

HORIZONTAL AND VERTICAL CLAIRVOYANCE WITH SPIRITUALISTS AND MEDIUMS

JEAN C. DIERKENS

When working with their clients, mediums quite often for ask an object owned by the deceased from whom a message should be given. Suppose a medium gives true information, with all bias due to sensory clues (subliminal sensory clues included) suppressed, the problem remains to analyze the *origin* of the information: does it come from the object itself (by "horizontal" clairvoyance, pure psychometry), from the subject's mind (by telepathy) or from the supposed disincarnate ("vertical" clairvoyance, the object being only a link to that non material entity).

This problem of the origin of the message is a very important one for scientific spiritualism, because proof of survival can only be given with real "vertical" information, and not by any "horizontal" one.

But any object given, through its own specificity and shape, gives sensory clues. Any research in that field should therefore use tokens which shape is completely independent of their meaning, for instance, the content of a letter written in a foreign and unknown language. The research described here should test the possibility of pure "horizontal" clairvoyance concerning the content, not the form of a message, that is, the meaning of unknown signs independently of their shape.

Procedure

We used as subjects, 41⁶ spiritualists and mediums (some were professional ones) attending the International Spiritualist Federation (ISF) International Convention held in London (August 87). All of the subjects were convinced of the reality of survival and of the possibility of spiritual communication.

In Mons, we had very carefully prepared "unknown" signs to be put in new opaque and sealed envelopes. By "unknown", we meant those

⁶ For the second phase of the experiment, only 31 subjects were present, due to the near end of the Convention activities.

signs that could not be known by the subjects nor by myself, and that their shape was such that even when openly seen, their meaning could not be decided. They were picked at random from different cultural sources, all of them quite distant from the subjects: one series (22 ideograms) from a Classical Chinese dictionary, another series (9 hieroglyphs) from an Egyptian grammar, two other ones (8 and 12 signs) from dictionaries of "occult" signs (mostly Middle Age and Renaissance, but some of them were still used in the 18th century). I did not know which signs were chosen and, of course, what they meant. Of each of those signs 10 photocopies were made, sometimes enlarged, so that their shape would be approximately of the same size.⁷ In my suitcase for London, I had thus 510 small sheets of paper in 4 groups (80, 90, 120 and 220) which I mixed cautiously, face down, keeping however all the papers of each origin in the same group. I put them at random in numbered envelopes: envelope Number 1 received A sign taken out of Occult I series; envelope Number 2, an Egyptian one; envelope Number 3, a Chinese sign; envelope Number 4, a sign from Occult II; and envelope Number 5, a Chinese sign again. By chance, the Chinese envelopes (Numbers 3 and 5) could have the same sign.

I prepared 45 series of envelopes; 41 were used in the experiment. It was impossible for me to know which signs were in the envelopes.

The subjects coming in two groups depending on the Convention activities were asked to sit in comfortable chairs. They were asked to write down everything coming to their mind concerning the *meaning* (I insisted in saying again "not the form, not the shape") of each sign put in the envelopes, which, of course, remained closed. They received sheets of paper where they wrote their name.⁸ No time limit was given. When they had written down or drawn all of what they felt, each time with the number of the envelope used, they gave their sheets and envelopes back to the experimenter.

The subjects knew that the "signs" or the "symbols" put in the envelopes came from varied sources and that everyone had different signs which were taken by chance so that it could happen that the same sign was in two envelopes. They knew that the shape would not give them any clue to the meaning.

They wrote⁹ down their feelings, hesitations included; some added

⁷ The papers were approximately 8cm/12cm, the signs 4cm/4cm.

⁸ We replaced immediately after the experiment all the names by numbers so that everything could be made anonymously, which excluded an eventual bias.

⁹ Some were Scandinavians or Continental. They wrote sometimes in their own language. I needed translations and this is a bias for the constitution of the "occasional dictionary."

drawings, more to confirm what they had written than to give new information. Nearly all the subjects took the envelopes in the order mentioned.

