

Tom Butler  
Etheric Studies, (CC)2018  
Seeking to Understand the Nature of Reality  
[ethericstudies.org](http://ethericstudies.org)

## Etheric Studies Occasional Update 5

Tom Butler, November 2019

(Also at <https://mailchi.mp/329cd9631119/etheric-studies-occasional-update-5>)

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## Fall



Taken late September 2019. The high mountain in the distance—the one with snow—is Slide Mountain where the Mt. Rose Ski Area is located. The slope rising at the right is part of much higher Mt. Rose. Lake Tahoe is just West of Slide Mountain.

We began the fall season with a pretty good snowstorm in the mountains. Other than that, according to our rain gage, it has been a dry-cold cycle for the last 45 days (as I write this October 13). Most of the trees have already cycled through their colorful glory and dropped their leaves. There are new birds around—even a mountain jay—as they loiter here before going further south. Geese are flying. Have you noticed that geese incessantly talk when they fly in formation? It is as if they are telling their friends where they are in the formation.

We have enough doves and quail around our to start a bird ranch. Makes the hawks happy.

Technology is in evidence on the mountain. I can see two vertical snowfields where the Mt. Rose people are making snow for an early ski season. They may have to do so all season because, after a couple of years of wet winters, it looks like we may be in for a dry one.

Reno, Nevada has a special beauty. At 4,500 feet in elevation, it is a high desert town flanked by semi-arid mountains to the east and the forested Sierra-Nevada mountains to the West. From our vantage point, when the air is clear, the valley is like a large bowl flanked by Nevada desert brown and gold to the left (East) and Sierra green and gold to the right (West). Other than the pines, our native plants tend toward sage green except when they are new or in bloom. The mountains turn green and then purple as the cheatgrass ripens at the beginning of Spring and yellow in the Fall when the sagebrush is in full bloom.

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## UFO Congress

In the last Update, I said we would attend the [Annual International UFO Congress](#) in Phoenix, AZ. We did and came home with a lot to consider.

The first point we noticed is that people interested in UFOs and extraterrestrials (generally, ufologists) tend to have a different mindset than what we encounter amongst paranormalists who are interested in survival, transcommunication and psi functioning. Opinion setters in our part of the paranormalist community are practitioners, group leaders/bloggers, lay-researchers and parapsychologists. For ufologists, it is experiencers (abductees, witnesses), government officials and documentarians.

**While we are all in the paranormalist community, for this discussion, I will refer to [ufologists](#) and [paranormalists](#).**

Other than the remote viewing studies, paranormalists have attracted very little government interest that I am aware of. Ufologists have considerable government involvement. This is logical because many of the more prominent experiencers are or have been government employees. We also look to the government to protect us from enemies and the jury is still out if UFOs are piloted by enemies. The government holds most of the factual data and is widely believed to possess numerous artifacts. For instance, the “Tick-Tack” flap was an all-Navy affair. (A *flap* is a cluster of UFO sightings.)

Paranormalists think establishing the fact of survival and learning how to consciously manage our psi abilities is hugely important to humankind. However, this importance has not attracted very much financial support. Yes, we have a few important patrons, but our researchers are very much underfunded.

Ufologists think proof of alien life is very important. It is widely believed that aliens are already here and that their technology gives them near-total control over our fate. This hypothetical danger is also a reason government are involved. Ufologists talk a lot about “full disclosure” of what governments know.

Just for grins, the first issue of Mufon’s new news program is here: [mufontelevision.com/insider/](http://mufontelevision.com/insider/)

## Ufologists are Different

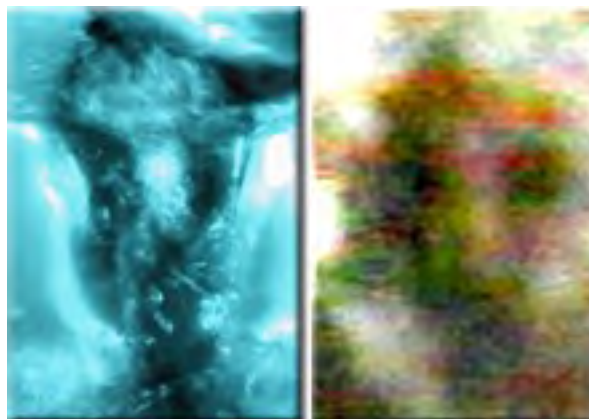
Before I begin, it is important for you to know that this is my perspective. I cannot speak for the larger community. You or others will likely have a different perspective. My point is to point out that there is a difference that should inform our interaction.

