



Tom Butler
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Seeking to Understand the Nature of Reality
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Tom Butler
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This was our ATransC business card (addresses have been removed).

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

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Good to know

I frequently refer to the **Implicit Cosmology**. It is my effort to define a consensus model for reality, our nature and our relationship with reality. If you wish to learn more, the book “Your Immortal Self: Exploring the Mindful Way” includes my first focused discussion of the cosmology. (See ethericstudies.org/books-tom-butler/) A useful paper on the cosmology is “Toward a Consensus Cosmology” at ethericstudies.org/toward-a-consensus-cosmology/. Much of my writing is intended to help you follow “The Seeker’s Way” (See ethericstudies.org/the-seekers-way/).

Archiving the ATransC



These books are available at amazon.com/dp/B08SMM4RW6?binding=paperback&ref=dbs_dp_rwt_sb_pc_tpbk.

We have priced them about as low as Amazon will allow. Proceeds go to the ATransC to support the cost of the website.

The five books represent a 2021 snapshot of atrans.org. Our objective is to ensure that the material remains available to the public after Lisa and I are no longer able to support the website. We have also arranged for long-term management of the books and supporting material.

We have not made provisions for long-term public access to the 129 quarterly newsletters published by Sarah Estep and us. They are online at atransc.org/category/archive/. The 57 we published are in two-column layouts and do not lend themselves to flowable text screen presentations for Kindle-styled book readers. As such, we are in the process of preparing a series of fixed format books.

The “*What ITC Tells us About Consciousness*” paper discussed below will give you a sense of why we think the ATransC material needs to remain available to the public.

For those of you who enjoy metaphysical puzzles, here are two subjects that I have recently given a lot of time in my contemplation.

The Color of Fear

The Question

I suggest that skepticism may be a fear response. This seems especially true of *denial skepticism* as opposed to *inquiry skepticism*. Here, I define “denial skepticism” as the argument that something is not real or actual. “Inquiry skepticism,” then, would be a suspension of judgement until more is learned.

Assumptions

- What we perceive is a worldview-moderated version of our sensed environmental information.
- Our conscious perception (awareness) is derived from our expression.
- The one conscious influence we have on the mental process that develops our perception is our intention.
- Our expression of intention is moderated by our temperament and predisposition (for example fearful versus not easily frightened).
- Our intentionality tends to be habitual in the sense that we have a predisposition to intend what we have learned to expect.
 - Referring to the [Perception Feedback Circuit](#) Diagram below, if we agree with our perception (what we are thinking), our Moderating Feedback signal (E) will be the same as our initial expression (C).

- If we are predisposed to a particular response, our Moderating Feedback signal (E) will tend to amplify our initial expression (C) if it agrees with or is suggestive of that predisposition.

The Argument

Spiritualists describe mediumistic messages that are likely changed to agree with the medium’s preconceptions as “colored message.” Mediumistic development is largely concerned with learning how to “step aside” so that the communicating personality’s message is more as intended.

I think it is true that no trans-etheric communication comes to us without a little coloring. This includes ITC.

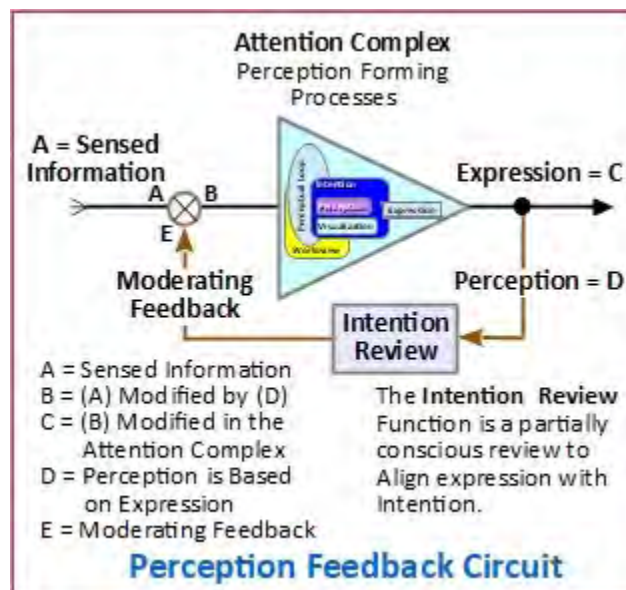
Some parapsychologists are especially aggressive deniers of anything supporting the idea of continuous life. For instance, it is predictable that people who identify with Anomalistic Psychology are survival hypothesis deniers. But the denial is less obvious if the person identifies with the Exceptional Experiences Psychology school of thought. Those who study under the banner of Consciousness Studies tend to support the idea of survival even if the nature of survival remains a question.

