

Tom Butler
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Seeking to Understand the Nature of Reality
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Tom Butler
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JOTT

Sometimes things happen around us that seem to challenge our sense of reality. Spiritualists refer to them as a JOTT or “Just one of those things.” You might hear a grieving person refer to such an event as a sign if it can be construed to have come from a loved one.

Instrumental TransCommunication (ITC) and its subset, Electronic Voice Phenomena (EVP), are expected to be purposeful. The images are thought to be initiated by the thoughts of a discarnate personality. The speech is thought to be communication.

In traditional Spiritualism, an apport is a physical object that has been psychokinetically disassociated from one aspect of reality and associated with a new one. For instance, a flower petal that mysteriously appears on the kitchen table presumably belongs to a flower that is “somewhere else.” It has been apported to us, we presume, for a reason.

An alternative theory about apports is that they may be created. For instance, an apported flower petal may have been precipitated from thought to substance, having never been part of a flower ... only the personality’s memory of a flower.

The process of apportioning something may be the most common mechanism for the formation of paranormal phenomena. For instance, there is some evidence that the waveform in EVP represents apported audio energy. This is because the energy level of background noise apparently used to form the speech is sometimes clearly higher during the EVP. The coloring material of precipitated paintings appears to be delivered via the same mechanism as a gifted coin or flower petal.

The term I use to describe the process is “intended order.” For instance, from our study, we see that thought appears to more easily influence chaotic or highly indeterminant physical energy. For instance, white noise is poor for EVP formation. Each next sample of a white noise sound stream is very determinant. Chaotic noise is better for transform EVP and each next sample is relatively indeterminant.

All of this is to say that I lost my glasses. I looked everywhere but could not dredge up a recollection of where they might have gone. I finally gave up and ordered a new pair. Not more than an hour after we returned from ordering the glasses, I found them on a table in our living room.

Yes, I looked there. I even moved the table to look behind. As you can see from the picture, they were in plain sight on top. There was no way that they had been laying there all along.

One of the problems with having an analytical temperament is that it is difficult for me to claim an experience is paranormal. My engineering point of view also turns me toward examining cause and effect. A good engineer should never be certain -- only more or less confident.

Our working hypothesis is that our friends on the other side took them, and once the message was received, returned them. It would appear that it is for us to figure out the message. One of my favorite directors during my corporate incarnation would refer to this as a game of "Stump the chump."

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The Hermit's Light

Compulsive Technical Writer

Writing for me has always been something of an obsession. My sixth-grade woodshop project was building a full-sized office desk. One of the first things I bought for myself with my after-school job cleaning a Burcher shop was an old Underwood typewriter. I cut end roles of the white butcher paper to fit the typewriter for paper.



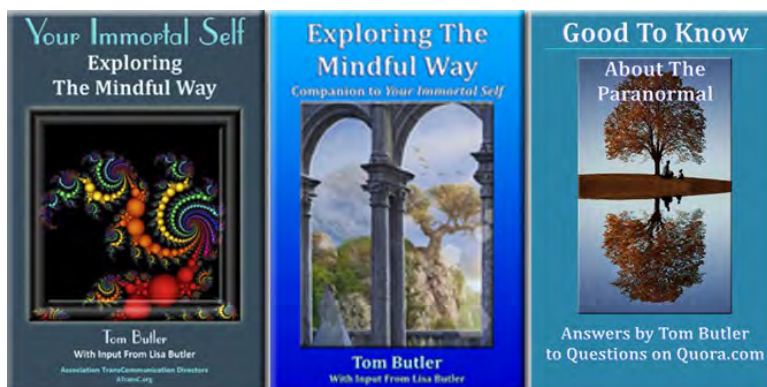
At first, my writing was poetry and journaling about dreams and visions. My writing began to turn outward when I found myself tasked as an engineer with writing technical reports and developing project proposals. My readers were seldom well-versed in the technical concepts I needed them to understand. That taught me the value of consistency and the need to explain a concept by beginning first with definitions.

I began my seeker's journey in high school by signing up for a Rosicrucian correspondence course. That first of many efforts to make sense of my urge to understand my spiritual nature was in the late 1950s.

My first venture into writing for the public was the [*Handbook of Metaphysics, a plain English Discussion of New Age Concepts*](#). The 1996 book was my introduction to the publishing world. To my surprise, the publisher printed it without providing proofreading support. There are many grammatical errors in it, and I fear, a number of overly convoluted sections that should have been simplified. I have also learned a lot since writing the book. Anyone taking time to read my current work would agree that the *Handbook* is simply out of date in several areas.



The next major milestone for me came when Lisa introduced me to Instrumental TransCommunication (ITC). The evidently paranormal audio and visual forms of instrument-aided mediumship seem to be governed by organizing principles I did not learn about in engineering school. Since we assumed leadership of the Association TransCommunication (ATransC) in 2000, I have dedicated myself to understand how to integrate the principles governing the operation of ITC with known science.