The day after these settings, I drew (without having opened the envelopes used), the 51 signs on standard size sheets of paper¹⁰ and wrote a summary of the meaning of the signs as I could read in the dictionaries. I posted them up side by side on the wall of a convention lecture hall and the subjects were asked to write down, on a sheet of paper, which signs they thought they had received. They could mention as many drawings as they wanted and add any comment they wished.

The envelopes were absolutely new and never manipulated, except for the experiment itself. The signs were impersonal photocopies. I (or any other member present) could not give any telepathic clue. Even if someone would get some hints through the opaque envelope, the shape would not help. Every subject had different signs; no one could cheat looking to his or her neighbor.

Positive results would present a problem: from which origin could correct information be issued? General ESP? Akashic memory? Reincarnation unconscious memory? Spiritual guides? But if it were so, there should perhaps be a different result out of the different cultural groups of signs: an Egyptian guide, for instance, should give wonderful information about the hieroglyphs, but probably nothing specific to Chinese ideograms.

I must confess that at the onset, I was nearly convinced that this task was impossible. I admitted that the shape would be “perceived,” but not a completely unknown meaning. Probability to get a hit was nearly nil because of the nature of the signs chosen (different culture and unknown signs). Indeed, it was an impossible test to succeed!

The day after, I began to analyze the results, but the real analysis was made quite a few months later (87–88 academic year). I then thought that I needed control groups to get rid of all possible bias.

The first control group consisted of 46 students in their last year in Psychology at Mons University. I asked them to try rationally to give the meaning of the 51 signs which were shown on a screen, one by one. With this group, I wanted to verify that the shape could not give any clue to guess the content.

The second control group consisted of 44 students in their last year of Philosophy or History of Art at Brussels University. I asked them to give spontaneous answers to “what could be 5 signs put in envelopes

¹⁰ This was the very first time I could really look at the signs, and, indeed, I could not personally infer their meaning without reading the pages of the dictionaries!

in a preceding ESP experiment" which I briefly described. I wanted to see if my own personality or the test instruction would not give clues as to the contents of the test. I could compare the group of concepts given by the "ISF subjects + envelopes and signs" with the "students + nothing".

The third control consisted of the 205¹¹ answers given by the ISF group matched at random to the 51 signs taken at random.¹² I wished to test here if the large paradigm of the answers and of the signs (though these had more precise meaning) would not give similar results if the answers were just by chance joined to the signs.

These three control groups were made and analyzed during the 88-89 academic year.

Experiment

The subjects did not like the rigid experimental set-up which they did not understand at first hand, but no one went away. Most of the subjects were puzzled and even disappointed with the second phase (trying to recognize the signs they thought they had received), because they had not expected such symbols and signs.

When at the end of the convention I explained the aim of the experiment, quite a few subjects did not understand the value of it although I told them that this test could improve the probability of the existence of real "vertical" information if it were established that "horizontal" information was irrelevant.

When I counted the different signs slipped at random in the envelopes, I saw that their frequency range was normal. All the signs were present at least once. Two subjects received the same Chinese sign. I could see later on that there was no link between the quality of the answer and its frequency in the envelopes.

There was no link between this frequency of signs slipped in the envelopes and the frequency of the signs chosen by the subjects for recognition in the second phase of the experiment.

Results

The answers were analyzed by myself and two other "judges," both of them clinical psychologists. We had to give the following values:

¹¹ 41 subjects and 5 envelopes. I should be noted that each "answer" consisted sometimes of more than one specific guessing. The paradigm of each answer is therefore larger than what could be expected if each subject gave only one concept as answer.

¹² The random choice was made through 6 Turbo-Basic programs seeded every time with another at random start number.

0 to an irrelevant answer (no link with the sign concerned);

1 to an answer which "perhaps but doubtfully" gives some link to the sign;

2 to an answer which showed clearly a link with the sign, without being considered as a "hit";

3 to a "hit", which for us meant that, if given in a psychological test of recognition (for instance, in a very short time projection on a screen), we should consider that the subject, consciously or unconsciously, got the general concept linked to the sign.