I will talk about [temperament later](#). Here, I will say that Ufologists are pragmatic and appear to be science conservatives; preferring to see themselves as rational thinkers. Sure, they study some pretty strange phenomena, but their intention is to do so as scientists—at least as citizen scientists—and not as hobbyists. For instance, remote viewers are pretty high on the list of heroes for Ufology. That appears to be because of the government’s Stargate Project.

A hero of ufology is [Robert Bigelow](#). For a time, he owned what has become known as the Skinwalker Ranch in Utah and funded research to better understand the phenomena reported to have occurred there. I recommend the video [Hunt for the Skinwalker Ranch](#). Also see [skinwalkerranch.org/](http://skinwalkerranch.org/)

Paranormalists also seek science-based solutions to the paranormal puzzle, but we have a very different sense of what that will look like. Here, I can only speak for myself. As a paranormalist, I understand that we must study the whole elephant-paranormal in order to understand that its tail is not a snake.

From my study, it seems evident that many of the phenomena of ufology are probably better studied as Psi Field phenomena. However, I have seen no indication that the committed ufologists are including our paranormalist perspective in their theorizing.



Here are two of the examples I showed to a few ufologists at the conference. Left: collected by Margaret Downey-Right: collected by Tom and Lisa Butler



Cockpit display of Navy jet in pursuit of a "Tick Tack" shaped UFO. (Released by US Department of Defense. [youtu.be/EutXg0iS1wg](http://youtu.be/EutXg0iS1wg))

Here is an example. One presenter talked about using EVP for ghost hunts and even played a couple good examples of transform EVP. After her presentation, I approached her for help recruiting a ufologist to help in the [ET Visual ITC study](#). I am pretty sure she had not heard of me nor the ATransC, and while polite, did not seem interested in the ITC examples I showed her. Almost as a social experiment, I approached half a dozen other Ufologists with about the same results.

Several presenters talked about the paranormal aspect of ufology, but I did not get the sense that they realized the implications. It was a little like how ghost hunters sometimes do not seem to equate the ghost they hunt with survival.

My conclusion is that ufologists and paranormalists need to find a way to work together. We have common interests. Understanding the phenomena of ufology might help us better understand psi and survival phenomena. I think it is in understanding psi phenomena that we will find explanations for some of the phenomena of ufology.

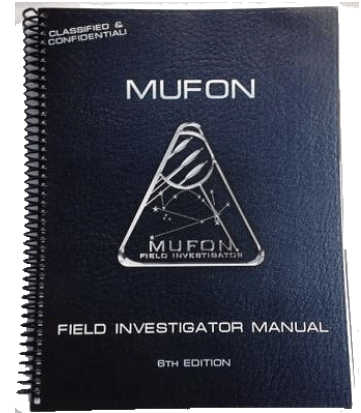
## Deep Immersion into Mufon

What better way to understand something than to become that something?

Founded in 1969, the *Mutual Unidentified Flying Object Network*, or Mufon, has become a very well-organized organization dedicated to the study of UFO phenomena. To better understand the UFO phenomena, I have begun the process of qualifying as a Mufon Field Investigator. At this time, there is not a Mufon presence in Northern Nevada, so it is an opportunity for us to help out.

The process begins with joining and purchasing their 200+ page *Field Investigator Manual*. The next step is to take a test that is based on the manual. Assuming I can pass the test within three tries, I will become an intern under the guidance of an experienced investigator—perhaps one out of nearby Sacramento.

