



Tom Butler  
Etheric Studies, (CC)2023  
Seeking to Understand the Nature of Reality  
[ethericstudies.org](http://ethericstudies.org)

## Etheric Studies Occasional Update 13

Tom Butler  
October 2023



Clouds above Reno August 2020.

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### Recording for EVP is not Expensive

I see that Panasonic RR-DR60s are listing for nearly \$4,000 on eBay. That digital note taker was one of the first of its kind on the market. They are really poor audio recorders. Their sound circuit is noisy and produces many sound spikes some people have described as an angry burst of sound. With all of their flaws, they revolutionized EVP recording.

Of course, we have a couple and Lisa especially has recorded some very good EVP. You can hear a few of them at [atransc.org/evp-tom-lisa-butler](http://atransc.org/evp-tom-lisa-butler). After working with other recorders and other technologies for EVP, it seems clear that the noisy audio circuit of the DR60 is important for EVP formation.

Based on my work with both audio and visual forms of ITC, it appears the most useful measure for how well sound supports EVP formation is how chaotic it is. The internally generated noise of the DR60 sound circuit is very

chaotic in that each next sample is very different from the previous or the next. The recorder output is very indeterminate.

### **Why we think indeterminate sound is important for EVP**

If consciousness is nonlocal and if thought precedes expression, it is arguable that thought influences the etheric concept of something in order to influence that physical something. This may sound like double talk, but it is necessary to realize that ITC is an etheric-to-physical effect of the expression of intentionality. Based on what we have learned via the ATransC, we do not telekinetically change the noise into speech. It is more in agreement with emerging theory to say that we intend the concept or idea of the physical sound to transform into speech.

To say that the concept of the noise is very determined is to say that each next sample of the physical noise is very predictable. That is, each sample is the same as the previous and the next sample.

Following this theory, white noise, for instance, is very stable and determinant. We have found that the poorest audio recorders for EVP are the ones that produce a white noise-like background sound. Any computer-generated background noise such as brown or pink noise has proven to be less useful for EVP than a device that produces relatively dirty noise like the DR60.

Another characteristic of a relatively poor recorder for EVP are those that are well engineered to be as quiet as possible. The circuitry of high-quality recording devices appears to make the device more determinant (less stray noise) and of less use for EVP. That is why a video camera with a quality sound circuit works well as a control recorder. See the proposed Best Practice “Using a Control Recorder for EVP” at [atransc.org/using-a-control-recorder-for-evp](http://atransc.org/using-a-control-recorder-for-evp)

We think stochastic resonance acts to amplify psychically intended changes in sound. The idea is that amplification occurs when a weak psychokinetic influence is mixed with broad-spectrum sound in a nonlinear state of the recorder. With that in mind, an audio recorder is primarily needed to make a record of what is said by the practitioner and the communicating discarnate personality. The recorder does not enable the EVP. It only records the sound that has been transformed into an EVP.

A second characteristic that seems to make the DR60 so useful for EVP is that the devices tend to produce occasional bursts of noise as if there is a poorly engineered threshold limiter in the circuit that occasionally breaks down. It is similar to the squelch noise of Citizen’s Band radios. This squelch-like burst of noise, sometimes referred to as “the angry man” by early practitioners, seems to enable the transform process.

We think the most useful background sound for transform EVP is any broad-spectrum, voice-frequency sound that is relatively chaotic. Occasional noise spikes seem to help begin formation of an EVP. It is that relationship between the increased uncertainty of a noise spike and formation of an EVP that has helped us theorize that increased uncertainty tends to enable ITC.

Our recommendation is that people new to EVP should focus on transform EVP. Begin with a simple, inexpensive audio recorder and experiment with various household background sounds such as a fan or refrigerator motor.

We do not recommend trying other techniques such as ghost boxes and specialty cellphone apps until becoming familiar with what transform EVP sounds like and establishing the ability to record paranormal speech. Consider each EVP recording session and experiment. Any research concerning Psi phenomena should begin with a research practitioner with a known record for collecting examples.

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## **The Collective as a Tool for ITC**

There is evidence that a group of people cooperating on a recording project produces more and higher clarity transcommunication than individuals working alone. Here are a few examples:

### **Big Circle**

This collective effect appears to have been active for the Big Circle which was spontaneously formed by members of the ATransC (at the time the organization was named the AA-EVP). See “Big Circle Recording Sessions” at [atransc.org/big-circle-recording-sessions](http://atransc.org/big-circle-recording-sessions).

The group began as members sharing EVP examples on the ATransC discussion board. At first, a few members were having success contacting recently transitioned loved ones. As interest grew amongst the members, they came together as an online group dedicated to contacting loved ones on the other side. They decided to call themselves the “Big Circle – Bridge to the Afterlife.” I generally refer to them as the “Big Circle.” If you listen to the EVP example from Cathy offered on the Big Circle Recording Sessions web page, you can clearly hear Martha Copland’s EVP of her discarnate daughter Cathy saying, “**Big Circle.**”

Karen Mossey was one of the core members of the group. After the ATransC became inactive, she continued the Big Circle with a number of past members and a few new people who have expressed a desire to use EVP to contact a loved one. They have websites at “Welcome to Eternity” at [welcometoeternity.com](http://welcometoeternity.com) and “Messages From The Big Circle” at [messagesfromthebigcircle.org](http://messagesfromthebigcircle.org)

You can listen to some of the examples at:

[atransc.org/karen-mossey-evp](http://atransc.org/karen-mossey-evp)

[atransc.org/copeland-evp](http://atransc.org/copeland-evp)

[atransc.org/debra-ann-evp](http://atransc.org/debra-ann-evp)

## 4Cell EVP Demonstration

While it appears that anyone is capable of recording ITC, some produce more than average and clearer examples. The Big Circle included several such practitioners which gave us the opportunity to conduct organized studies of trans-etheric influences. Assuming qualified research practitioners were available, the trick was to find a way to make recording EVP more reliable while reducing possible false positives due to witness coloring and environmental contamination.

One initiative to increase our understanding that has proven to be very effective is the *4Cell EVP Demonstration*, which was conducted by association members and tracked in the Idea Exchange discussion board. The 4Cell project was designed to function as a test bed in which new ideas can be tried and the limits of EVP can be explored. As the 4Cell demonstration matured with more cells and more experiments on record, we anticipated being able to provide solid support for the existence of EVP, and the fact that EVP may be evidence of personal survival. Further, we expected this proof to be in a form that the scientific community will be able to accept, and therefore, feel obliged to repeat the experiments.