There was only one point difference between the scores given by the judges, except for very few of them, mostly because one judge gave more importance to the symbolic meaning of the sign than the other ones.

To make things clear, I considered only three groups and out of them, I think that the two extreme groups are beyond subjectivity.

—one was for the *irrelevant* answers (from 0-0-0 to 0-0-1),

—one for the *doubtful positive* answers (from 0-1-1 to 1-1-2),

—one for the *hits* (from 1-2-2 to 3-3-3).

The results were the following ones:

146 answers (71%) were irrelevant;

41 answers (20%) were "doubtfully" positive;

18 answers (9%) were considered as "hits".

No sign appeared significantly "difficult" or "easy." The Occult II was the worst guessed. No subject was "extraordinary" (more than 6 points for the 5 guesses) but 14 subjects gave 1 point or less.

For one subject who got twice the same Chinese sign, the answers were linked positively to the concept of the sign.¹³ For the other subject with a duplicate Chinese sign, he wrote during the test "Again,¹⁴ the Roman Period. Racing of the chariot," but he mentioned envelopes 2 and 5, and not 3 and 5; the content was irrelevant.

Some answers were very stimulating, because they mentioned in a precise way the infrequent content of the sign (Occult II. 12 ("Mark of a Mason, Master printer" of the 16th century), for instance, with "drifting far away. Perhaps in time rather than geographically. Scrolls, or lettering associated . . .").¹⁵

¹³ Chinese "2" has a double meaning: one is linked to medicine (to heal the plague), the other one to exorcise and religious ritual. The answers were (abstracts): ". . . Energy, Protection, Mysticism, Initiations . . ." and Needle, Pin, Medicine, Peace, Relaxation, Knowledge, China, Korea."

¹⁴ The frequency of words as "again" is very low; only 5 occurrences in the 2644 words given.

¹⁵ As mentioned in footnote 1, it is impossible to give more details on this paper already somewhat too long.

The five subjects known as professional mediums gave a somewhat better score in general (total of the points given to the answers), but the result was not statistically significant. A better result was also given by them in the recognition phase. We can't however give a true analysis of these specific subjects, because some good mediums are not "professional" and were not counted in the group, and because every professional medium did not declare that he or she was. To be able to appreciate the specificity of the hits, an "occasional" dictionary was made out of all words written in the answers.¹⁶ The total amount was 2644 words. The length of the answers varied from 0 (only drawings) to 236 words.

Because of the translation problem, it is impossible to match the frequency to the usual frequency dictionaries, but let us give the frequency of the 39 most frequent words: I(176), as(49), impression(48), with(42), to feel(42), to see(36), me(31), not(29), very(26), symbol(22), something(22), to be able(22), but(20), in(19), color(18), big(18), envelope(17), my(16), water(15), hand(15), to come(15), warmth(14), fire(14), light(14), image(12), sensation(12), towards(12), tree(11), two(11), peace(11), sign(11), may be(11), much(10), blue(10), red(10), circle(10), force(10), sun(10), to receive(10).

What might be interesting for a linguist is the apparition with about the same frequency words which could be linked: red-blue (the most frequent colors mentioned); warmth-firelight; to feel(42); to see(36); image-sensation. The frequency of one element of duality should also be interesting to analyze, giving a general dictionary of values for the ISF Group: "bright, light" 19 times in comparison with "darkness, dark" 4 times; "high, above, on" 21 times against "low, under" 5 times; "strong, strength" 15 times against not one "weak"; "inner, in" 28 times against "outer, out" 7 times. We can't however use these features in our research.