A common characteristic of deniers appears to be the way they argue (color) their point under cloak of academic authority. It is as if some researchers use such ambiguous terminology that it is difficult to tell if they are debunking or supporting the Survival Hypothesis. Some academics think it is necessary and proper to be ambiguous.

We have noted instances of ITC in which the practitioner’s predisposition seemed to have colored the tone of the message they recorded. In one example, Lisa who is even minded and not afraid of the dark, recorded for EVP in the same dark room with a person who was fearful. Lisa recorded helpful comments and names while the fearful person recorded scary comments.

We think it is paradoxical for otherwise rational people to accept, even amplify factually unsupported theories. There is little difference between a conspiracy theorist who ignores the lack of proof and a scientist who discounts a reported paranormal experience without first examining the evidence.

Our sense is that both conspiracy believers and denial skeptics share the mental characteristic in which their worldview produces a “doubt” response to an experience. In turn, their Intention Review function produces an “agree” response so that their Moderating Feedback signal (E) is the same as Initial Expression (C) in the [Perception Feedback Circuit](#) Diagram. That is the kind of positive feedback that can cause a “runaway” emotional response.



If a person is predisposed (temperament) to fearfulness, for instance fear that “our side” will not win, their Intention Review function will amplify “agree” output to the Attention Complex if their Initial Perception signal is “scary.”

People become invested in particular paradigms. For instance, an Anomalistic Psychology professor earns a living teaching that reported paranormal experiences are fraud, misattribution or delusion. Such a person's Attention Complex will bias perception of environmental signals to agree with their anti-paranormal beliefs and then their predisposition to doubt the reality of things paranormal will tend to produce an amplifying "agree" feedback signal.

My speculation is that denial skeptics comment out of fear about reported experiences that do not agree with their worldview. This does not mean that such people are ignorant or even poorly informed. It does suggest that they have not realized the need to examine the implications of what they think is true.

I would be interested in hearing your thoughts on this. My argument has logical gaps. For instance, the Intention Review function represents conscious awareness, but as with the Attention Complex, is also part of our mind. Our worldview defines predisposition. That is, we "make the world" according to a sense of reality represented by our worldview.

Another subject of speculation concerns how we "create" our world.

Sharing Place

The Implicit Cosmology is a cosmological model that has helped me understand our spiritual nature, the world we live in and the thought phenomena we think of as paranormal. It is the model of reality I turn to when I see something that needs to be explained.

The *Color of Fear* question above is an example. As do some other systems of thought, the Implicit Cosmology predicts that we create the world we experience. While that is a widely held view by people who accept the Survival Hypothesis, the actual nature of that creative process is less explained.

Question

If the physical is an expression of our mind, how is it that a physical object, say a rock alongside a road, can be experienced in much the same way by many people and at different times? Are we all creating the same rock? Or are we sharing a worldview?

Considerations

1. **Reality** is modeled here as:
 - a. The **Greater Reality** – It is useful to think of reality in terms of a Source or First Cause. In that view, reality is the first expression of Source. All else is an aspect of that reality. The "substance" of the greater reality is referred to here as the **etheric**.

The terms Source or First Cause are not used here in a religious sense. It is used in much the same sense as the rapidly expanding singularity of "Big Bang" theory in physical science.
 - b. **Personal Reality** – Each of us has a sense of what is real. Our personal reality is modeled here as our worldview.
 - c. **Physical** – The physical universe is modeled here as an aspect of the greater reality formed and continuously maintained by a collective expression of life fields.
 - d. **Psi Field** – In parapsychology, thought (the influence of thought) is referred to as Psi. The Psi Field is a way of describing the medium of propagation for Psi. While parapsychologists usually describe the Psi Field as an emergent quality of the physical, I model it in the Implicit Cosmology as a parapsychological name for the etheric.
2. **Mind** – Mind is nonphysical and native to the greater reality. This implies the greater reality is primary and the physical is an aspect of the greater reality.
3. **Worldview** – Each of us maintains a mental map or worldview of what we think is real about reality. Our worldview acts as a filter so that sensed information (from our body or from other life fields) is changed to

better agree with our sense of real. In effect, we only become consciously aware of an **aspect** of actual reality.