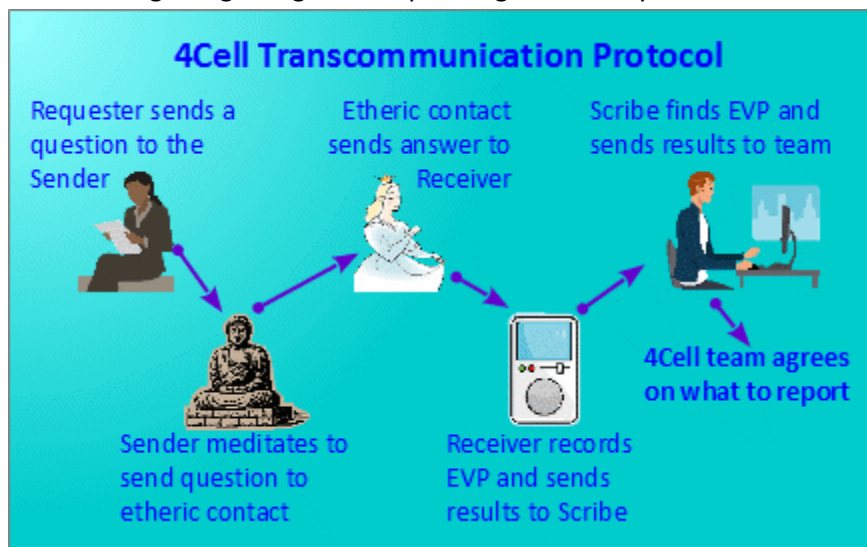
Each cell consists of four people:

1. A **Requester** who thinks of a request to be given to the cooperating etheric communicators. The Requester tells the **Sender** the request but not the expected response.
2. A **Sender** who is given the request and then conveys it to his or her etheric communicators while asking that they send the requested information to the Receiver. The Sender then notifies the **Receiver** that a request has been *sent*.
3. A **Receiver** who conducts an EVP session while asking to receive the response to the request. If the Receiver thinks EVP are in the resulting recording, the sound files are sent to the **Scribe**.
4. A **Scribe** who accepts what was received, if anything, from the Receiver and makes a first determination as to what is said in the EVP. The results of collaboration amongst Cell members are documented in a standardized report. For ATransC sponsored Cells, the report is posted on the Idea Exchange for peer review.
5. Members of a possible witness panel are then asked to consider the offered response. The Cell’s determination of what is said remains as **The Report**, but comments from others are retained as a record of possible alternative considerations (peer review). See the “Witness Panel” proposed Best Practice at [atransc.org/witness-panel](http://atransc.org/witness-panel).

Cell members were asked to rotate positions for each session, but we have found that it is more important that the cell has some degree of recording success so we began asking that each Cell has at least

one experienced practitioner with some level of confidence that at least some messages will be recorded. The Cells were also asked to record when possible but at least on a monthly schedule.

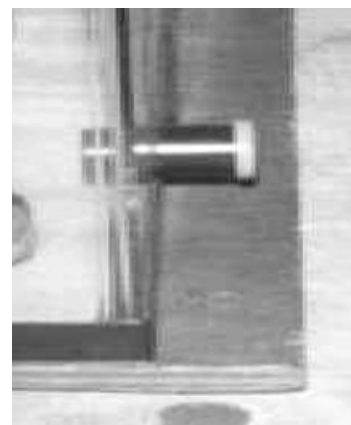
A report can be read at [atransc.org/4cell-evp-demonstration](http://atransc.org/4cell-evp-demonstration). The study was quite successful and provided important insights about both EVP and practitioners. One of the most obvious is that members of the cell needed to focus as much on getting along as a cooperating community as on the EVP.



## SORRAT

The Society for Research in Rapport and Telekinesis (SORRAT) was organized by John G. Neihardt with the idea that rapport is the key to telekinetic processes. His idea was to develop a cooperative community in which members of his group made an effort to establish and maintain communication with one another. The rapport that developed amongst the members was thought to help enable trans-etheric influences. See "SORRAT History and Background" at [atransc.org/sorrat-history](http://atransc.org/sorrat-history) and "FEG Blog: SORRAT – A Long Term PK Study" at [kaimuegge.com/sorrat](http://kaimuegge.com/sorrat).

The phenomena produced by the group included table levitation, trance channel communication and letter writing in a sealed container. As with the Big Circle and 4Cell, it appears that the phenomena were made possible by at least one member of the SORRATs who may have been a strong physical medium.



The photograph shows a 35mm film canister passing through the glass wall of an aquarium used by SORRAT as a "Mini-lab." The picture is from Real Communication? Report on a SORRAT letter-writing Experiment, Figure 3, Page 21, (taken by I. Grattan-Guinness)

Right: child found in a single video frame generated with a loop.

## Visual ITC

Anyone should be able to produce examples of visual ITC. The real challenge seems to be finding the right physical energy to be transformed. As with audio ITC, indeterminant physical energy appears to be required. We were able to collect some pretty clear visual ITC examples using video loop and light reflected from moving water. Our video loop was formed with an old tube TV and video tape recorder. Those are no longer sold retail and most people today are using digital equipment.

We experimented with all digital but did not produce a useful video loop. Most of the early examples we have seen on the Internet were primitive compared to our examples. Recently, however, we have noted a gradual improvement in examples, so that today, we see many impressive examples collected using a wide range of technology.



Left: Face formed in light reflected from moving water. Middle: Face is shown enlarged.

While our observations do not amount to evidence, our sense is that there is a general improvement in quantity and quality (Q&Q) consistent with increasing community awareness of these phenomena. This community improvement is predicted by Rupert Sheldrake's Hypothesis of Formative Causation (aka morphic resonance). See Morphic Fields at [ethericstudies.org/morphic-fields](http://ethericstudies.org/morphic-fields).

The idea of Sheldrake's hypothesis is that physical organisms of the same type are formed according to "Nature's Habit" for that species. Changes in Nature's Habit might occur when one or more instances of the organism change in response to environmental challenges. In some instances, those changes might become part of Nature's Habit for that species. This would represent an alternative to Darwinian evolution and seems to be a lot like Lamarckian Inheritance. See "A Comeback for Lamarckian Evolution?" at [technologyreview.com/2009/02/04/216134](http://technologyreview.com/2009/02/04/216134)

Since it is occurring around the world, the improvement in Q&Q of visual ITC could represent a gradual change in Nature's Habit for humans.