I will report my progress in future Updaters.



## Vallee Classification System

I read somewhere in the Mufon literature that all they have are reports. Think about it. We can induce phenomena. All they can do is wait around until something shows up and report about it. Because of that, how encounters are reported is very important.

Class Name	1 Sighting	2 Physical Effect	3 Beings	4 Reality Transformation	5 Injury or Death
AN Anomaly	Amorphous lights, mystery explosions	Poltergeist, materialized objects, areas of flattened grass (i.e. crop circles)	Anomalies with entities (ghosts, yetis, cryptozoological beings, elves, spirits)	Near Death Experience (NDE), religious visions and miracles, Out Of Body Experience (OOBE)	Anomalous injuries or death, including spontaneous combustion and unexplained wounds
FB Flyby	Continuous trajectory	With physical evidence	Beings observed	Witness sense of reality change (such as landscape alteration, telepathy, etc)	Result of fly-by is injury or death
MA Maneuvers	Discontinuous trajectory	With physical evidence	Beings observed	Witness sense of reality change (such as landscape alteration, telepathy, etc)	Result of maneuver is injury or death
CE Close Encounter	Close approach (within 500')	With physical evidence	Beings observed	Abduction	Injury or death

Vallee Classification System Used by Mufon

Mufon is using a twenty-element classification matrix developed by [Jacques Vallée](#). Of course, it begins with Hynek's *Close Encounters 1, 2 and 3*. As you can see in the table, it does include some experiences included in the paranormal phenomena we study. For instance, *Anomaly with Reality Transformation* (AN5) includes *Near Death Experience (NDE)*, *religious visions and miracles*, *Out Of Body Experience (OOBE)*. We tend to be pragmatic as well, so miracles would be psi phenomena.

A standardized grading system is important for any systematic study. Mufon maintains the Mufon Case Management System in which field investigators enter reports. The twenty-part classification system is used as the primary index for sorting and database searches. You can see the [Recent 20 List here](#).

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## ITC Grading

You are probably aware of the Class A, B and C system used by many people for EVP. I have proposed the [Classifying Phenomena Best Practice](#) as a possible, more inclusive grading system for ITC. It is a two-tier system using **Type** and **Class**:

**Type 1:** Transformed physical media; not always present

**Type 2:** Always present; often as a persistent artifact

The Classes are as before, but described in more generic terms:

**Class A:** Evident without explanation

**Class B:** May require directions

**Class C:** May be vaguely experienced; mostly obscured by noise

The types are applied as Type 1 and 2 **Visual, Audible** or **Mental**.

Best Practices are supposed to be living documents that represent the community's consensus. Thus, you can consider the one I am proposing a draft, which is subject to more input from the community. [Your input is invited](#).

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## Survival Psychology Compared to Physical Psychology

One of the reasons I respect the Hermetic way of teaching spiritual progression is that it requires people to think. Every public lesson seems to hold implied meaning. The "secret" in "secret wisdom" can be understood as "For those who have eyes to see."

The seeker's task is in part to learn to recognize relationships amongst the obvious so as to see the underlying implications. The rest of the story is that, once recognized, it is for the seeker to discover how the lesson applies to daily living. Through living the lesson, the successful seeker will experience an initiation of sorts as new understanding emerges from experience.

The [spiritual anatomy](#) I study is concerned with our etheric nature. By that, I mean I study our life field as a *core intelligence, conscious self* and *mostly unconscious mind*. Following the idea of dualism, in which our actual self is independent of our body, all of who we are must be considered nonphysical, sentient consciousness.

**Intelligence** = personality, *I am this*, the **Observer**

**Conscious self** = experiencer, *I think I am this*, **Experiencer**

**Mostly unconscious mind** = Attention Complex producing perception and expression, our **Judge**

The field of psychology is concerned with the study of mind. The "psycho-" prefix means "related to mind." Psychologists are taught to study mind from the perspective that we are first a human and then spiritual. I refer to that as the body-centric perspective. I will now refer to mainstream psychology as *physical psychology*.