The fact of ITC appears to have implications about our nature that go far beyond simply “talking to dead people” via recorders. I will argue that ITC is part of an effort by our friends on the other side to show a more effective way toward spiritual understanding. First comes the evidence of continuous life and then comes experienter’s realization that they too will continue.

This realization has become the bases of my second effort to provide a context for people to understand their spirituality. First came *Your Immortal Self: Exploring the Mindful Way* with a focus on a useful model of reality I refer to as the [*Implicit Cosmology*](#). To understand the phenomena (Section 3 of the book), it is necessary to understand the nature of reality in which it operates (Section 1) and the community in which we seek to make sense of it all (Section 2).

The Implicit Cosmology is a model of reality based on what I have learned since that first course with the Rosicrucians and what we have learned about ITC with the help of ATransC members. To understand ITC and its implications for our spiritual nature, it is necessary to visualize our spiritual self, the reality in which we exist and how these phenomena are naturally occurring characteristics of a greater reality.

Reality is complex, and of course, so is our spiritual nature. To help the seeker understand the Implicit Cosmology, I put together a series of essays addressing many of the more important points. Those essays are in *Your Immortal Self’s* companion book titled *Exploring the Mindful Way*.

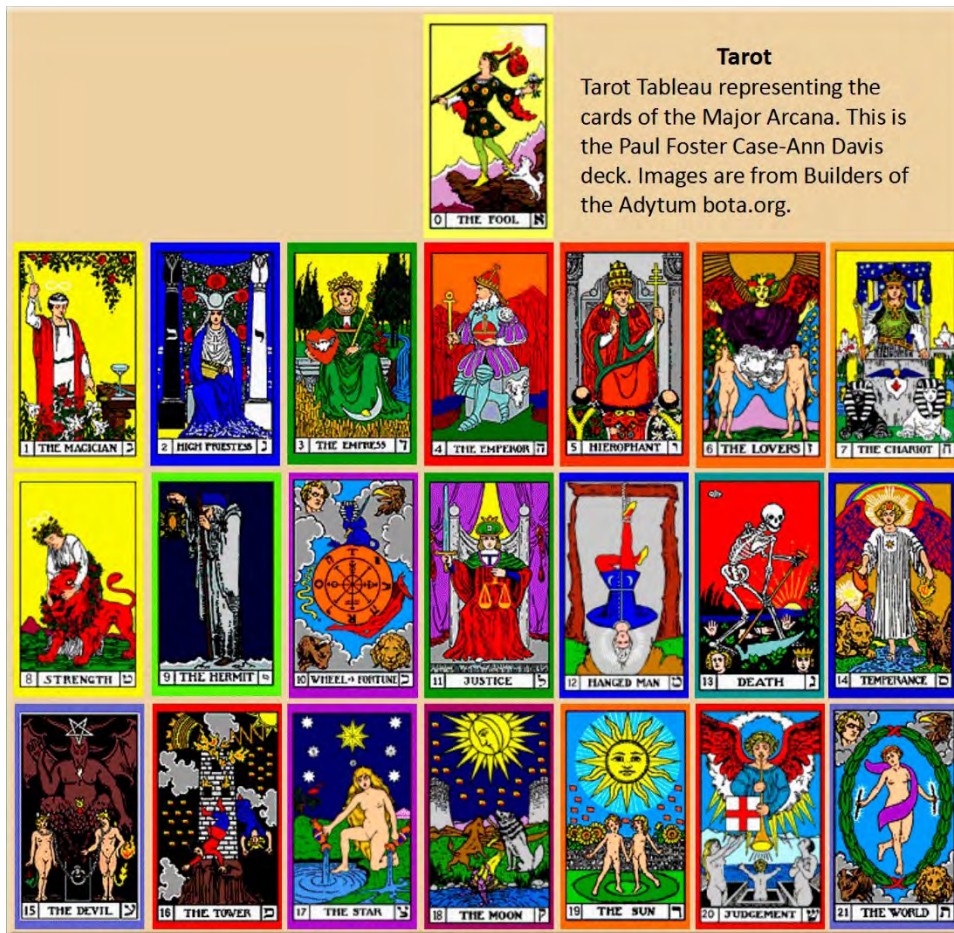
Meanwhile, [*Quora.com*](#) has given the public a platform on which to ask questions and receive answers. Some of those questions concern consciousness and things paranormal. Website visitors are invited to answer the questions. While some people answering questions are clearly well informed, I have yet to encounter an answer provided by a parapsychologist. Most answers are of the order of “there is no such thing” at one extreme and “the Bible tell us” at the other.

I have included over 400 Quora.com questions concerning ITC and metaphysics in two *Good to Know* books. All of the answers are based on the Implicit Cosmology. Reading my answers to the many different ways Quora website visitors have asked questions about things paranormal should help you make sense of the cosmology.