### Maharishi Effect

The Maharishi Effect predicts that the square root of one per cent of a population practicing transcendental Meditation and the TM Sidhi Program, morning and evening together in one place, is sufficient to neutralize negative tendencies and promote positive trends throughout the whole population.

[maharishividyamandir.com/tm-world-peace](http://maharishividyamandir.com/tm-world-peace)

This theory was put to the test under the careful scrutiny of a distinguished review board in 1993 in Washington, D.C. The maximum decrease in violent crimes was 23.3%. The statistical probability that this result could reflect chance variation in crime levels was less than 2 in 1 billion. See "Maharishi Effect" [research.miu.edu/maharishi-effect](http://research.miu.edu/maharishi-effect).

### REG

Research has shown that the output of Random Event Generators (REG) will change in randomness in the presence of meditating people. This effect appears to be enhanced when the REG is near a large group of meditators. See "Exploratory Study: The Random Number Generator and Group Meditation" at [academia.edu/30794323/Exploratory\\_study\\_the\\_random\\_number\\_generator\\_and\\_group\\_meditation](http://academia.edu/30794323/Exploratory_study_the_random_number_generator_and_group_meditation).

A long-running study called the Global Consciousness Project consists of a global array of REGs reporting to a single hub for analysis. The project indicates that the simultaneous attention of a large number of people could affect the output of REGs. See "The Global Consciousness Project Meaningful Correlations in Random Data" at [noosphere.princeton.edu](http://noosphere.princeton.edu).

### Synchronized Heartbeat

Research indicates that people's heartbeat tends to synchronize when they are involved in the same activity. In fact, heartbeat has been shown to synchronize between lovers even when they are miles apart. From "People's Heartbeats Synchronize When They're Captivated by The Same Story" at [sciencealert.com/our-heartbeats-synchronize-when-we-re-captivated-by-the-same-story](http://sciencealert.com/our-heartbeats-synchronize-when-we-re-captivated-by-the-same-story):

*“A preliminary study looking at what happens in our bodies as we pay attention to these tales has found our hearts start beating in unison – even if we’re miles away from each other.”*

This synchronization of heartbeat between two people and amongst groups of common focus has been shown to occur between close friends, even when they are not in the same place. We think the link can be considered an effect of rapport.

## Séances

A physical medium is expected to produce physical paranormal phenomena such as levitation, apports and ectoplasm, all under the guidance of a discarnate personality functioning as a spirit control for the physical medium. It is commonly understood that the medium is dependent on the presence of people (sitters) who provide “energy” for the production of phenomena. See “A Visit to the Felix Experimental Group” at [atransc.org/felix\\_circle](http://atransc.org/felix_circle).

Studies have shown that that Q&Q of phenomena demonstrated during a séance tends to be influenced by the sitters. There appears to be a relationship between the degree of uncertainty introduced by the environment. For instance, better lighting seems to enable people to be more specific about their doubts. Poorly illuminated rooms make it necessary for sitters speculate rather than “know” with direct sensing. See “Predictions of The Model of Pragmatic Information About RSPK” at [scribd.com/document/78098048](https://scribd.com/document/78098048).

Spiritualist tradition has held since the 1800s that sitters in the circle help the physical medium produce phenomena. If so, this is another way in which we apply the concepts of rapport and cooperative communities to influence the physical.

## Contact Field

Does a cooperative community enhance the ability to produce paranormal phenomena? The SORRAT set out to show that the influence is real and demonstrated considerable phenomena along the way. The Big Circle practitioners have also been very successful. A casual examination of online examples of visual ITC seems to show increasing Q&Q of ITC as people continue to experiment.

Of course, some of these improvements may be due to changes in technology and more people trying. But I have been watching Facebook postings of several ITC practitioners that seem to show evolutionary improvements.

Of course, more study is needed, but for now, our recommendation is that practitioners consider working in groups. Remembering that the Psi Field (etheric) is nonlocal, such a gathering can be in person or online. The important factor is rapport (as a psychic link between minds).

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## Facebook Comments

My only social media presence these days is Facebook at [facebook.com/ThomWButler](https://facebook.com/ThomWButler). I mostly use it to announce publication of new essays, but I follow several people who have helped me be aware of some of the activity in the paranormalist community. Most of the parapsychological pages have been of little use but I do routinely check in to see what the SPR is up to at [facebook.com/profile.php?id=100064845936536](https://facebook.com/profile.php?id=100064845936536).

In my view, social media cannot function as a community if members do not express their understanding, either by sharing experiences or commenting on posts. I often comment on posts, always hoping to see what others can teach me. I imagine my audience as people who want to understand things paranormal. But most of the time, I think I am just teaching in the mirror.

Here are a few of my recent comments. I would be interested in hearing your thoughts.

## A Quantum Mechanics Connection?

Comment by Tom Butler on Mallory Clement’s Facebook page on September 10, 2023

(Mallory Clement posted a YouTube video of Dean Radin talking about his double slit experiments and findings. It is at [youtube.com/watch?v=CRHxpRXWqx4](https://youtube.com/watch?v=CRHxpRXWqx4).)

Santosh Helekar spoke before Radin. During the Q&A after Radin spoke, Helekar commented to the effect that Radin's hypothesis is that **consciousness collapses the wave function**, but that Helekar's theory is that **the collapsing wave function causes consciousness**. [my emphasis]

As I understand Helekar, his statement can be paraphrased as "consciousness creates reality" (Radin) and "physical reality creates consciousness" (Helekar). If so, I understand Radin's point of view as Strict Dualist (in my terms), meaning that mind is of the etheric and body is of the physical where the physical is expressed by mind. Of course, in these terms, I understand Helekar's point of view as mind is a product of physical brain (Physicalism).

Radin's presentation appears to be based on the assumption that there is a connection between the physical and consciousness by way of quantum mechanics. For instance, if we are considering ITC an emergent characteristic of the physical, it is necessary to discuss the etheric (Psi Field, aka nonphysical)-to-physical interface. For instance, we think the physical process of stochastic amplification is part of the etheric-physical interface for ITC.

