikation – Dialog mit dem Unbekannten”, G.R.G. Fischer

Verlag, 1989 and Viktor Bättig's "Tote reden", the third unchanged edition, Carussel-Verlag, 8011 Parsdorf b. München (Eigenverlag). Both of these new publications were provided with a preface by Dr. Maegeli-Osjord and they are a challenge to psychiatry. Both authors verify that the orthodox medical and the scientific view of death is completely wrong and that this theme is not a theological, but a scientific(!) problem after all.

Based on decades of scientific research, these authors verify that the deceased give purposeful(!) answers; ask counterquestions; give precognitive hints; directly enter the being of a person during possessions; are also subjected to the rival forces of GOOD and EVIL and that they consequently develop further in the *other world* according to the law of evolution.

Epilogue

"... Nobody learns how to die. But all of us do die. Only a few can do so by themselves, because they have a talent for it. Most consider death to be an end filled with horror, followed by one horror after another without end. This is incorrect! – Death is a myth.

Do not be afraid. Death is completely different from what we assumed it to be. We can safely bury this bogeyman, because it is nothing more than a product of our upbringing and our fantasy. A strangling angel, a Grim Reaper or a slaughterer doesn't exist. One should not dramatize death; death is simple and easy. So easy in fact that we might not even notice it.

The surprising message is that death doesn't even hurt. Because the feared death throes are just a battle to survive the dying engage in instead of letting go. Those that do not fight against it will also not suffer. Receive death like a lover and it will not violate you."

(From: "Reiseführer ins Jenseits" by Lotte Ingrisch)

Index

Preface by the publisher	1
Professor Dr. Bruno Vollmert.....	2
Dr. Kübler-Ross	3
Dr. Michael B. Sabom.....	3
Dr. Melvin Morse,	4
Dr. Emil Mattiesen,.....	4
Dr. Osis and Dr. Haraldsson,.....	5
Professor Kenneth Ring,.....	5
Professor Dr. Eckhart Wiesenhütter,.....	6
Stefan von Jankovich,.....	6
Dr. rer. nat. Milian Ryzl,.....	6
Barduc,.....	7
Jean Jacques Delpasse,	7
Josef Mühlbauer.....	9
Ian Currie,	10
Professor Dr. rer. nat Werner Schiebeler,.....	10
Dr. Fritjof Capra,.....	11
Dipl.-Ing. M. Henry,.....	11
Dr. med. Remic,.....	12
S. J. Muldoon / H. Carrington	12
Robert A. Monroe,	12
Dr. Ernst Waelti,	12
Robert A. Monroe and Adalbert Töpper,.....	14
Lawrence Le Shan.....	14
Dr. Vladimir Delavre / Professor Dr. Ernst Senkowski,	15
Dr. Friedrich Doucet,.....	15
Ostrander / Schroeder,	15
Rudolf Passian	16
Dr. med. Wickland,.....	16
Professor H. S. Bellamy / Dr. Rudolf Elmayer von Vestenbrugg,.....	19
Professor Dr. Ernesto Bozzano	19
Professor Dr. Ernst Senkowski	20
Dr. L. Thomas,.....	21
Dr. Konstantin Raudive,.....	22

Mr. Narrag,	22
Hildegard Schäfer	22
Friedrich Jürgenson,	22
Fidelio Köberle,	23
Pastor Leo Schmidt	24
Professor Dr. Resch,	24
Pastor J. CH. Hampe	25
Dr. med. Hartmut Maier-Gerber	25
Pastor Dr. phil. Gerhard Bergmann,	25
Priest Johannes Greber,	26
Arthur Findlay	27
Dr. med. Moody	27
Dr. med. Georg Ritchie,	28
Professor Dr. Ing. Franz Moser,	28
Manfred Elgen and Ilya Prigogone.	28
John C. Eccles,	31
Wilder Penfield,	32
Epilogue	34