The Hermit's Light

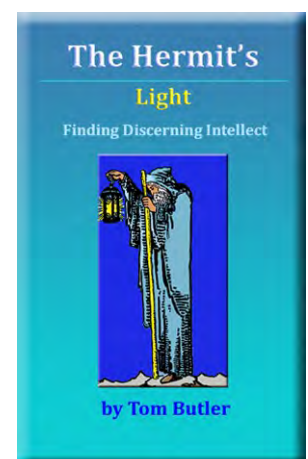
The Hermit's Light is a reference to the wayshower depicted in Key 9 of the Hermetic Tarot. The Major Arcana or Keys of the Hermetic Tarot consists of an illustrated deck of 22 cards. Each Key represents an important concept on the seeker's path. Key 0 *The Fool* represents the seeker at the beginning of a cycle of self-discovery and also the seeker at completion of a round of progression. In the Secret Wisdom Schools, completion of a cycle of personal development was sometimes marked with initiation into the next round of study.

The Keys are typically arranged in three rows of seven cards with *The Fool* above. Keys 1 through Key 7 represent Powers or Potencies, those in the middle row – Key 8 through Key 14 – represent Organizing Principles or Agencies and those in the bottom row – Key 15 through Key 21 – represent Conditions or Effects. The idea is that Potencies are acted on by Organizing Principles to produce Natural Effects.



For instance, Key 1 *The Magician* represents the seeker's introduction to the concepts associated with lucidity. Key 9 *The Hermit* represents the way toward lucidity. Key 16 *The Tower* represents the elimination of false understanding which clouds lucidity. As you can see, there are many relationships. Key 12 *Hanged man*, for instance, represents reversal of assumptions. In a practical sense, every key is related in some way to the others. Collectively, they represent that sort of mind change a seeker will experience as he or she gains in lucidity.

The Hermetic Tarot is a tool for self-education. That means it is up to the seeker to study each key and contemplate the meaning of the symbols. Of course, some of us remain behind to offer guidance, but our community is relatively young in the sense that it is still evolving from a belief-based approach to gaining greater spiritual maturity. Our community has yet to develop a consensus model of nonphysical reality and our relationship with it. Until we do, it remains for us to use the old ways.



I am not the wayshower in the sense that I see myself as the Hermit. However, my writing is intended to help you develop a personal sense of reality that is based more on science than on belief. And so, I see the Hermit as a symbol of your progression. I write to explain, and in a sense, I visualize myself as holding a light to show you the way with my writing. And so, I am titling my next effort to produce a seeker's guide *The Hermit's Light* in an effort to invoke the meaning of the seeker's way. Much of what I am writing and posting on ethericstudies.org today will be compiled into the book.

Originally posted on Facebook September 5

Another View of Life Fields

The article, [Can Cells Think? The Magic of Developmental Biology](#), provides support for the idea that biological life forms, be them people or cells in people, are organized in nested hierarchies. In the metaphysical view, I have found it useful to model life forms as a basic fractal of reality. That is, reality consists of life forms and their expressions.

From the article:

“Levin added that we need to abandon a binary view of cognition. We need to stop asking whether something is cognitive and ask instead, “How much?” and “What kind?” Cognition is a continuum. Along the continuum there are diverse capacities for goal-directed behavior. On the one side, there are small capacities—pursuing energy gradients, for instance. On the other, there are things that we can do—planning, extensive memory, etc. In between is where it gets interesting.”

The [Morphic Fields](#) Essay includes a discussion about the basic functional areas of perception. The [How We Think](#) Essay also addresses this. The point to focus on is that perception is based on what Rupert Sheldrake described as [“Nature’s Habit.”](#) In the Implicit Cosmology, that is the Worldview functional area.

Originally posted on Facebook June 9

Self-educate

I have been proofreading the second “Good to know” book. Of the 221 questions on over 400 pages, I am on Question 176. It has taken months.

I have stopped to make an observation. In Question 176 (below), I talk about seeker's responsibility to self-educate. One of the reasons I write so many essays is to provide a means by which seekers can self-educate.

In the same sense, I often take parapsychology to task for failing to communicate their understanding. They do seem to be trying to reach the public via many video conferences and mini classes. The problem is that video is hands-down the poorest form of information exchange. For instance, while fascinating, I find video interviews of little value for self-education.

To gain “enlightenment” you must self-educate. But be very discerning about whose light you follow.

Question 176: *“What does it mean to be educated and to be enlightened?”*

[Answered November 6, 2020](#)

One of my favorite sayings concerning seeking enlightenment is *“You have to do the work.”* This is similar to the Zen Proverb: *“Before enlightenment, chop wood, carry water. After enlightenment, chop wood, carry water.”*

The majority of people I have encountered have learned what they believe today from some time in their past. Now, they measure new experiences against their memory, and as a consequence, continue to live with the old mindset.