In a literal sense, the study of spiritual anatomy is also the study of mind. It may be useful to refer to this study as *survival psychology*, which is the immortal self-centric perspective. An important difference is that physical psychology accepts human instincts as primary while survival psychology treats human instincts as a consequence of entanglement with our human avatar ... for this lifetime.

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## Temperament

The question that needs asking is why ufologists are not paranormalists and visa-versa. Of course, some of both are well-rounded explorers of the unknown, but people clearly have different styles of interacting with the world. I have struggled with the same sort of question related to political parties and religions. There is something about the very foundation of the way we think that guides our choices.

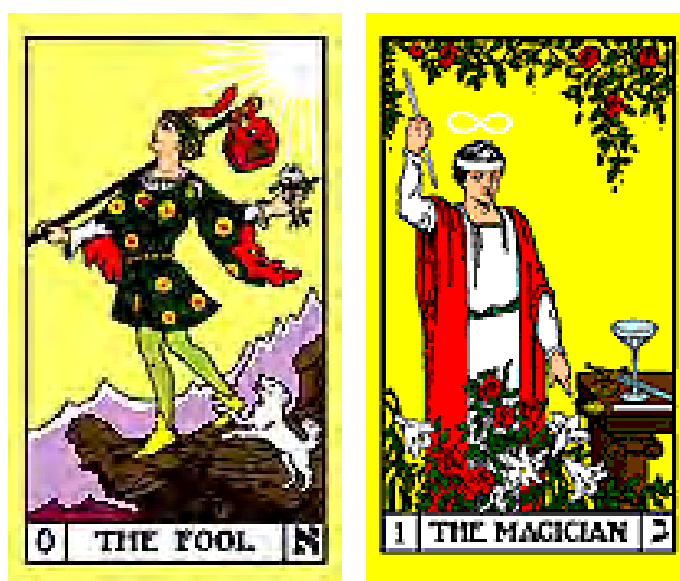
My conclusion (today) is that our choices are based on a hierarchy of decisions that are mostly guided by human instincts. Yes, we have spiritual instincts that are our true spiritual compass, but our spiritual aspect is overwhelmed by our human's instincts while we are entangled with our human avatar. Our human instincts are the strong force and our spiritual instincts are the weak force for our decision making.

Our temperament is the way our combined instinctual influences bias our decision-making process. It manifests as our style of dealing with the world so that a person might, for instance, be considered a generally aggressive, passive, or friendly person.

Our human's instincts are the dominant force in shaping our temperament when we are born into this lifetime. This dominance continues throughout our life unless we make a conscious decision to promote the dominance of our spiritual instincts. The [Temperament Mediated Perception](#) Diagram below illustrates the hypothetical effect of a Dominance Threshold as a person decisively increases the influence of spiritual instincts. I think of the threshold as the moment of enlightenment as the person realized the need to consciously examine personal assumptions.

### We can Learn from the Hermetic Tarot

I begin to explain the Temperament Mediated Perception (TMP) Model with a look at the ancient wisdom of the Tarot. The Tarot was invented around 1200 AD. It is loosely based on the teaching of Hermes (6,000 years ago). I use the deck taught by the [Builders of the Adytum \(BOTA\)](#) which is a version of the 1910 Rider-Waite deck modified by Paul Foster Case.



Probably the most important Keys of the 22 Major Arcana (cards) are Key 0, **The Fool** and Key 1, **The Magician**. Every element of the drawing is assigned symbolic meaning, but most of the symbolism is contemporary and beside the point for this discussion. I am using the Tarot to make a point because the Major Arcana of the Hermetic deck provide important instruction to the seeker as a contemplative tool.

When the twenty-two Keys are laid out in three rows of seven with the Fool above, Key 1-7 represent fundamental characteristics of mind. As I discuss in [The Hermes Concepts](#), they represent powers or potencies. Those in the middle row (8-14) represent laws or agencies. Those in the bottom row (15-21) represent conditions or effects.