If we are considering ITC an emergent characteristic of the nonphysical mind (angels perspective), then quantum mechanics should not be a factor. Radin and others go on about collapsing the wave function and quantum entanglement. We should consider this a warning that many of these theories are biased toward quantum mechanics. I do not know enough to say yes or no with certainty, but I lean toward thinking that explaining mind in terms of quantum mechanics is not the way forward.

With that said, Radin's place of work, IONS, has an interesting web page addressing their research goals. Their top statement reads:

*"Everything is interconnected. By embodying an awareness of this interconnection, we can tap into information and energy not limited by space and time, and profoundly amplify transformation, innovation, and well-being."* See [noetic.org/science/hypothesis](https://noetic.org/science/hypothesis)

From the perspective of the Implicit Cosmology, I would paraphrase that in terms of the Seeker's Way as *"Mindfully and habitually examining choices with the intention to gain greater discerning intellect leads to more lucid awareness of reality."*

Quantum Mechanics might help us explain the etheric-physical effects we see in ITC. I think it does not help with mind-to-mind exchanges or the formation of expression and perception.

Think of the wave functions as a point in reality in which all possibilities exist. When we observe that point, it collapses into one of those possibilities. Research is showing that the observer can intend the expression of a particular possibility. In the Double-slit experiment discussed by Radin, the observer intends more photons to appear in one of the two slits.

## Integrating Theories for Psi

Comment by Tom Butler on the SPR Facebook page on September 16, 2023 about "Toward a 'Parapsychological Synthesis': Proposals for Integrating Theories for Psi | Michael Nahm [youtube.com/watch?v=vxyndVnzSxw](https://youtube.com/watch?v=vxyndVnzSxw)

In this video, Nahm addresses the point I have been trying to make about the need for a consensus cosmology in parapsychology. I second his suggestion that parapsychologists should develop a "Parapsychological Synthesis" and give it a name. That would help introduce it to the lay community.

In a recent talk for the "Neuroscience Needs a Revolution to Understand Consciousness" conference (see my comment above), Dean Radin made a side comment something like "and they say we have no theories." Therein lies the two worlds of parapsychology I think Nahm is trying to merge.

From my experience, hypotheses are based on theoretical assumptions. The theories are designed to explain those assumptions which are then tested. Also from my experience, such theories tend to emerge from islands of science and lack any top-to-bottom metaphysical context.

One of my measures of a successful "Parapsychological Synthesis" is if it helps us integrate what we understand about ITC with what others understand about Psi. The three most important concepts I find useful for modeling ITC are Morphic Resonance, First Sight Theory and Psi and Psi Field Hypotheses. Yet I encounter

so few mentions of them by parapsychologists. Stochastic amplification also seems important. Quantum Mechanics seems like a red herring. The Psi/Psi Field concepts resemble quantum mechanics but that does not mean they are an emergent quality of Quantum Mechanics. A proper “Parapsychological Synthesis” should help me put such concepts in a reasonable relationship.

One cannot ask “What about ...” without a shared context.

Nahm is also on track with the idea of establishing a rational relationship amongst the islands of science (my words). It is fine to talk about a conscious universe but short sighted not to explain what that means for the person who thinks she just heard from her dead mother.

This is not a talk you can hear and then move on. It is time to contemplate and discuss this idea. For what it is worth, I tried to frame the subject in *Toward a Consensus Cosmology* at [ethericstudies.org/toward-a-consensus-cosmology](https://ethericstudies.org/toward-a-consensus-cosmology)

Also consider:

“Morphic Fields” at [ethericstudies.org/morphic-fields](https://ethericstudies.org/morphic-fields)

“About First Sight Theory” at [ethericstudies.org/first-sight-theory](https://ethericstudies.org/first-sight-theory)

“Etheric Fields” at [ethericstudies.org/etheric-fields](https://ethericstudies.org/etheric-fields)

## More Conscious Universe Theories

Comment by Tom Butler on Wendy Garrett’s Facebook page on September 15, 2023 about “The universe may be conscious, say prominent scientists” [bigthink.com/mind-brain/the-universe-may-be-conscious-prominent-scientists-state](https://bigthink.com/mind-brain/the-universe-may-be-conscious-prominent-scientists-state).

This is a good article for explaining a high-level view of some of the theories about consciousness.

- **Materialism** (aka Physicalism) is reasonable if the scope is limited to the physical universe.
- **Mind-body Dualism** (what I refer to as Strict Dualism, as opposed to Physical-Dualism called for by Super Psi) is reasonable if we limit the scope to the mind-body relationship.
- **Panpsychism** is reasonable if we are thinking in terms of the greater reality.

In my view, none of them are correct as long we are using a body-centric perspective. If we use a spirit-centric perspective and think of nonlocality as the result of a primary personality and ourselves as aspect, the primary personality’s life field becomes the reality field. Reality, then, would consist of life fields and their expressions. The physical universe would be a collective expression effectively “within” the reality field.

I think the most important concept here is nonlocality. That is, the greater reality, which is our mind’s natural habitat in this view, has no apparent distance, only changes in perspective.

Reality would look like a singularity. Compare that to the “space” defined by navigating the Mandelbrot Set. See *The Cosmology of Imaginary Space* at [ethericstudies.org/cosmology-imaginary-space](https://ethericstudies.org/cosmology-imaginary-space).

One of the symptoms of island science communities is how neuroscientist and psychiatrist Giulio Tononi coined “a metric for measuring how much consciousness a thing has. The unit is called phi.” In parapsychology, thought is often described as “Psi” (In use, more correctly, “Psi” is the influence of thought propagated in the Psi Field.

Tononi’s use of “phi” for a metric of mind only adds to the confusion. From my study, it seems correct to say that there is no such thing as degree of consciousness. But rather, there is a degree of lucidity, which is the more or less clear perception.

## More on Consciousness

Comment by Tom Butler on Wendy Garrett’s Facebook page on September 26, 2023 about “What Constitutes Your Stream of Consciousness?” [ecstadelic.net/top-stories/what-constitutes-your-stream-of-consciousness](https://ecstadelic.net/top-stories/what-constitutes-your-stream-of-consciousness).

It is fascinating to witness the persistence of consciousness theorists who maintain the body-centric perspective while trying to explain a nonphysical mind. We were comparing the mind to a radio back in the 1950s. The point then was that the radio was just a receiver and that the intelligence was elsewhere.