If they have learned a prejudice, they measure truth against that fiction and decide their fiction is truth and the truth is a lie. If they have learned that crystals have power, there is usually no explaining to them that

crystals only have the power they assign to them. It is belief that establishes their truth. One cannot teach people to understand. They must discover understanding for themselves.

The ancient wisdom schools used a system of education based on teacher teaching student, student contemplating, student experiencing and then student demonstrating understanding in initiations based on oral testing. The education only consisted of the most basic of details. It was for the student to integrate those details in their thinking through contemplation and living experiences.

The initiation was important because the student was required to tell the gatekeeper what the student had not been taught, but which showed that the student understood what was taught. As I understand, there would have been many such initiations, as one arrives at such understanding in small increments. Much of what was taught involved the student unlearning false truths.

Note also that most of the work was conducted by the student. To be educated means being informed and understanding the underlying concepts of that information. For instance, learning the alphabet and many words is only learning information. The measure of understanding is how well the student is able to string words into meaningful sentences—how well the student can express a complex concept in a sentence?

Enlightenment is a threshold concept. Most people go through life never questioning the relationship between their inner thoughts and their daily living. A few people come to the realization that they are more than their physical body. They realize that their truths may not be true. Enlightenment is that phase change from accepting to questioning. It is the average person stepping onto the seeker's way toward discerning intellect and greater lucidity in matters of spirit.

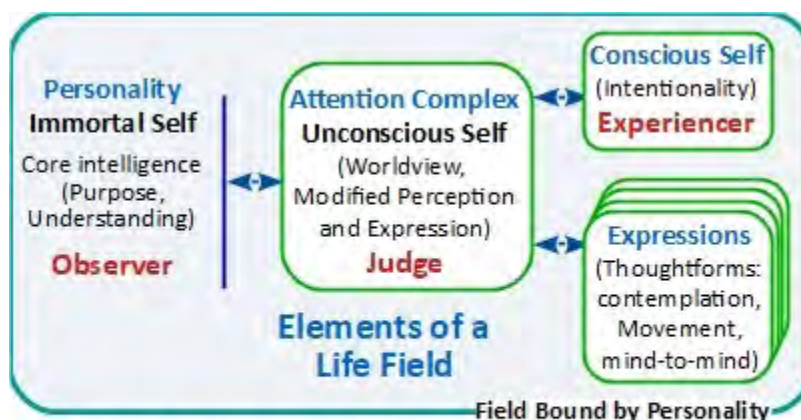
Originally posted on Facebook July 20

Does the Trans-Survival Hypothesis allow for Bigfoot?

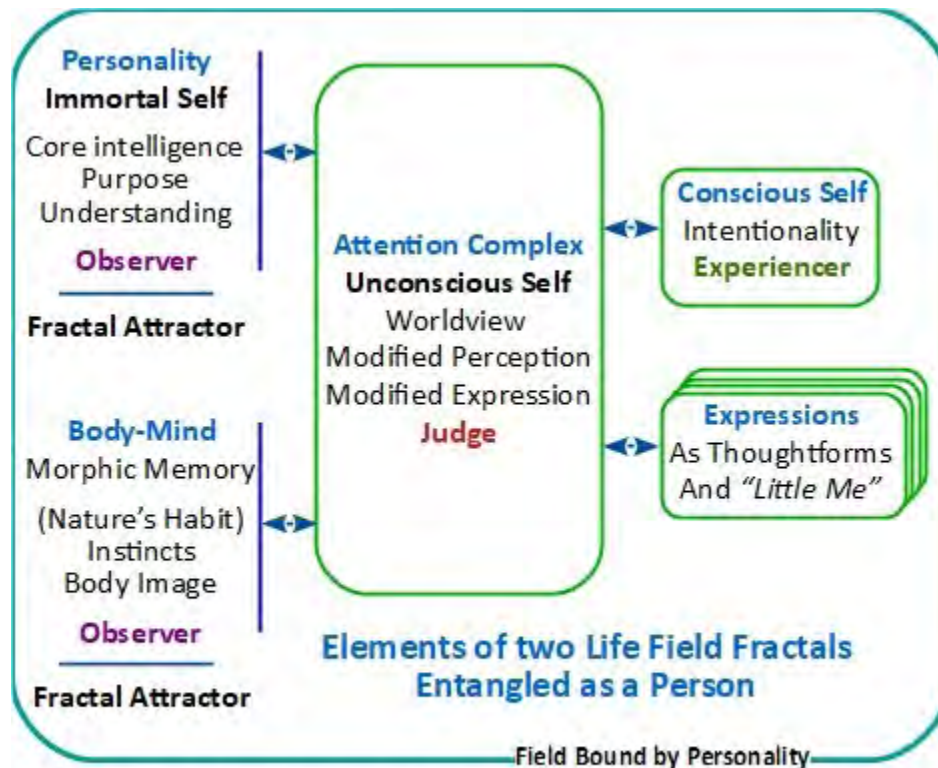
The test of any idea is how well it applies to different, probably unrelated questions. I recently received a query from a website visitor asking if the Trans-Survival Hypothesis allows for Bigfoot.