We then tried to match the frequency of the concepts linked objectively to the signs with the frequency of the concepts used in the answers. We isolated 86 concepts for the signs and 534 for the answers. No correlation may be considered, except for the concept of Nature (air, sky, earth, water, etc.) which was the most frequent one in the answers (64) and in the envelopes (14). As for the cultural origins mentioned, the subjects gave "Far-Eastern" 20 times, in comparison with "Egyptian" 9 times; Greek or Roman, 7 times; Continental, 5 times, Anglo-

¹⁶ Articles, pronouns other than linked to "I", auxiliary verbs, prepositions other than very specific ones were not counted. Remember: for quite a lot of subjects, English was not their maternal language.

Saxon, 5 times; American Indians, 3 times; and Indian and Middle-Eastern, 3 times. The "circle" was the most frequent shape.

But we can't make much out of this finding in this research: all those elements mentioned were *not* linked with the quality of the answers. There were no concepts more linked to a specific group of signs, even not Chinese for the Chinese signs, or Egyptian for the Egyptian signs.

*First Control Group: Rational Guessing of Signs' Meaning When Shape Is Clearly Visible.*¹⁷ From the answers, no real information concerning the meaning was given, except for the Occult I.5 where the moon was mentioned 12 times. If we use the same scoring system, we find 0.5% of positive answers (instead of 9% in the ISF group). Indeed, shape was more confusing than helpful. Let us give as examples the three first signs:

Occult I.1 : 17 answers were centered on "barbed wire" instead of the Goddess of Water;

Occult I.2 : 27 answers mentioned "water", "boat" or "waves" though the sign meant the planet Mars;

Occult I.3 : 31 mentioned "cock", "bell tower" or "weathercock" when the meaning was Quicklime-powder and calcination . . .

The occasional dictionary (3415 words) was totally different than the ISF one and entirely based on the shapes seen. We may conclude that even if shape was seen through the opaque envelope, it could not give any positive clue to the meaning.

*Second Control Group: Pure Imagination Without Any Target.*¹⁸ By the instruction the subjects were more inclined to draw than in the ISF Group (20% were only drawings). There were only 6 answers which could eventually match to the signs: lotus, gnosis, mystery, Hermes,¹⁹ tears, shouting.

The number of elements of answer to analyze was 382. The subjects were quite short in their descriptions or drawings (more geometrical forms than any other ones). The occasional dictionary was poor, completely different from the two other ones and had no relation with the objective signs. We may conclude that my personality did not give clues to the ISF group.

Third Control Group: At Random Matching Group. Through very careful random procedures, 51 signs were matched with the 205 answers of the ISF Group.

¹⁷ 46 students, 230 answers.

¹⁸ 44 students, 220 answers

¹⁹ My students know my personal involvement in Pythagorean and Hermetic traditions.

The answers were analyzed through the same procedure (scores from 0 to 3) and ended in the following results:

- 178 misses (instead of 146 in ISF Group),
- 19 doubtful answers (instead of 41 in ISF Group),
- 3 "hits" (instead of 18 in ISF Group)

The mean score of each "subject" (total of the 5 signs scored from 0 to 3) was less than the half of the mean score of ISF Group: 1.0 instead of 2.4.

Out of the 41 "random subjects", 26 scored 1 or less (14 for ISF Group) and 2 "random subjects" scored more than 3 (13 for ISF Group).

Through this quick analysis, we already may conclude that the ISF Group is different from chance expectation.

Recognition

Out of 114 choices proposed by the subjects, 13 were correct, but no one was correctly justified: all of the added comments were irrelevant.

There was perhaps one interesting finding. The professional mediums did better than the rest of the group. The group of signs which was the best recognized was the Occult II, though this was the worst "guessing" group; and the Egyptian one was the least recognized though they were quite "well" guessed.

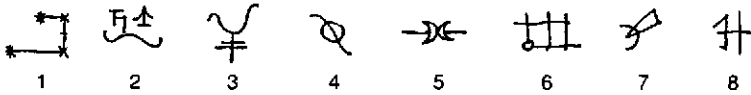
To be absolutely confident in the results of recognition, I should be absolutely sure that no small subliminal sensory hints were available. I took quite a lot of precautions, but I must confess that I was not too concerned by small perception of the shape, because of the independence of the meaning. I may, of course, suppose that the ESP way of guessing is based on different mechanism than ESP recognition. But I can't seriously make that assumption now.