I think it is more fruitful to model consciousness as an emergent quality of the expression and perception forming process of mind. The two-mind model for consciousness helps. In that, the body is a biological organism evolved on earth as the host or avatar. It is organized by a species-specific morphogenic mind (in the manner of Rupert Sheldrake's Morphic Resonance theory.) We identify with the avatar as "*I think I am this.*"

The second and primary mind in this view would be a symbiotic life field that has evolved in the greater reality. Think of this mind as the "*I am this*" -- our actual and relatively immortal self. I think Hindu philosophy hold this to be true.

We know that an aspect of our reality is nonlocal and functions as the "carrier" for thought. The biological mind cloud consciousness idea is spatial and seems to contradict nonlocality. As I see it, we must substitute physical principles like the concept of intentionality instead of physical force and attention instead of direction.

I think we are discrete life fields that cooperate as a collective. We are kept separate as individual personalities by the limits of what we are able to perceive. In effect, we cannot experience that which we cannot imagine, and our imagination is limited by our worldview. For instance, if you believe you are your body, then you will not be able to directly visualize not being your body.

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## New Avatar

After nearly twenty years, I have a new avatar. My old one is still around on some websites but that will change over time. The old one is the video ITC image shown below which was collected by Lisa and me via video loop. The original video frame is also shown. If you closely look at the bottom of the frame, you should see the head of a man looking toward your right ear. The man has a full beard and appears to be wearing a 16th century ruff around his neck. Light is reflecting off of his temple. I used it because I wanted to demonstrate ITC, because it sort of reminds me of me and because I didn't want my writing to be about me.



On the right is the original frame grab from a video-loop ITC session that produced my avatar Shown in the left image. You should see a man's head and shoulders. He is facing your right ear. He appears to have a 16th century ruff around his neck. Light is reflecting from a very high temple, and he has a full beard.

My new avatar is a photograph taken of Lisa and me standing in front of the Monroe Cabin on the campus of the Monroe Institute.



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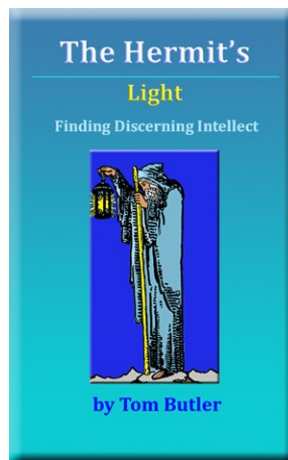
## A Way of Speaking

The most common feedback I have received about my writing has been that it is too complicated. I understand that the Implicit Cosmology I work with is very different from others you have encountered. If you think of it as a science writer's effort to explore the implications of current science, then the real problem is not the complexity of the subject but my inability to explain the subject.

As I continue to seek ways to make the cosmology understandable, I have developed something of a phraseology intended to improve my writing. Here are some of the terms I us:

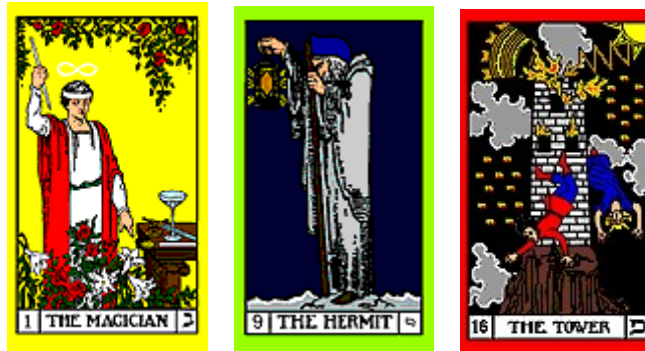
### The Hermit's Light

Think of this as the title of a series of essays that I am still writing and expect to compile into a book with the same name. "The Hermit's Light" is a reference to the wayshower depicted in Key 9 of the Hermetic Tarot. The idea is to emphasize the importance of the Seek's Way.

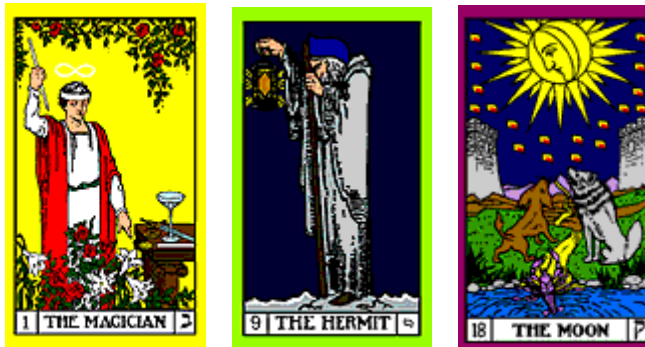


Planned book, not yet published.

From the Hermetic Tarot, Key 1 *The Magician* represents the seeker's introduction to the concepts associated with lucidity (Keys 1-7 represent Powers or Potencies). Key 9 *The Hermit* represents the way toward lucidity (Keys 8-14 represent Organizing Principles or Agencies). Key 16 *The Tower* represents the elimination of false understanding which clouds lucidity (Keys 17-21 represent Conditions or Effects).



A second relationship to consider is Key 1 as potential which is organized by Key 9 to realize Key 18 *The Moon*. *The Moon* represents the increasing dominance of discerning intellect over human instincts.



## Two-mind Model for Consciousness

I have found the two-mind model the most difficult for people to understand of the concepts I address. It is important because it may be the key to understanding how to progress on the Seeker's Way.

If we are "*spirit having a human experience*" it is necessary to ask about the nature of ourselves as the primary mind as Mind 1, the nature of our human as Mind 2 and the relationship between Mind 1 and Mind 2. A seeker learns to think of their physical body as "my human" or "I think I am this," and their immortal self as "I am this." In other words, the Seeker's Way teaches that we are a spiritual lifeform entangled with a biological lifeform during the current lifetime.