4. **Aspect** – “Aspect” is used here to mean something that is derived from something else. An aspect is based on its source (parent life field) but always has a subset of characteristics. Our worldview represents what we think reality is like. If we imagine driving a new car, for instance, our ability to imagine the car is limited by what we think is real about the car. In effect, we can only imagine an **aspect** of the actual car.
5. **Thoughtform** – In a fundamental sense, reality can be modeled as life fields and their expressions. The expressions can be modeled as thoughtforms. Think of thoughtforms as bundles of characteristics related to an idea. The “automobile” thoughtform, for instance, would include characteristics such as color, propulsion and number of wheels.
6. **Collective** – Life fields are considered sentient, but their expression is limited by their worldview. All life fields are modeled here as existing in a **nested hierarchy** of aspectation beginning with First Cause. This is in the same sense that a skin cell life field is part of a nested hierarchy of life fields that compose a biological organism.
7. **Etheric-physical interface** – We have learned from our study of ITC that the etheric-to-physical interface functions as a psychokinetic influence on physical energy to produce an intended order. The influence does not appear to be directly on the physical energy. The evidence seems to indicate that the influence is directly on the etheric **thoughtform** that represents the physical energy.
8. **Rapport** – Rapport is a term used to indicate the potential to interact with other life fields and thoughtforms. It is an important concept to understand because rapport can be managed to enhance our sensing by learning to manage our attention.
9. **Creative Process** – The Creative Process is defined as *“Changes in reality are expressed via personality’s attention on an imagined outcome with the intention to make it so.”* In other terms, we create an aspect of our reality by visualizing what we imagine to be true.
10. **Perception** – Our mind has a process that responds to environmental (Psi) signals from our biological senses and other life fields to produce our conscious perception. Creation of our perception is moderated by our **worldview**.

In effect, our mental expression forming process asks an “Agree?” question of incoming information. The result follows the decision tree:

- **Agree** – If sensed information agrees with our sense of what is real, we will become consciously aware of that information.
 - **Agree but with conditions** – Information that is familiar will likely be modified to better agree with our expectations and we will only become aware of that new version.
 - **Disagree** – Information that is not consistent with our expectations will likely be ignored and we will not become aware of it.
11. **Characteristics of the etheric** – The Psi Field (etheric) appears to be **nonlocal** in the sense that an effect expressed in one aspect of reality can be simultaneously experienced in all aspects, depending on rapport. A person does not travel from one place to another in the etheric. Instead, a mind’s attention and intention acts as a steering mechanism for mental expression and perception. We move in reality by changing our mind.

Comment about the Nested Hierarchy concept.

Talking about the “**Nested Hierarchy**” concept seems to unnecessarily complicate this explanation. However, it is a central part of the Implicit Cosmology. Here are three examples:

1. **Morphic Resonance** – Rupert Sheldrake’s *Hypothesis of Formative Causation*. (see *Morphic Fields* at ethericstudies.org/morphic-fields/) argues that cell division in a biological organism is controlled by a morphic field representing “Nature’s Habit.”

“Nature’s Habit” in a morphogenic field compares well with Worldview in an Attention Complex. While a morphogenic field expresses groups of similar cells such as skin, bone and hair cells in a nested hierarchy architecture, the Attention Complex expresses thoughtforms which may or may not have a physical expression. In both examples, the creative process goes from **intention** > to **visualization** (habit) > to **expression** (thoughtform) > to **physical form** (if applicable).

- Another way the concept has become evident is in the way temperament seems to fit into our worldview. (See *Myers Briggs Personality Types* at teamtechnology.co.uk/tt/t-articl/mb-simpl.htm) Worldview represents a mental map of what the person thinks is real. It is primarily populated with human instincts, memory and cultural training. It also appears to include a kind of discerning intellect acquired by the immortal aspect of a person during previous life experiences.

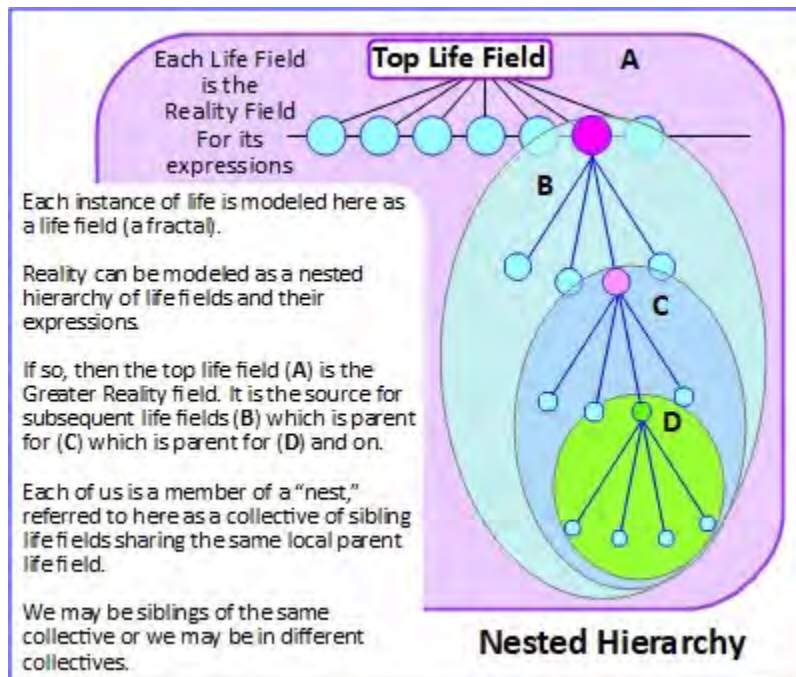
There are many versions of temperament. Myers and Briggs identified four:

- Analytical** – Thinking, thorough, disciplined; always a student of the subject.
- Amiable** – Supportive, patient, diplomatic, healer and caregiver.
- Driver** – Independent, decisive, determined; always thinking about the next step.
- Expressive** – Good communicator, enthusiastic, imaginative; often the opinion setter.

Considering other evidence, it may be that the difference in temperament is at least partially explained by the idea that people with the same temperament share a common local creator personality. That is, members of a collective may share traits inherited from their source life field. This speculation predicts that a person with a *Driver* temperament, for instance, is a collective sibling with other *Drivers*.

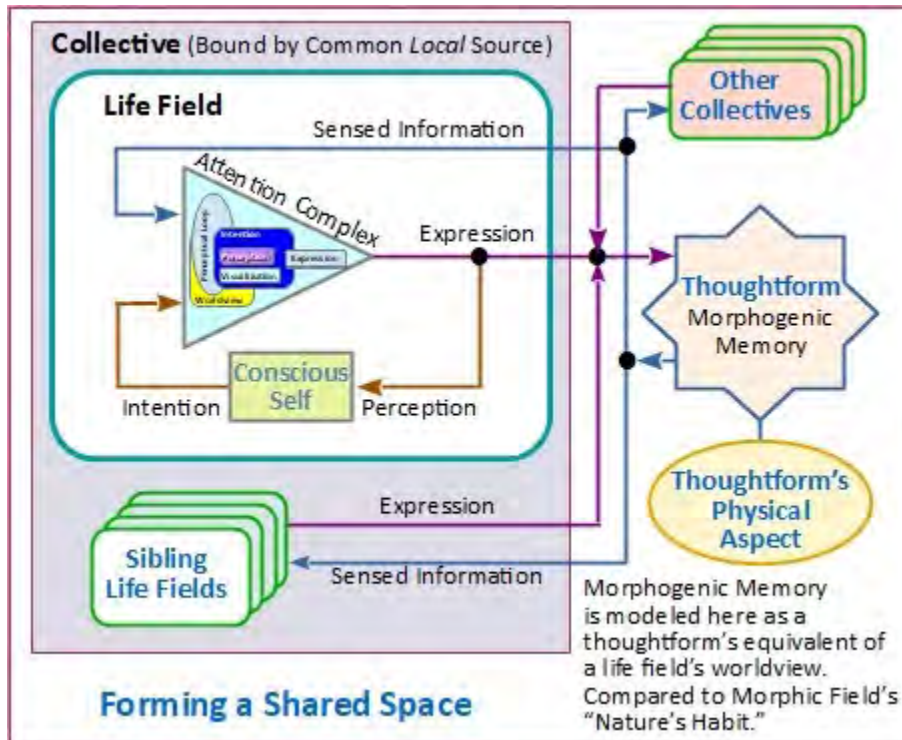
The idea of “Soulmates” is a popular New Age concept. Perhaps life fields from the same collective are more in agreement with others from the same collective.

To understand how and why we evolve our worldview and the influence it has on our perception , it seems necessary to have a sense of how life fields interact.



Creating a Shared Space

The [Forming a Shared Space](#) Diagram illustrates the information flow between thoughtforms and life fields. It also illustrates the relationship between a thoughtform and its physical manifestation. Note the relationship between life field, sibling life fields and collectives. Also note the relationship between life fields, thoughtforms and physical things. If you follow the signal flow lines, note that thoughtforms are typically a shared expression to which each of us might add an impression but about which each of us have the same perception.



Rupert Sheldrake's "Nature's Habit" is unique to each species but common across all instances of a species. It is also persistent in that it is not easily changed. Sheldrake predicts change to it occurs by way of incorporation of useful "creative solutions to environmental challenges" found by instances of the species. That is consistent with current understanding of evolution.

In the same way, Sheldrake predicted that complex processes would become easier through repetition. That is, a person solving a problem in one part of the world will make it easier for a different person to solve the same problem in a different part of the world. For this to be true, the mechanism enabling this shared experience is modification of the problem's thoughtform and not the problem or the problem solvers.