For instance, Key 1, The Magician, (self-conscious phase of mental activity, intention) represents the power which works through the agency symbolized by Key 8, Strength, (authority over primal nature) to modify the conditions or effects typified by Key 15, The Devil, (erroneous belief in limitations).

The Major Arcana describe a cycle of personal progression. They are a "how to" text for those who have eyes to see. The Fool represents the beginning and the end of such a cycle, as the cycle is an endless progression.

People in the diagrams are aspects of the same seeker. They are variously depicted as male for masculine characteristics, female for feminine characteristics and androgynous for both.

As I use it, 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.”** If reality consists of life fields and their expression, the creative process is the mechanism by which life fields form reality. (As a hint to the seekers amongst us, perception and expression are functions of the creative process.)

The feminine characteristics are seen as the *visualizing potential* aspect of the creative process. The masculine characteristics are seen as the *focused intention* aspect of the creative process.

For this discussion, The Magician represents who we are as spiritual beings interacting with the physical by proper manipulation of the physical elements: Earth (coin), Fire (wand), Air (sword) and Water (cup) as they are represented on the table ([Attention Complex](#)). The right arm pointing up and the left pointing down represent the masculine aspect of who we are as avatar-entangled people functioning as conduits for the spirit influence into the physical. That is, we are the creator.

You will be familiar with the often-cited Hermetic Principle of Correspondence: *As above, so below; as below, so above.* Also, it is felt that in EVP, the practitioner or an interested observer must provide the conduit for the etheric influence. Actually, we think this is true for all physical formation; certainly, all paranormal phenomena involving trans-etheric influence. This agrees with the ancient Hermetic concept illustrated in [The Magician](#).

For me, The Fool is symbolic of the spiritual imperative to live this life. It is through daily experiences that we are able to transmute information into understanding so as to achieve progression. The sack on the staff represents the physical elements over which the Fool has (relatively) full control but which remain available in the sack as required.

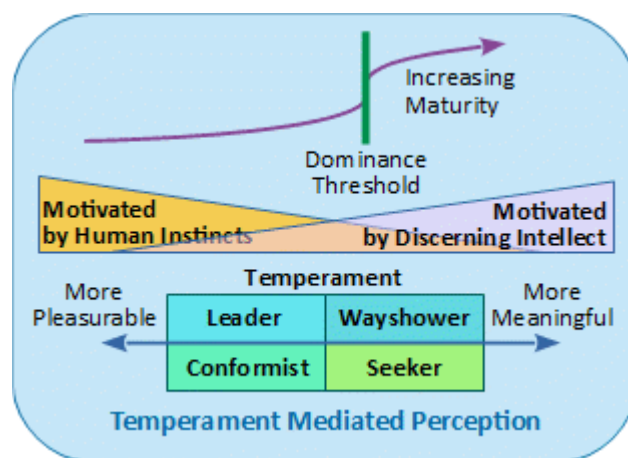
I think the dog is one of the more misunderstood symbols. Many versions of the Hermetic Tarot do not include it. The Fool is androgynous, representing both feminine and masculine aspects of the seeker. The dog in Key 0 represents the human influence. As long as we remain entangled with our human, we are more or less under the influence of our human instincts, depending on our lucidity. In this Key, the dog represents the animal instincts that bias our ability to manage the physical principles represented by the sack.

### Temperament Mediated Perception

For the discussion of temperament, The Magician represents the relationship between our spiritual and human nature. The Fool represents how we express that relationship in daily living. The degree to which we are able to express a spiritual influence on the physical elements in our daily living is a function of our spiritual maturity. That is developed via such life-long practices as [The Mindful Way](#) and habitually questioning the implications of our actions to assure they are guided by our spiritual understanding rather than our human’s instincts.

In the Temperament Mediated Perception (TMP) Model illustrated here, decision making is shown more guided by human instincts on the left and more guided by spiritual understanding on the right.