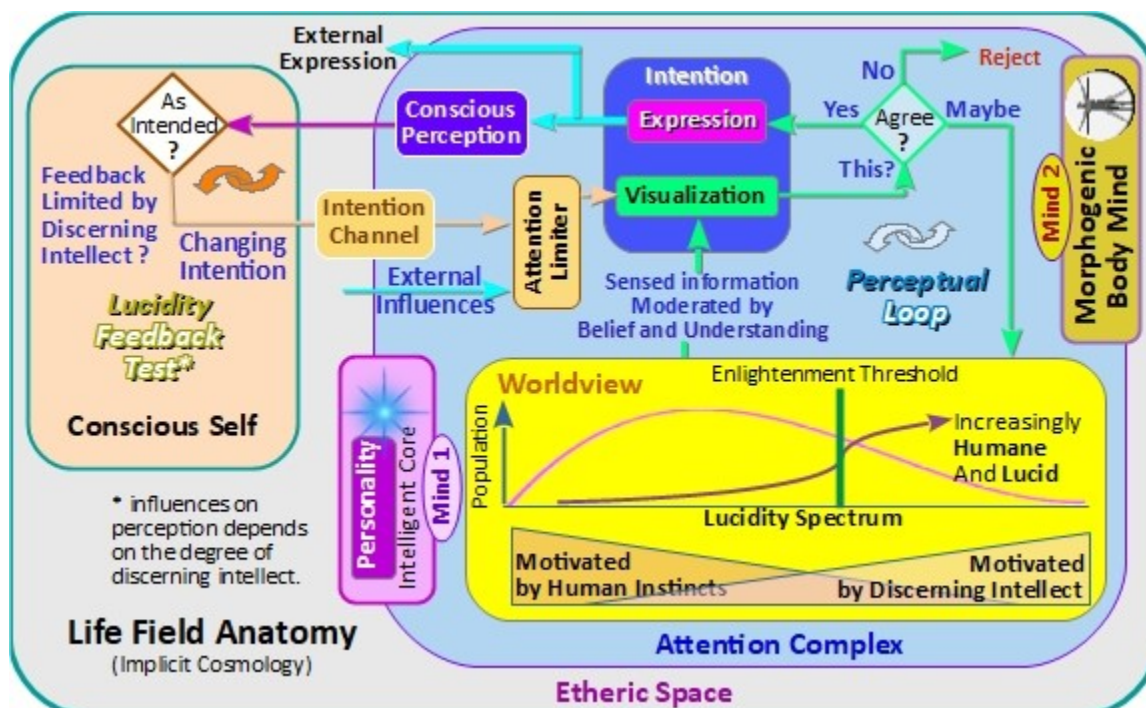
For the Implicit Cosmology, a person is defined as an immortal self entangled with a human during the human's lifetime in a symbiont-avatar relationship. In my writing, I refer to the immortal self as personality (Mind 1) and the human's mind as the Morphogenic Mind (Mind 2). Consider Rupert Sheldrake's Morphic Resonance to help clarify the idea of Mind 2. See [ethericstudies.org/morphic-fields](http://ethericstudies.org/morphic-fields).

Once we learn to think of ourselves as two minds, it becomes reasonable when seekers examine the implications of their thoughts to question who is doing the thinking. That is, are we thinking as humans driven by human instincts or as immortal self seeking understanding from experiences?

The moderating influence of our worldview on expression is potentially biased by how clearly we experience our environment (lucidity) and our temperament, both shown in the Worldview functional area. These two biases--lucidity and temperament--are central to the Seeker's Way.

Note that the diagram includes Personality as Mind 1 and Morphogenetic Mind as Mind 2. Those functions are shown bound by the Attention Complex Field,. Their primary influence extends into the etheric. Mind 1 is thought to be part of a collective life field associated with a shared intentionality. Mind 2 is thought to be associated with a species-wide collective consciousness. Symbiont (Mind 1) entanglement with the avatar (Mind 2) appears to be by way of the merging of worldviews. If true, that would suggest that biologically evolved instincts, primarily an imperative to assure continuity, even dominance of the personal gene pool competes with the symbiotic personality's urge to gain understanding.

It is also noteworthy that this model predicts that the perception of even our apparently immortal core personality is moderated by worldview. If true, expression and perception of the newly incarnate personality would continue to be influenced by previously formed expectations ... depending on how lucid the personality has become.



See Toward a Consensus Cosmology for explanation at [ethericstudies.org/toward-a-consensus-cosmology](http://ethericstudies.org/toward-a-consensus-cosmology).

## The Seeker's Way

A small percentage of people come to the realization that their conscious awareness is only a version of reality produced by mostly unconscious mind and based on Worldview. A few such "enlightened" people set out to align their awareness with the actual nature of reality. This is a case of "the higher, the fewer" because the larger majority of people never come to this realization. When they do, it is useful to describe their progression toward realizing the actual nature of reality as "The Seeker's Way."

The change in state from making choices mostly guided by human instincts and cultural training toward becoming a determined seeker is variously referred to as progression toward greater discerning intellect. The expected benefit of seeking is greater lucidity. That is, the seekers begin to see reality as it is rather than as they were taught.

## Three Questions

The first question I consider when encountering a new, reportedly paranormal example is "so what." What does it tell us about (1) our nature, (2) the nature of reality and (3) our relationship with reality? I think of finding the answer to these three questions as the Seeker's Way.

For instance, saying the universe is conscious does not help us answer the three questions. Saying that consciousness is an emergent quality of mind, and that mind produces perception gives us a tool for personal improvement. By understanding this relationship, we can learn to manage how we experience our world.

We are the customer of science. If we cannot answer the three questions about what scientists tell us, then what they tell us may be irrelevant. Or they may not be communicating with us well enough to be relevant.

## Subconscious “Preprocessing” of Sensed Information to Produce Perception

Emerging theory supports the idea that worldview influences perception. For instance, see “Our Unconscious Mind” at [scientificamerican.com/article/how-unconscious-thought-and-perception-affect-our-every-waking-moment](https://www.scientificamerican.com/article/how-unconscious-thought-and-perception-affect-our-every-waking-moment).

First Sight Theory gives us a sense of a rule set for how the mind develops perception. See “About First Sight Theory” at [ethericstudies.org/first-sight-theory](https://ethericstudies.org/first-sight-theory) for a discussion of the theory. Think of this as the rule set for the Perceptual Loop illustrated in the [Life Field](#) Diagram above.

The effect of formation of perception by mostly unconscious mind is that we should expect what people say to be colored by that person’s expectation, mostly developed as a cultural dogma. In the same sense, what we hear a person say will also undergo preprocessing biased by our worldview. With extremely rare exception, witness accounts, mediumship and psychic sensing will all come to us as biased by source and receiver’s worldview.

Preprocessing of sensed information is why it seems intellectually risky to develop objective proof based on what people report. Trend analysis of many reports may provide useful guidance but should not be considered for “proof” of continuous life. It is my practice to consider but otherwise suspend judgement about any “evidence” or spoken “truths.”