As the theory goes, the rocks I saw alongside the road are the expression of thoughtforms. I visualize the thoughtform representing a type or class of rock that is shared throughout the physical. Each rock would have its own history or "local" evolution.

Allowing for such environmental challenges as road building and desertification, when I traveled the road, I was seeing a local reality that had been seen by many people over many years. Each witness saw something reasonably close to what their worldview guided them to experience. Cosmologically speaking, I was not seeing the rocks. I was accessing the rock's thoughtform.

As an engineer, I am trained to consider how the rock's shape helped determine the stable angle of the roadside banks and their likely relationship to a nearby volcano. My impressions would contribute to the thoughtforms that organized the scene, thus contributing to the thoughtforms and future witness's experience.

Observation

This is just a thought exercise but understanding it helps me understand the nature of my reality. Contemplating the various aspects of the metaphysical cosmology I study helps me better understand what of it makes sense and what needs rethinking. It also helps me learn to think as an immortal self and not as a mortal human.

Difference Between Mental and Physical Mediums

A person recently asked to know the difference between a mental medium and a physical medium. Such questions sometimes present interesting thought problems. Here are my thoughts:

Definitions

- **Psychic** – Accessing information that is beyond the reach of our five senses is considered psychic functioning. A modern term is “Psi functioning” where "Psi" is the influence of thought. (Think remote viewing.)
- **Mental Medium** – In general, a mental medium is able to bring us information from discarnate personalities. (Think words of wisdom from long-dead Uncle John.)
- **Physical Medium** – A physical medium is a mental medium who has learned to produce physical effects like levitation and “spirit lights.” We normally relate physical mediumship to darkroom Séances, but the ability might be expressed in daylight and outside of the circle.
- **Natural Sensing** – It is arguable that we all function psychically to some extent. It is commonly understood that all mediums are psychics but not all psychics are mediums.

Theory

Having attended numerous human potential classes, years of different development circles and direct study of mental and physical mediumship, I have come to the opinion that any form of personally reported sensing is probably colored by the person’s worldview.

If we consider emerging theories about how we develop perception, it becomes clear that no amount of deep meditation, trance or altered state of consciousness completely silences our inner storyteller.

Consider James Carpenter’s “First Sight Theory” can give us a sense of how our mind teats environmentally sensed information. I talk about it at ethericstudies.org/first-sight-theory/. If we think of the theory as a function model for how we think, the difference between mental and physical mediumship becomes clear.

The theory begins with two Propositions:

1. People sense their environment psychically as well as with their physical senses.
The psychic sensing precedes physical sensing.
2. People process this information unconsciously, and it is the conclusion of that processing that they are aware of and react to. We generally do not become consciously aware of what has been psychically or physically sensed or unconsciously considered. A person might psychically sense someone near or far, a person’s actions and apparently their thoughts when they are expressed as intention.

The Propositions have a number of corollaries that describe how we process sensed information before we become aware of it as conscious perception. Functions important to this discussion include:

- **Ubiquity Corollary Part 1:** Psi sensing is not limited by time or distance.
- **Ubiquity Corollary Part 2:** Psychokinesis contributes to the formation of experience by bringing intention to bear upon the physical processes of the nervous system.
The first response to a meaningful stimulus is transmission of a telekinetic expression (Psychokinesis) signal into the Psi Field. This may also manifest as an alert signal to the body.
- **Integration Corollary** – Other preconscious processes are processed together with psi in a rapid, holistic, efficient, unconscious manner to format experience and action.
- **Anticipation Corollary** – The mind seeks to anticipate events.

- **Weighting and Signing Corollary** – The importance of sensory and extrasensory information is weighted as being more or less important before it is acted upon.
- **Summation Corollary** – The content of conscious experience, emotional states and behavioral choices are constituted in a summative way by unconscious thought.
- **Bidirectionality Corollary** – In this summative process, the person may turn toward information (signed positively) to include it in the construction of experience, affect or action, or turn away from information (signed negatively) and exclude it.
- **Intentionality Corollary** – Including or excluding information is a function of unconscious intention in regard to an element of potential meaning.
- **Inadvertency and Frustration Corollary** – Information gathered via psi is not available to conscious experience but does contribute to the formation of conscious experience by the arousal of anticipatory networks of ideas and feelings. Because of this arousal, their action can be glimpsed consciously only by observing thoughts, feelings and behaviors that are inadvertent; that is, not intentional and not obviously caused by any current experiences. Someone who has become skillful in interpreting them is thought of as relatively psychic.
- **Liminality Corollary** – The arousal of anticipatory networks of ideas and feelings resulting from unconscious psi information may be considered liminal ones, in terms of the boundary between conscious and unconscious thought. Habitual interest in liminal experiences facilitates expression of psi processes (openness), leading to unconscious reference to psi material (and other streams of unconscious material). A more positive, open, secure state of mind will tend to facilitate reference to a broader spectrum of contextual, potentially liminal experience.