Conclusion

The results showed a small but significant link between the meaning of unknown signs taken from a far removed culture and answers given by clairvoyant technique, without telepathic channel or any "psi" charge. Sensory clues and telepathy being excluded, the possibility of direct clairvoyance of the meaning as an intervening factor in communications with supposed disincarnate entities may not be neglected. The information however was not conscious and clear enough to explain the usual psychometry of meaning, as mediums show in their practice.

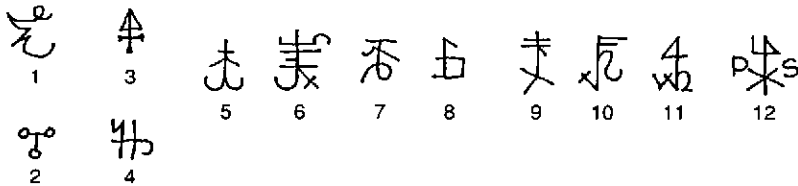
Signs with very short definitions.

OCCULT I. GETTINGS, Fred. "Dictionary of occult, hermetic and alchemical Sigils". London, Routledge and Kegan Paul, 1981.



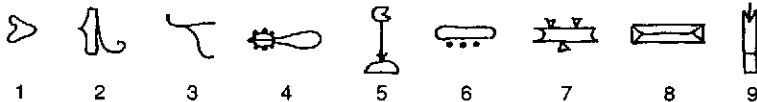
1. Dina, Goddess of rain. 2. Planet Mars (magic). 3. Quicklime powder; calcination. 4. Bronze. 5. Moon (Byzantine). 6. Tin; Jupiter. 7. Silver paint (alchemy). 8. Herb (shape very near of a Hermetic sign).

OCCULT II. SCHWARZ-WINKLHOFFER & BIEDERMAN. "Das Buch der Zeichen und Symbole". Graz, Verlag für Sammler, 1972.



1. Hermes. 2 and 3. Sulfur. 4. Conjunction Jupiter-Saturn. 5 to 11. Operative Masonic signs. 12. Signe of 16th Century Printer Paul Sohn.

EGYPTIAN HIEROGLYPHS. GARDINER. "Egyptian Grammar". Oxford.



1 & 2. Parts of ujad eye. 3. Tongue of an ox. 4. Animal's belly. 5. Lotus. 6. Alluvial land; mystery. 7. Road and shrubs. 8. Garden pool. 9. Column.

CHINESE IDEOGRAMS. WIEGER, Léon. "Caractères chinois. Etymologie. Graphes. Lexique". Taiwan, Kuangchi Press, 8th edition, 1972.



1. Shouting. 2. Chasing plague' spirit. 3. Small. 4. Crab. 5. Flower; beautiful; dissolute. 6. Wheat ear. 7. Reliable man; send a message. 8. To inquire. 9. Tired eyes. 10. Bamboo mat. 11. Anguish. 12. Yijing hexagram. 13. Law. 14. Crying. 15. Sundial. 16. Core. 17. To burn. 18. To reach. 19. Steep. 20. Brave. 21. Much. 22. Bad quality jade.

DISCUSSION

NEPPE: If one wants to replicate this, what would you advise us to do now? In other words, how would you, given a "retrospecto-scope," change your experiment?

DIERKENS: I would eliminate the recognition phase. The second phase is useless, it gives a lot of hope and afterwards a lot of disappointment, because they were so convinced they saw those signs but, nine out of ten, were not able to do it. Perhaps I would not take all those Masonic signs; that is something which did not provide much. But the other signs were signs of Polish families, and I could not really see if that was right or not. What would be best is perhaps if somebody else would choose the signs and try not to take useless signs.

NEPPE: They would have to take a whole new series of signs presumably, being now familiar with these.

DIERKENS: Yes.