The [Trans-Survival Hypothesis](#) seems useful in describing the anatomy of our mind. That is, it is an argument that a person is two life forms in an avatar-symbiont relationship. I have come to think of it as the *Two--Mind Solution to the Survival Hypothesis*. See [Discourse 7: Two-Mind Solution to the Survival Hypothesis](#)

The model proposes that a life form can be reasonably modeled as an **Experiencer** functional area which is our conscious self, an **Observer** functional area which is our virtually unconscious core self as the source of purpose and receiver of understanding, and the mostly unconscious **Judge** functional area which develops perception and expression based on memory, acquired understanding.



In the Implicit Cosmology, reality consists of life fields arranged in a nested hierarchy and the expression of life fields. Individual life fields express the basic functionality differently based on purpose.



In the case of a person (you and me), when two life fields become entangled in a symbiotic relationship, the symbiotic life field may be primary but the human avatar life field tends to dominate perception.

As it is modeled, this life form is described as the basic anatomy of life. It is treated as a nonphysical field behaving as a fractal with the Observer being the loci and a source life field as the local attractor. In this model, every instance of life is a life field. Each more or less expresses the same life field characteristics depending on their function. A human is a top life field composed of a nested hierarchy of life fields such as skin cells.

If a person is a symbiotic etheric life field as the primary mind in a symbiotic relationship with a human avatar, the Observer function of the primary life field represents the long-lived mind. The avatar also has a mind. It is concerned with the organization and function of the organism. Think of that as a morphogenetic mind. See [Morphic Resonance and Morphic Fields - an Introduction](#).

Reality, then, is modeled as a nested hierarchy of life fields and their expressions. The Physical Universe, for instance, exists as the expression of life fields. Since it is a shared expression, it has momentum. We experience it as the expression of a collective. The foundation of that is the Organizing Principle of Perceptual Agreement. See [Perceptual Agreement](#).

There is nothing in the cosmology that restricts the collective expression to just nonphysical concepts and physical objects. It is consistent to say that we all focus on physical things like death and living. However, some people are more able to experience a version of objective reality that is less well established by the collective. What they experience may not be real in the sense of being physical but there seems to be no reason to argue that they are not real in the sense of mind producing perception in a similar way that mind produces the physical.

I am in the process of preparing a new metaphysical handbook titled *The Hermit's Light*. It will be an elaboration of *Your Immortal Self* which introduced the Tran-Survival Hypothesis (Section I, Discourse 1). One of the Discourses I am composing concerns the apparent existence of near-physical environments populated by life fields that share a different consensus view of the physical.

Put another way, Bigfoot may exist. If so, it may exist in a near-physical realm. Orbs that are actual orbs and not just ruined photographs may also exist in a near-physical environment. Some of the disagreement amongst schools of thought about UFOs may be showing that some (especially orb-like craft) may exist in a near-physical realm.

This is new speculation for me, so it needs work. One of the requirements for it to be true is the ability for a life field to shift perceptual agreement. That, I think, is where we need to look next.

Sorry for the long and complex answer. A lot of interdependent concepts. Please feel free to comment or ask questions.

More on Worldview

The authors of "[Top-down resolution of visual ambiguity - knowledge from the future or footprints from the past?](#)" made a distinction between what we currently know (think is true) and "a priori" information as they examined the case for precognition. "A priori" means without previous examination.

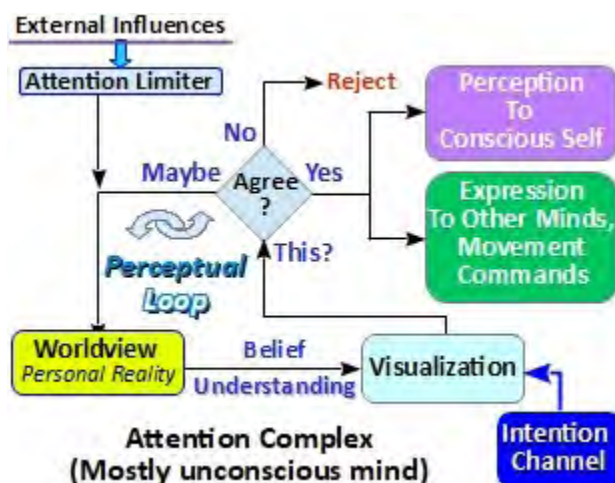
Their conclusion is: *"We prefer to perceive what we already know, and what we currently perceive can strongly influence what we see next. Future studies about perception, whether they regard sensory or extrasensory perception, need to take this into account."*

We can take from this study that something like the diagram below from the [Implicit Cosmology](#) is reasonably correct. We can also see a reason to say that the key to seeking greater spiritual maturity is to begin with development of our lucidity. We can do that by examining the implications of what we think is true with the intention of aligning our worldview with the actual nature of reality.