## Life Fields

In the context of consciousness metaphysics, a field can be described as *a set of elements with related characteristics which are bound into a system by a common influence*. The [Life Field](#) Diagram above represents life fields as they are modeled in the Implicit Cosmology. The Personality functional area represents the core intelligence for a life field. Speaking in terms of Chaos Theory, core intelligence functions as the life field’s attractor by binding the component functional areas. See “What is Chaos Theory?” at [fractal.foundation.org/resources/what-is-chaos-theory](https://fractal.foundation.org/resources/what-is-chaos-theory).

When developing a fundamental model of reality, it has been useful to argue that reality consists of life fields and their expression. Reality tends to be organized as a nested hierarchy of life fields.

## Reality

Reality is modeled in the Implicit Cosmology in much the same way the physical universe is modeled by mainstream science. Mainstream scientists theorize that the physical universe began with the rapid expansion of a singularity in a process popularly known as the Big Bang. In the Implicit Cosmology, the first cause is defined as an etheric field that is bound by curiosity.

Curiosity as First Cause of reality is as fundamental as I can imagine for the initial state of reality. However, the most important trait distinguishing Mind 1 from Mind 2 is that the “Prime Directive” for Mind 2 is defined by human instinct and for Mind 1 it is the urge to understand. Think of reality as a continuum from curiosity to understanding. The formation of expression and perception is the mechanisms by which curiosity is satisfied with understanding. This is accomplished in the Attention Complex of the [Life Field](#) with feedback from Conscious Self and Personality.

## The Creative Process

The Creative Process is how I think of how expression and perception are developed in a life field. It appears to be spontaneous in most instances of life. In essence, it represents the idea that we create our reality according to the limits of our worldview. Interestingly, The Hermetic text known as The Emerald Tablet can be read as the instruction of a teacher for how to manage the Creative Process. See The Hermes Concepts at [ethericstudies.org/hermes-concepts](https://ethericstudies.org/hermes-concepts).

The Creative Process consists of “*Attention on an imagined outcome to produce an intended order.*” The conscious expression of “Intention” initiates the process but the “imagined outcome” is limited by worldview. Therefore, the resulting intended order is derived from what the person thinks is true. That is, we make our world according to our beliefs. That is why the Seeker’s Way is all about learning to align our beliefs with the actual nature of reality.

## Perceptual Agreement

Since expression and perception are moderated by Worldview, the Creative Process is limited by what I refer to as the Principle of Perceptual Agreement which holds that *“Personality must be in perceptual agreement with the aspect of reality with which it will associate.”* See “Perceptual Agreement” at [ethericstudies.org/perceptual-agreement](http://ethericstudies.org/perceptual-agreement).

In effect, this principle suggests that we cannot experience something that is not recognized by our worldview. This is contrary to popular wisdom which argues that we cannot go to parts of reality we are not allowed. It seems more correct to say that we cannot go in reality where we cannot imagine. Also see The Cosmology of Imaginary Space at [ethericstudies.org/cosmology-imaginary-space](http://ethericstudies.org/cosmology-imaginary-space).

## Intended Order

The outcome of the Creative Process is modeled in the Implicit Cosmology as the expression of intended order. Consider visual ITC. We think that the mechanism for the formation of the paranormal features is the action of intended order on a relatively indeterminate or chaotic process.

The physical part of the etheric-physical interface appears to be stochastic amplification acting on a chaotic signal. See “What Is Stochastic Resonance?” at [ncbi.nlm.nih.gov/pmc/articles/PMC2660436](http://ncbi.nlm.nih.gov/pmc/articles/PMC2660436).

The effect of stochastic amplification is to amplify a small signal by mixing it with broad spectrum noise. In the same way, a communicating personality’s psychokinetic expression is thought to be amplified to change the physical noise into a new intended order.

Many forms of paranormal phenomena have some form of relatively indeterminate physical noise. We also see this in the way random physical processes tend to become less random when a Psi influence is thought to be present. See “Exploratory Study: The Random Number Generator and Group Meditation” at [academia.edu/30794323/Exploratory\\_study\\_the\\_random\\_number\\_generator\\_and\\_group\\_meditation](http://academia.edu/30794323/Exploratory_study_the_random_number_generator_and_group_meditation).

## Body or Mind Centricity

I find myself talking a lot about the point of view held by opinion setters. The majority of “scientific” articles addressing consciousness are written from the perspective that the actual reality is physical, and that consciousness must be an emergent quality of biological brain. I refer to that as a body-centric perspective.

The implication of nonlocal mind and possible continuous consciousness after bodily death is that the arrow of evolution flies from some form of First Cause toward the physical. Put another way, the only difference between a ghost and a person is that the person has an avatar and the ghost does not. Otherwise, both inhabit the etheric. The physical is probably best described as an expression of a collective of personalities, possibly to provide a forum for participating personalities to gain understanding about the nature of reality.

The Seeker’s Way is largely about learning to maintain a nonphysical perspective while continuing to honor and support the avatar. Recognizing that a speaker ... any speaker, be the person a medium, psychic, or academic pronouncing about the nature of reality ... may have a point of view that leads to pronouncements that are based on assumptions that are not supported by emerging understanding.

## Islands of Science

In practice, science is more a “Tower of Babel” than a cohesive community. The lack of collaboration amongst the different fields of study for related subjects has limited progress in understanding our spiritual nature. It has also confused the layperson’s understanding of science.

An example is the many different speculative articles coming out about the nature of consciousness. Academics in such fields of study as quantum physics, psychology, neuroscience and biology have proposed theories for the nature of consciousness, many of which seem to ignore the work of parapsychologists.

There seems to be islands of science within parapsychology, as well. For instance, there appears to be little collaboration between academics studying Near Death Experiences (NDE) and those studying reincarnation. I am always looking for research reports that appear to consider the evidence of ITC. The study

of haunt phenomena and physical mediumship appears to have no relationship with NDE and reincarnation even though all of them are concerned with the nature of mind and reality.

In my opinion, the problem is a lack of a comprehensive model describing a working model to which parapsychologists can refer researchers from other fields of study. See [Toward a Consensus Cosmology](#) below.