These Corollary tell us that our expectations moderate our perception. This is true for even the deepest trance channel or most gifted medium. However, it is important to note that much research indicates that some mediums have learned to distinguish between their expectations and the originally sensed information. This clear sensing can be referred to as **lucidity**. Greater lucidity is thought to predict less colored communication across the veil.

Mind is nonphysical, so it makes sense for it to interface with the world psychically. That is the brain as transmitter-receiver model where the body's senses are just another psychic signal for mind.

In that view, we are first a discarnate mind. Some of us are entangled with a human. If true, that would mean there is little difference between a discarnate person and a physical person. One has a biological body for a time and the other does not.

In a functional sense, an average person, a psychic and a mental medium are the same. The “Weighting and Signing Corollary” indicates that development for a mental medium involves learning to manage intentionality.

Physical mediumship is a little different. With Proposition Two, we see that we express our thoughts as a change in intended order. While physical mediums do psychically express information, they also express more psychokinetic influence than the average person.

We consider ITC a form of physical mediumship because ITC is clearly the practitioner's (or an interested observer's) expression of the intention to transform physical energy into some form of intelligent communication. Recognition of this leads us to say that there are two modes of physical mediumship:

1. **Direct physical mediumship** in which the person causes physical phenomena as an etheric-to-physical effect.
2. **Indirect physical mediumship** in which the person causes physical phenomena by influencing physical processes that produce a physical effect.

Conclusion

There are a lot of people in our community who think they are mental mediums because they are doing “mental medium” things. Some may be excellent mediums; most need more training. Our task is to learn the difference. It is not just the would-be medium we need to evaluate. We must learn to evaluate our thoughts for we are all mediums of some ability, depending on our focus.

As always, we need to look to parapsychology and consciousness studies for guidance.

Living your Spirituality

The Reverend Catherine Stewart was one of our mentors. She is mentioned in the “Face on the Wall” article at atransc.org/faces-on-the-wall/. I remember her noting that a “problem” member of her church was “*Not living his spiritualism.*” Over the years, I have come to understand that she was not talking about the ideals of spiritualism. She was talking about the spirituality that often comes from the study of Spiritualism.

In [Good to Know About the Paranormal](#), Book I, I answered a [Quora.com](#) question:

Question

Why is spirituality called spirituality if it doesn't have anything to do with spirits?

Answer

In the context of human potential and understanding the nature of reality, terms with spirit in them are way overused. Words matter, so care needs to be taken to be specific in order to be understood. Here is how I define them:

Spirit: *Saying that someone is in spirit is the same as saying they are in the etheric or nonphysical aspect of reality. A discarnate personality (sometimes, a ghost) is a personality or conscious self rather than a spirit.*

There are also hypothetical personalities sometimes referred to as devas and nature spirits. These are not ghosts but elemental personalities thought to be responsible for formation. (From my study, they are more likely thoughtforms we have developed over the centuries to account for the mysteries of nature. A more likely explanation is the operation of natural principles.)

Spiritual: *Spiritual relates to the high ideals often associated with being religious. In my writing, spiritual is intended in a more objective sense of understanding rather than believing. Thus, I say spiritual maturity, meaning the development of understanding about the nature of reality.*

Spirituality: *Spirituality is the point of view associated with seeking to gain spiritual maturity. It is also the state of spiritual maturity.*

Spiritualism: *Spiritualism is a system of thought based on the idea that people have an immortal aspect which existed before a lifetime and continues to exist after, and which is able to communicate with people still in the flesh. It may be organized Spiritualism such as a society or church (capital “S”) or a philosophical point of view (small “s”).*

The best way to think of the answer to your question is to say that we are immortal personalities, and our natural habitat is the greater reality (etheric, nonphysical). We refer to that greater reality as in spirit, but we mean much more.