It is not enough to simply collect examples of survival (NDE, mediumship, ITC). Since we so easily fool ourselves, it is also necessary to understand how to distinguish between that which has come to us from beyond our mind and that which has been formed in our mind.

Rupert Sheldrake referred to this idea of decision-making based on prior experience in his [Hypothesis of Formative Causation](#) (aka Morphic Resonance) as "Nature's Habit." He argued that morphogenesis is guided by a species-wide etheric database based on how prior instances of the species were formed. Also, that evolution of the species is accomplished by small changes in Nature's Habit based on "creative solutions to environmental challenges." Instincts, then, are the behavior side of Nature's Habit. (Please note that I am paraphrasing Sheldrake's work as I understand his theory.)

I model this question of perception as a set of functions informed by worldview. (See the diagram.) The key to understanding the Perceptual Loop in the diagram is to understand that the perception output is substantially informed by what we think is real as it is held in our worldview.



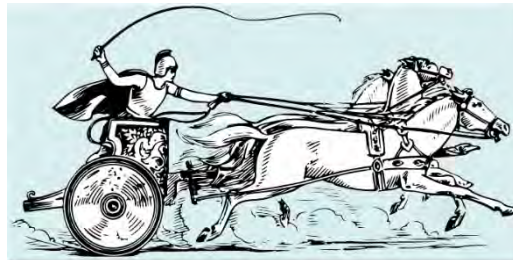
We cannot afford to ignore the inputs to our worldview that contribute to "what we already know" in our decision-making. Our human's instincts color all that we learn with a focus on how the information can further our gene dominance. Cultural training, as it is moderated by our instincts, is our primary source of truth. For instance, being raised in a very religious family likely colors our perception. Lucidity is a measure of how clearly we experience reality. It represents the degree of our ability to suspend the influence of instincts and cultural training on our decision-making.

Essays

The Seeker's Way

Abstract

In the context of this paper, seekers are people who have the sense of being more than their physical body and who make a conscious effort to understand what that means. Seekers often describe themselves as a spiritual being having a physical experience. A seeker's progression is sometimes thought of as increasing discerning intellect leading to greater lucidity. While greater discernment is thought to represent personal improvement, greater lucidity is thought to be a prerequisite for more conscious Psi functioning.



Current instruction for seekers focuses mostly on meditation and attitude adjustment. This tends to lead to trust in a "spirit told me" assumption of truth. The seeker's task as a developing psychic is to learn to look beyond mental storytelling about sensed information to the actual sensed information. That is described here as aligning worldview with the actual nature of reality.

This paper is intended to provide useful instruction for seekers based on traditional instruction as it is updated by emerging understanding about the way we develop perception.

See the paper at [The Seeker's Way](#)

Rules of Evidence--Survival

I reported on this paper in the Last Occasional Update. It has been rewritten to provide a more cohesive description of what I think needs to be addressed by any paper intended to address the nature of survival. Here is the revised opening section:

As I began preparing my review the first BICS essay, (1) it became obvious that there is some confusion about which phenomenal experience may be proof of information from survived personalities (discarnate) and which may be better explained as psychic access of information from incarnate personalities. As a general statement, personal stories, compilation of case studies and interviews are informative but not necessarily evidence of survival unless they include an account of possible mechanism or processes that make them evidential. "I had a veridical dream," "spirit told me" or "how could such a complex event be explained otherwise" are not, by themselves, evidential arguments.



The essay question for the BICS contest was "What is the best available evidence for the Survival of Human Consciousness after Permanent Bodily Death?" It seems from my reading of the essays that the included "proof" in most do not adequately account for the Psi Hypothesis.

I spend a lot of time explaining these phenomena in Quora. (2) Also, fifteen years or so working with ATransC members and people contacting the ATransC website have made me realize that people too easily misunderstand even the simplest of paranormal related concepts. Such misconceptions are the stuff of myth and baseless beliefs. One of my objectives in writing about things paranormal is to help promote "paranormal literacy."

This essay is about concepts, points of view and their implications related to the study of things paranormal. My focus is on rules of evidence for the Survival Hypothesis. Remember that this is the world according to Tom. Qualified parapsychologists might have a rather different view. If so, readers need to remember to examine their qualifications. Mine are here. (3)

See the paper at [Rules of Evidence--Survival](#)

[Open Letter to Survival Researchers](#)

Preamble

As a person who works with Psi-related phenomena, especially mediumship and Instrumental TransCommunication (ITC) which includes Electronic Voice Phenomena (EVP), I look to the academic community of Parapsychologists for learned guidance. While there are a few important exceptions, such guidance has not really developed.