NEPPE: That is very exciting.

VON LUCADOU: For me there is still one possibility for theoretical implications which is the observational theories. My question concerns how the judges evaluated the results. The observational theories say, that to some extent, it is important what judges observe and that, if they find a hit, that these are the people who produce the psi effect. That is the essence of the observational theory. Of course, one can doubt it; but from this point of view, it becomes very important to know what the instruction to the judges was and whether they could recognize the hit immediately or not. What feedback and what information was given to the judges?

DIERKENS: In fact, for the judges, if I could do what I like, I would not give the judges the answers with the signs. I would give the judges the work of doing the 10,455 matching of the items, not knowing which one was taken. But it's quite a lot of work to see 10,000 items. The judges had to give a score of zero if they thought that the answers had nothing to do with the sign. One, when something was doubtful. Two, when there was something but something was missing. Three meant they thought it could not be said that it was not a hit. The judges did it quite independently. I myself did it many months later to see if I changed my scoring. In fact, I did change some of them, about six or seven; a zero became one or one became zero. Only one became two, no two became three, and no three became two. So, that is something. Perhaps, the old series should be given twice to the judges, but, there is always time to do it. But if you ask the judges to do all

10,000 items that would lessen your concerns about the observation theory. No?

VON LUCADOU: The observational theories would say that is a theoretical question. Your subjects, the clairvoyants, probably have not produced the effect, but the observers checking the symbols hit the items. Now, can you say something about the judges? Were they good psi hitters? Have you controlled for this in an independent experiment?

DIERKENS: One is a good psi hitter, but the other two were not.

IREDELL: I just query your definition of psychometry because, to those of us who have been in the subject a long time, any object for psychometry should bear an influence and it is that influence which is allegedly tapped by the percipient, whether professional medium or not. The instances you gave are more comparable, in my estimation, to the book tests, where a person with perception can tap-in at a distance to written or drawn figures and give that to a percipient. I wonder also if I might ask you why you discount discarnate entities? Can it not be with many thousands around that they are in fact operating through your percipients?

DIERKENS: I agree with you that psychometry is produced by an object which has a charge and a history. But sometimes people say that the mediums give hits not because of that influence, but because they are able to get, through ESP, the information needed. I thought, therefore, that using mediums in this experiment, would not get results because they are not using psychometry. The other thing, of course, is it always possible that some deceased entities or guides would help. But then, you would most probably have some more information about that deceased person or that period in which they lived. In the Chinese letters about two-thirds are used now and one-third are no longer used, so I could match the ancient and the new ones. I would have thought, for instance, that a medium who has a good Chinese guide, and one of the mediums has one, would get better results in the Chinese series. But, she did not and that is a question for me. She knows she is a good medium and she gave a lot of very good information. You have to understand, it is not to prove that they are there; I know they are there, but where do they come from? You see? If the results were no percent or one percent, I could say, "Well, I'm almost sure that in psychometry it comes from only the deceased person." But now I have to say, some hints may be given by another clue.

IREDELL: If I could just come back to one thing: it doesn't surprise me in the least that you get the failures from these so-called successful people, because the great factor that comes in so much in all influences from discarnate sources, is boredom: boredom and the difficulty in

sustaining any concentration. There is a tendency suddenly to be fed up, or feel they can't continue.

ELLISON: I remembered Rupert Sheldrake's modernized version of the Akashic records, his experiment on the Turkish nursery rhyme and the nonsense rhyme that sounded just like it. I haven't looked at the statistics carefully, but it appears to have been shown that the real Turkish nursery rhyme could be learned much more quickly than the other by people who did not know any Turkish. In other words, Sheldrake's view (which is just a modernization of the Hindu idea of the Akashic records) is the "memory of nature." It would appear to fit with your research quite well, because these symbols were perhaps familiar to generations of Egyptians and Chinese and others down in the unconscious. The successful subjects then, would not know where the information was coming from. Now human beings, particularly scientific human beings, could almost be defined as mental model building creatures. Couldn't we? When we have built our model, as I said earlier, we defend it by almost impregnable psychological defenses. I was interested to hear this morning how almost everyone, with a few exceptions, was taking a very simplistic realism model of reality as perfectly obvious and self evident. If you go back a long way, particularly to the Hindu ideas, an alternative idealism paradigm is perfectly respectable. It would not show any difference in dealing with ("explaining") ordinary science, but it would give the possibility of modifications of the idea pattern, the thought form, which we call the physical world.