I have adapted the four [Briggs and Meyers personality types](#) to better suit the temperament study. It is worth taking the time to contemplate how I decided on the terms. *Pleasurable* and *Meaningful* are terms from the [Katha Upanishad](#).



<u>TMP</u>		<u>Briggs and Meyers</u>
<b>Wayshower</b> (teacher, community)	similar to	<b>Expressive</b> (relationships, extrovert)
<b>Seeker</b> (personal potential, student)	similar to	<b>Analytical</b> (fact-based, introvert)
<b>Leader</b> (tribal chief, corporation)	similar to	<b>Driver</b> (fact-based, extravert)
<b>Conformist</b> (adherent, network)	similar to	<b>Amiable</b> (relationships, introvert)

It all appears to come down to how much our decision making is dominated by our human instincts. I know of no other way to make the point. A spiritually mature person tends to be more compassionate and altruistic while a person who is nearly completely guided by human instincts tends to be more self-serving and less caring about the greater good. (It is important not to make an *either-or* argument. There are degrees and exceptions.)

As is illustrated in The Fool, it is our responsibility to live this lifetime so as to have opportunities to gain understanding through experiences. That means it is important and necessary that we receive guidance from our human's survival instincts. But remember that those instincts cause us to do things that will assure the dominance of our gene pool over all others. Unbridled, our human would do so even while unwittingly assuring human destruction.

### Litmus Test

The question is not whether a person, organization or ideal is good or bad or even spiritual. Politics, for instance, is not good or bad in itself. It is governance. The test of political parties is if they serve the people, as opposed to only an individual or ideal.

For instance, the two-party system in the USA serves us well when it enables debate that leads to improvements in the lives of citizens. The two parties may have different ways of addressing citizen needs but that can lead to healthy debate and eventual compromise. For instance, I tend toward passivism, so needing to compromise with a person who tends toward aggression helps balance the two of us by showing a middle way.

If one or more of the parties serve capitalism over people, if the parties cannot find a middle way that assures the health of capitalism while protecting human needs, if no compromise is possible, the system fails, and the nation will surely fail with it.

Understanding the way people decide what is true is essential to understanding self and society. The TMP Model is my amateur attempt to understand that decision process.

To be sure, there should be no judgment about which path is right. Ufologists and paranormalists are not more important, one over the other. I do not intend to say that there is a value difference. I am fascinated by the way ufologists approach phenomena. In fact, I see great value in how well their way has served their needs.

Paranormalists can learn a lot from ufologists. If we draw a circle around the set of phenomena of ufology and one around psi and survival phenomena, we would see that part of each circle is in the other. While we have different areas of interest, we also have common areas of interest. It is in that common ground that I think we can benefit from shared studies.

The great truth of living in a physical lifetime is balance. We are in a cooperative relationship with our human. It is important that we honor its needs while being mindful of our spiritual nature.

I use the advice given by [Jane Robert's Seth](#), "*Thou shalt not violate*," as my litmus test for decision making. For instance, just because you can do something does not mean you should. Before the question of legality, safety and common sense is the question whether doing so will violate others. Another way of thinking of *violate* is to ask if an action is imposing one's will on another. Doing so violates the other's self-determination.

As with all such ideas, there is a balance between decisions to protect a person and to protect the community—finding the greater good. Any act begins with a question of ethics. However, how each of us decides the best way to be ethical is more a function of one's temperament.

I do not know the best thing to do, the right way to be or the most beneficial ideal to follow. All I know is that there are fundamental tests we can learn to apply to each act so as to best live our spiritual nature.



## Extraterrestrials Visual ITC study

The Extraterrestrial Visual ITC Study was originally set up as a [Facebook page](#) for general discussion with a dedicated forum in the [ATransC Idea Exchange](#) for in-depth discussions. Five people volunteered to be graders. Knowing that seeing one person grade the examples would encourage the others to follow suit, it was set up as a public grading system with the dedicate graders participating.