The Bigelow Institute for Consciousness Studies (BICS) has given us hope that Bigelow would coax researchers into authoring a coherent view of reality based on their research, but the first round of essays turned out to be simply more of the same. Most were compilations that better proved the Super-Psi Hypothesis than the Survival Hypothesis.

Now, BICS is sponsoring grants for research intended to further understanding of survival of consciousness after bodily death. Once again, it is my hope that the resulting research will help the lay community understand their apparently paranormal experiences.

Below is an effort to provide “preemptive” feedback to BICS administrators concerning what I think we can expect from parapsychologists. Consider it a companion piece for the paper “Rules of Evidence – Survival.” It originated as an informal email to BICS. That was to be the last of my effort on the subject, but since there has been no acknowledgment from BICS that they received it, it seems reasonable to post it as an open letter on my website. While it was intended for BICS, it applies to all research and theory building related to the Survival Hypothesis and Psi phenomena. The letter is at [Open Letter to Survival Researchers](#)



Practitioner

A practitioner is a person who intends to produce instances of phenomena. The practices I am most aware of include:

Psychic Functioning – Anomalous access of information such as remote viewing and sensing subtle psychokinetic influence.

Mental Mediumship – Apparent access of information from a discarnate person.

Physical Mediumship -- Apparent access of information from a discarnate person, physical manifestations thought to be initiated by a discarnate person including so-called spirit lights and sounds, levitation, production of ectoplasmic features and direct voice.

Instrumental TransCommunication (ITC) – This includes audio ITC, which is also known as Electronic Voice Phenomena (EVP), and visual forms of ITC such as apparently anomalous faces in visible noise.

Healing Intention – Any effort to improve wellbeing of another person or life form which is directed by intention. This includes such modalities as therapeutic touch, Spirit healing and Reiki.

An **interested observer** may be anyone anywhere in the world who has their attention on a practitioner’s session. It does not appear to matter how focused an observer is on a session but an interesting concept to consider is rapport. From the “Rules of Evidence – Survival” Essay:

Rapport – In the [Implicit Cosmology](#), rapport is defined as the [Organizing Principle of Rapport](#): *Personalities are interconnected by links of cooperation (influence) forming a matrix of relationships (cooperating*

community). In this concept, one personality's awareness of another personality manifests as a link of attention and intention between the two fields. The nature of this link of rapport depends on the clarity (intensity) of awareness, memory of past interactions and the reason for the awareness. These links are dynamic and are thought to facilitate cooperation. See [Society for Research on Rapport and Psychokinesis \(SORRAT\)](#)"

If a practitioner conducts an EVP session in an effort to contact a friend's discarnate loved one, the expression of that intention is thought to be enough to "call up" the link of rapport between the practitioner and the friend, thereby establishing a three-way field of rapport between the practitioner, the friend and the discarnate loved one.

According to our current models, if an EVP is recorded, it might be initiated by the discarnate loved one, the friend or the practitioner. It appears to be possible that the actual circuit for the resulting EVP would be a mind-to-mind exchange between the discarnate loved one and the practitioner. However, because of the stronger link of rapport between the discarnate loved one and the friend, it is more likely the initial influence would be enabled by the friend. In any case, the "output" to the recording circuit would be the influence of intention on the physical expressed by either the practitioner or the friend.

If this sounds complicated, keep in mind that transcommunication involves a complex melding of conceptual "space" with physical space. It also involves the effect of nonlocality and the influence of multiple minds. Each mind adds a little color based on its worldview.

The same can be said about mediumship and remote psychic functioning. The mind-physical interface involves the practitioner's or interested observer's worldview so that the information enabled by them is always colored by what they think is true.

First understand the principles

If you are a practitioner, it is important that you are self-educated about current understanding of the principles governing these phenomena. If you do not understand the role your mind plays in the production of trans-etheric influences, you are probably misrepresenting your product. Here are the main concepts with which you should be familiar:

[Rapport](#) -- *Personalities are interconnected by links of cooperation (influence) forming a matrix of relationships (cooperating community).*

[Perceptual Agreement](#) – *Personality must be in perceptual agreement with the aspect of reality with which it will associate.*

[Nonlocality](#) – This term is used to indicate that information can be psychically accessed from any part of reality. Also in nonlocality, psychokinetic influence is not limited by distance. When mind is explained as an apparently nonphysical characteristic of who we are, mind is said to be nonlocal or not in our head. (Note that psychical access of information is limited by perceptual Agreement.)

[Worldview](#) – *Worldview is a learned response moderated by understanding. Perception and expression are substantially influenced by the content of worldview.* Worldview is like a database representing memory, cultural training, avatar instincts and prior understanding.