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## Essays

### Toward a Consensus Cosmology

#### Brief

Much is written and said about the future of parapsychology and the need for a more unified approach. While it is fine to study discrete forms of apparent Psi phenomena, it is unlikely any real progress will be made without a unifying cosmology. This paper is intended to describe such a model. An example is offered based on what I refer to as the Implicit Cosmology.

I talk a lot about how parapsychologists need to develop a consensus cosmology for our etheric nature. This essay is intended to explain the sort of model I had in mind. To be clear, I have used my work as an example, but I am not suggesting that my model should be adopted.

As always, I am interested in your comments. See [ethericstudies.org/toward-a-consensus-cosmology](http://ethericstudies.org/toward-a-consensus-cosmology).

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## Thank You

Thank you for taking the time to read this update. I encourage you to follow the links I have included here. They are intended for use as a study guide. While it is enjoyable to study as a group, seeking is ultimately a solitary journey. It is for you to do the work. All I can do is show the way.

By the way, we have maintained the nonprofit status of the ATransC in an effort to make the most of book sales. We sell very few, and each is priced as low as Amazon will allow, but since the ATransC is no longer a membership organization, book sales help support the website. If you do read one of the books, consider providing a review. See the of books at [amazon.com/stores/author/B006ZC2WWQ](https://amazon.com/stores/author/B006ZC2WWQ).

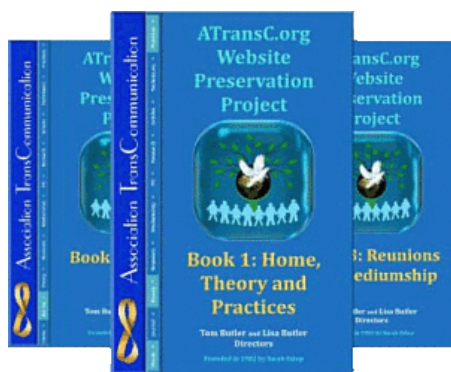
Thank you!

Tom Butler

[ATransC.org](http://ATransC.org)

[EthericStudies.org](http://EthericStudies.org)

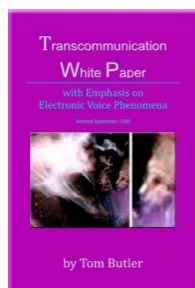
[tombutler@ethericstudies.org](mailto:tombutler@ethericstudies.org)



## ATransC.org Website Preservation Project

These books are a set containing the Association TransCommunication website pages. The set has been compiled to preserve website contents to help assure that future paranormalists will have access to the material. The website includes study and research reports, examples of ITC, techniques for collecting ITC, Best Practices and personal stories about ITC-related reunions. ATransC.org will continue to be available to the public, but will be discontinued when the Directors are no longer able to maintain the pages.

[Exclusively on Amazon](#)



## Transcommunication White Paper with Emphasis on Electronic Voice Phenomena (EVP)

The *Transcommunication White Paper* is intended to document what is currently known by the ATransC directors about transcommunication. It includes background information about theory, concepts and techniques that are important for the understanding of phenomena related to EVP-ITC, psychic and mediumistic phenomena.

Please note that there is a version of this paper, including a free downloadable PDF, at [atransc.org](http://atransc.org).

I refer people to the *Transcommunication White Paper* five or six times a week. When I do so, I always wish I had the opportunity to explain the importance of personal development.

The three most important points I would make about personal development are concerned with how we think, the effect of how we think on what we experience and how to apply that knowledge toward becoming more self-aware. See [the web page](#).

This little book includes all of that. [The book is exclusively available on Amazon](#)

## Good to Know About the Paranormal

Many of you know that I have spent a lot of time answering questions about things paranormal on [Quora.com](http://Quora.com). The first was the 2017 question: “How accurate is EVP recordings?”

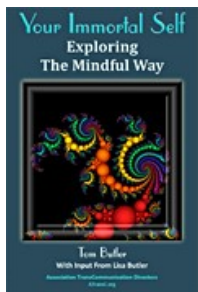
I have been answering the questions because most of the other answers are simply wrong, anti-paranormal or misleading. Our community is still developing a culture that supports free discovery and meaningful sharing of ideas. It has been my vision that my answers might somehow aid in developing that culture.

As it turns out, I have answered quite a lot of Quora.com questions. I have compiled 240 of my answers into this book. See [the web page](#). The book is exclusively available on [Amazon](#)





## Your Immortal Self, exploring the mindful way



More time became available for me to write after we changed the ATransC away from a member-supported organization. I am a theoretician by nature and speaking as a mystic, I see a world of patterns in the play of concepts, rather than as a “nuts and bolts” world.

It has been natural for me to see ITC as a pattern of interacting concepts. Again, as a mystic, it is as if the pattern is a self-organizing model in my mind’s eye that shows me how one phenomenon relates/compares to another.

In my mind, the most important aspect of these phenomena is the way we are part of the dance ... not as humans, but as immortal personalities. It has been through ITC, especially EVP, that I have come to see our actual nature as a conduit for the formation of the speech and images of ITC in our physical devices.

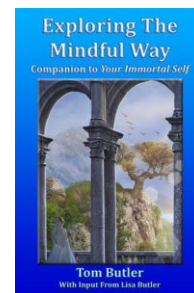
*Your Immortal Self* represents an effort to explain our relationship with these phenomena, the nature of our actual self and how we might learn to be better ITC practitioners by being more successful seekers. The book begins with a comprehensive effort to define the Survival Hypothesis and establish verifiable proof.

For a small fee, the PDF version of this book is available on the [Lulu website](#). I like PDF for this book because it has so many internal links. It is easier to study using a PDF file. See [the web page](#). [On Amazon](#)

## Exploring the Mindful Way

I have been told that *Your Immortal Self* is a difficult read. While I understand some of the concepts can be obscure, I wrote this in *Your Immortal Self*:

Not trying to understand this material because it is too complicated is unacceptable. There is an old Zen Buddhist saying: “Before enlightenment chop wood – carry water, after enlightenment chop wood – carry water.” One must do the work to understand. One must do the work to continue learning. Study the material and do not expect to understand all of it with one reading. Contemplate your worldview. Ask questions. Argue!



I write today to find ways to illustrate the principles described in *Your Immortal Self*, as they apply to particular situations. In doing so, I hoped to make the principles more approachable and help pave the way to spiritual maturity for my readers. *Exploring the Mindful Way* is a compilation of 21 such essays. See [the web page](#). [On Amazon](#)