DIERKENS: If I have to put a label on it, I would say that I definitely have a Spiritualist paradigm. But, I don't forget my other parts. So I really thought more about the Spiritualist hypothesis than any other one. I am not against Akashic memory. I used what is called the super-ESP hypothesis because I don't know what could explain it. I have no explanation. It puzzles me.

ELLISON: We have no explanation. Surely what that means is, we are unable to describe this paranormal phenomenon in terms of some model we have in our minds which represents it. That's all it means, isn't it? There is nothing but models in our minds. The raw experiences are in our minds; the models which pattern them are in our minds. One such model is realism; another model is idealism. Understanding and explaining means having the ability to describe—no more than to describe—a phenomenon in terms of the model that the speaker and the listener have in their minds.

VON LUCADOU: I have only a short remark which just came into my mind, because if I correctly understood, the symbols were hidden in an envelope when they were presented to the subjects. So, what seems

rather interesting to me is the fact that this is something different from the normal ESP experiment where you have a symbol which is hidden in an envelope and you have to guess the real symbols, say the Rhine cards. Now, this seems to me a very productive way because, if you look into history, you find a similar phenomenon. Take for example the experiments which had been done by Mary Craig Sinclair, the wife of Upton Sinclair. She often reported something strange. She said that she could get a certain impression and she tried to redraw a drawing which was sent by her husband. Very often she did not grasp the meaning, but she did grasp the form. Sometimes she grasped the meaning, but she did not grasp the form. So it seems to be that the ESP does not work in a direct way, that we could get better results in an indirect way. In other words, if we do not use it in a direct way to get a direct answer, but something which is hidden behind it. It is very often apparent in spontaneous cases, that we do not get the direct target, but something hidden. I think that your symbols are good examples for something which is hidden by an object.

IVANOVA: First of all, for many years we have been terribly fed up with the words materialism and idealism. We simply can't hear them any more. For us, what is right is right. We think that these expressions, perhaps, should not be used at all. That is our impression, it is our understanding in our country. Perhaps in your country it is different. I think we should not stress this part. Because if it is energy and if some information exchange is going on, it is some form of matter too, but we don't understand how it works. Everything is matter. The highest scientists know it, but not everything is substance, so that is a little different. Another thing what I wanted to say, do you accept that psychometry is a certain form of clairvoyance?

DIERKENS: If you wish to call it so, you may.

IVANOVA: Is the dermal-optic effect connected with your experiment? Perhaps, not fully because you don't have the meaning of the signs so there is a difference.

DIERKENS: The difference is that here nobody knew or could read the signs.

IVANOVA: You stress the help by discarnate entities. I completely agree, and I don't find anything unscientific about it. But, we cannot say if this is a discarnate entity, that, is a person who lived on earth, died, and exists in the form of energy, or if it is perhaps an entity from other dimensions which never was incarnate on our plane, or if perhaps there are supposed extraterrestrials which exist too in some energy form. It is very difficult to distinguish what is really happening. We

can't say because "they" have not passports. We can't see them. We don't know. We can only feel and that is still not considered scientific.

DIERKENS: Maybe I can answer that very quickly. You said that everything was matter, but you can still say that everything is consciousness, as the Hindu says, "There is *chitta* and everything is consciousness." Then it comes into what we call matter and something else.

IVANOVA: I am very glad to hear you say that.

DIERKENS: Now, about the discarnate source, you remember that I said the deceased person or "guide" that means I do not know if guides are deceased people or were never incarnate.