Being spiritual is not being religious. It is better to think of being spiritual in terms of honoring the highest good in all life. I emphasize that as [humanism](#). See ethericstudies.org/humanism-and-discerning-intellect/

Organized Spiritualism expects its members to be on a path toward spiritual maturity. I often look to ancient wisdom for hints about useful spiritual paths of learning. Hermetic teaching is all about providing guidance to seekers. For instance, the Emerald Tablet appears to be a dissertation about how to manage the creative process. The 22 Major Arcana of the Hermetic Tarot are specifically about the Seeker’s Way. The Katha Upanishad teaches

the need for learning to tread the “Razor’s Edge” toward greater discerning intellect. See ethericstudies.org/hermes-concepts/

As I recall, all of the many systems of thought I have studied are expressed with the expectation that individuals will eventually step on the Seeker’s Way. It is expected that Seekers “live their spirituality.”

Developing Spirituality

The challenge for Seekers is learning to integrate the spiritual concepts they are learning into their worldview. It is one thing to say that “*I am more than my physical body.*” Living as if that is true requires fundamental changes in the way we develop perception. Here are a few “trick” I have found useful for teaching myself to live as if I am first an immortal personality and then a human being:

Personal Code of Ethics – We are members of a community, and our actions often affect others. A saying in Spiritualism is that “*what we do matters here and hereafter.*” One of the tools I use to help me be a good citizen of the community is a personal code of ethics. From “A Personal Code of Ethics for the Mindful Way”: (See ethericstudies.org/code-of-ethics/)

A Useful Code of Ethics

Here is a suggestion for a universal code of ethics. It should be useful for anyone and any level of society. The idea is to stay with a foundation ethical concept for Tier 1 which sets the tone for the code. Seth’s Do not violate is an excellent foundation concept.

Tier 2 is concerned with reasonably basic principles which complement or further define Do not violate. These should be intuitively obvious in the context of your personal progression. Select terms that first come to mind when you stop to consider the implications of what you are doing. For instance, Respect is short for “Am I respecting ... ?” Suspended judgment is short for “Am I unnecessarily locking in a decision?”

Tier 3 is concerned with how Tier 1 and 2 are expressed. Expressions include phrases intended to provide guidance for how to live by the Organizing Principles. (9) Catchy phrases are useful here, as they make it easier to remember the principles.

You will likely want to add Principles and Expressions as you become used to working with the code. Be careful not to overcomplicate it, though. It is important that you can remember the elements so as to apply them as warranted.

Ethical Understanding	Ethical Principles	Ethical Expressions
Do not violate <i>Seth</i>	<ul style="list-style-type: none"> • Respect • Kindness • Do no harm • Justice • Fairness • Suspended judgment • Courage • Discernment 	<ul style="list-style-type: none"> • Just because I can, doesn’t mean I should • Mindfulness is a way of life • Citizenship means cooperation • How will my actions affect me and others? • Is it a belief or a supportable understanding? • I will not impose my will on others • Lessons come from new experiences • Contemplation not meditation

Possible Mindfulness Personal Code of Ethics

Sense of self – By making a habit of thinking of myself as an immortal personality entangled with a human avatar and my personality as a visitor to the physical, I begin to be mindful that my human host is a separate personality. From the “Glossary of Terms” (ethericstudies.org/glossary-of-terms/#P):

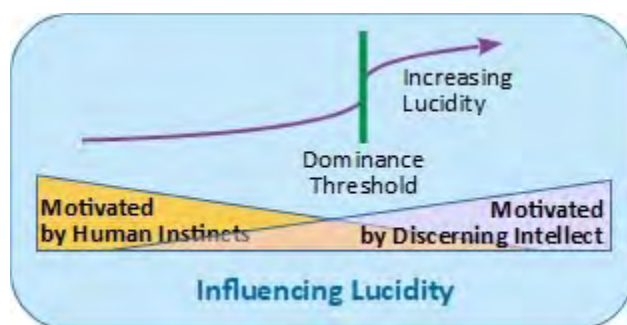
A person is an immortal self entangled with a human in an avatar relationship. In the avatar relationship, the personality remains associated with the etheric aspect of reality but its perspective is the personality’s conscious self, as it thinks it is the physical body. Distinguish between immortal self-centric perspective (I am this) and body-centric perspective (I think I am this).

Implications – A common practice in ancient wisdom schools is to initiate students at critical phases of their training. It may go like this: *“You have been taught about the relationship between meaningful and pleasurable ways. You have been given the opportunity to contemplate these and examine their implications. Now I ask you to compare discriminating intelligence to morality.”*

You see, the test is not about the lessons. It is about understanding gained by examining the implications of the lessons. In the end, understanding is that part of awareness that informs our next act.

A thought may suggest many different implications. By learning to habitually question (contemplate) the implications of what we think is true, we begin to align our worldview with the actual nature of reality. For instance, we might think it is okay to speed our car through a neighborhood. But does it make sense to do so when we consider the disrespect we show to the people living there? What if there are kids playing in the street? Having the presence of mind to at least consider the effect of our actions on others begins to teach our mind to be more present and mindful of who we are.