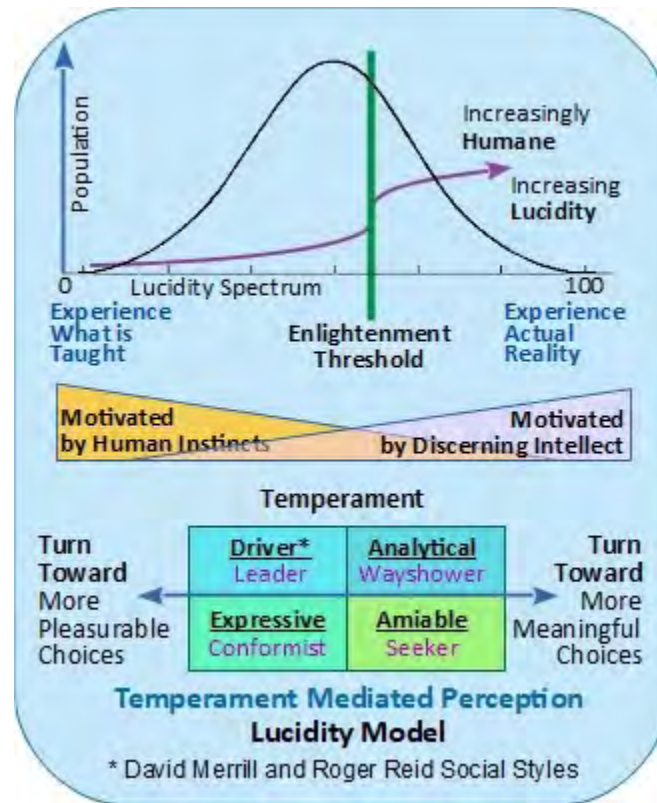
[Lucidity](#) – *The ability to sense our etheric and physical environment as it is and not just as we have been taught it is.*

[Preprocessing of sensed information](#) -- *The mostly unconscious transformation of sensed information to conform with the experiencer's worldview.*

[Symbiont-avatar shared decision making](#) -- *A person is an etheric personality entangled with a human in an avatar relationship for the lifetime of the human.*

Pay attention to the implications of the Perception Diagram below. Contemplate where you seem to fit on the Lucidity Spectrum. Popular wisdom is seldom based in good science. The Enlightenment Threshold in the diagram

represents a person's change in mental phase from accepting perception wholly guided by instincts and popular wisdom, to perception informed by examining the implication of accepted truths.



Being a practitioner comes with unique responsibility. If a person is going to publicly claim the ability to induce paranormal phenomena, it is ethically imperative that the person speaks only that which can be shown to be true. This includes claims of information content. The most valuable tool a practitioner has for assuring an example is actually paranormal is using a [witness panel](#).

Remember that it is the practitioner and not the communicating personalities that are responsible for information content. Saying "spirit told me" does not relieve you from responsibility of what is said.

Thank You

Other than voting and practicing good citizenship, the only way I know to help assure a more humane society is to show people the need for self-education leading toward greater lucidity. See [Humanism and Discerning Intellect](#).

They say that we cannot legislate morality. While laws can drive greed, prejudice, and hate into the shadows, as we have just witnessed, it is like a Jack in the Box always waiting for the opportunity to resume its attack.

The only way I know to change a person's baser instincts is to teach the need for greater lucidity. It is likely you are already on that path if you are reading this. Join me in sharing this information to others, perhaps your friends who would not have encountered this kind of material.

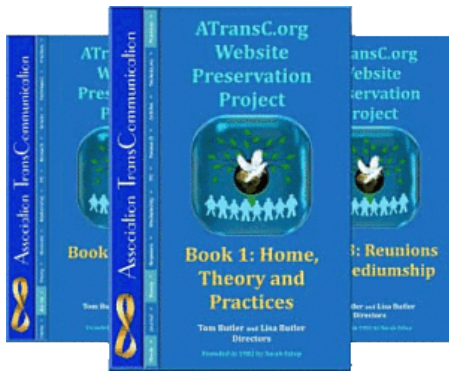
As always, I thank you for the support and remain available to answer questions and consider your comments.

Tom Butler

ATransC.org

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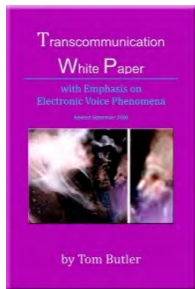
tombutler@ethereicstudies.org



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.

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

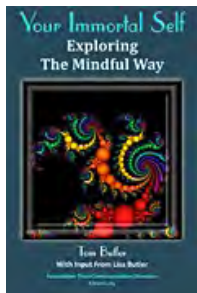
Many of you know that I have spent a lot of time answering questions about things paranormal on Quora.com. The first was the 2017 question: “How accurate is EVP recordings?”

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.

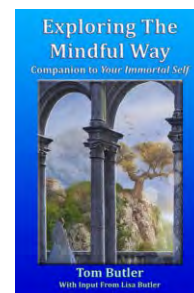
Your Immortal Self represents an effort to explain our relationship with these phenomena, the nature of our actual self and how we might learn to be better ITC practitioners by being more successful seekers. The book begins with a comprehensive effort to define the Survival Hypothesis and establish verifiable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