Lucidity – As an engineer, I am of the habit of noting the underlying process that produce what I experience. That is like a second sense that adds additional dimensions to my world. Lucidity is like that. I model it as a continuum from our thinking dominated by human instincts to our thinking guided by discerning intelligence which leads to greater lucidity.



Live the life – Everything that I am learning indicates that we are in this lifetime to gain understanding about the nature of reality in this venue. Paradoxically, while we need to have human experiences, understanding does not come from simply letting our human lead. Every experience in our life offers an opportunity to gain understanding but it only comes if we examine the implications.

The bottom line here is that we should honor our human, even allow its instincts to lead. But as we follow, we should moderate our human’s choices in favor of a more humane society. Without the guidance of our spirituality, we are little more than human herd animals. (Consider “Why I Vote Humanist” at ethericstudies.org/humanist-2018/)

It is my belief that a person cannot be a seeker and a conspiracist. The belief that it is okay to impose laws regulating other people violate the first understanding of my personal code of ethics: *“Do not violate.”* Suspended judgement is an alternative to believing in unsupported “facts.”

Remember that, unless we make an effort to moderate their influence, our human’s instincts will guide us to do whatever we can to promote the dominance of its gene pool. Such dominance often includes subjugating others and “going along” with the crowd to gain personal power.

Look around. Observe the difference between people who only claim to be spiritual and those who seek to live their spirituality.

The difference between a person who does not realize this and one who is purposefully following the Seeker's Way is that the influence of our human's instincts are unchecked for people who do not know to or will not seek spirituality.

Essays

Opinion 16: On Being Psychic

Published December 2023 at ethericstudies.org/on-being-psychic/ and independent.academia.edu/TomButler

Brief

This is the compilation of a five-part series of Facebook posts. The objective was to briefly establish the context for questions I have about how to work with healing intention. The parts focus on:

1. Intentionality
2. Rapport
3. Healing Intention
4. The Etheric-Physical Interface
5. The Healer's Paradox

This paper was inspired by the question:

When I express healing intention as a practitioner, should I be visualizing the sitter's body, the sitter's etheric self (Mind 1) or the sitter's morphogenic self (Mind 2)? What have you been taught?

What ITC Tells us About Consciousness

Published April 2024 at ethericstudies.org/what-itc-tells-us-about-consciousness/ and independent.academia.edu/TomButler

Brief

An important talking point in my comments about things paranormal is that parapsychological research is incomplete if it does not at least consider lessons learned from ITC. This paper is written to explain how I understand those lessons.

The focus here is on lessons learned via the work of the directors and members of ATransC. The Association has published several important studies conducted by other groups and individuals and they are also considered here. The reason for each study, the apparent results, and most importantly, the implications of the results are addressed here.

As a general statement, our conclusion is that the study of ITC offers an important tool for consciousness research. We sometimes think of EVP as a new "lab rat" for research because of its repeatability and obvious ether-physical characteristics.

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Unrealized Studies]

Research Project: Energy Profile of Transform EVP
Sidereal Time EVP Study — call for participation
ET Visual ITC Study

Implications of the Lessons

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References

Anyone working with ITC should find the “lessons learned” by members and directors of the ATransC helpful. An excellent compilation of our time as ATransC directors.

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 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.

As always, I am interested in your comments. We learn most when we learn together.

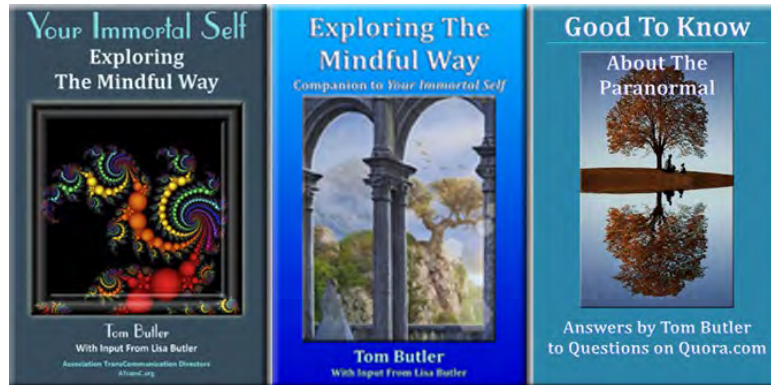
Thank you!

Tom Butler

ATransC.org

EthericStudies.org

tombutler@ethericstudies.org



Learn about books I have written to help explain lessons learned from ITC at ethericstudies.org/books-tombutler/. They are also on Amazon.