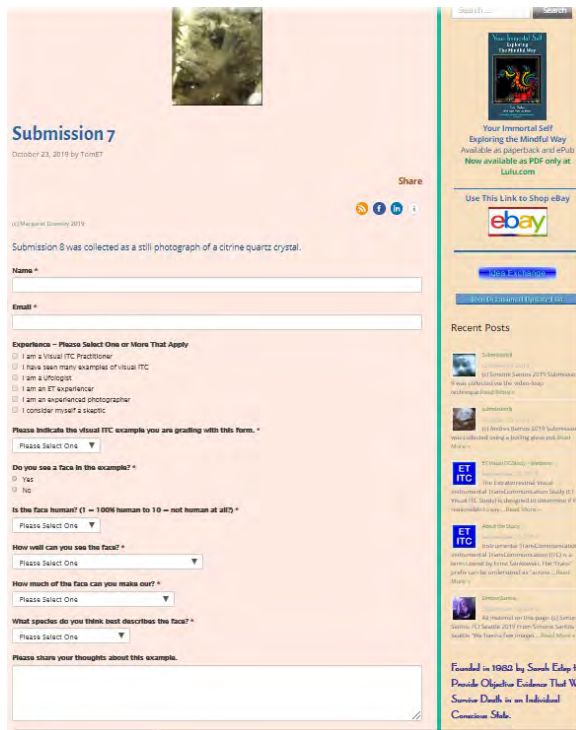
That initial setup worked to a degree and a few of the volunteers did, indeed, provide grades for the presented examples. Three problems came up:

1. I was warned by several people that such an open grading system would not be considered reliable because it tended to bias graders when they saw what others said.
2. It was difficult to find graders and of the five, I only received input from three.
3. The initial grading questions were not enough, so I needed to change the questions.
4. We received no new submissions from practitioners other than the initial participants. While I am grateful for the ones we have received, my sense is that we have not managed to get the word out to the larger community of visual ITC practitioners.

My conviction is that this is an important study; because of the possible ET connection and also because of the increased visibility and possible credibility the study can bring for visual ITC. In preparation for a long study, I have established a dedicated sub-domain for the study. It is at [et-visual-itc-study.atransc.org/](http://et-visual-itc-study.atransc.org/)

There are now eight submissions needing to be graded. They are accessible from the study front page, and each dedicated submission page includes an online questionnaire. The idea is to go to the example submission page, take a good look at the example, fill in and submit the form. Each example is on a dedicated page. The form on that page must be filled in for that example, so if you are participating as a grader, you will need to visit each example page and submit the form on that page.

Anyone is able to participate. By doing so, as a citizen scientist, you add to our understanding about how these examples are viewed. Share the [et-visual-itc-study.atransc.org/](http://et-visual-itc-study.atransc.org/) link on your social media pages. Let's see if we can expose this subject to people outside of our usual community.



**Submission 7**  
October 23, 2019 by TomBT

Share

Submission 7 was collected as a still photograph of a citrine quartz crystal.

Name \*

Email \*

Experience - Please Select One or More That Apply

I am a Visual ITC Practitioner

I have seen many examples of visual ITC

I am a theologist

I am an ET experimenter

I am an experienced photographer

I consider myself a skeptic

Please indicate the visual ITC example you are grading with this form. \*

Please Select One

Do you see a face in the example? \*

Yes

No

Is the face human? (1 = 100% human to 10 = not human at all) \*

Please Select One

How well can you see the face? \*

Please Select One

How much of the face can you make out? \*

Please Select One

What species do you think best describes the face? \*

Please Select One

Please share your thoughts about this example.

## Facebook Visual ITC Techniques Group

We have also set up a Facebook group dedicated to discussions about Visual ITC techniques. It is at [facebook.com/groups/VisualITCTechniques/](https://facebook.com/groups/VisualITCTechniques/). Here is the description:

The objective of this group is to enable practitioners to discuss techniques for collecting visual ITC examples. The idea is to identify the technique that produces the clearest images. There is also a need to identify useful models/theories that might help us better understand the nature of these phenomena.

This group is intended for serious, preferably active practitioners.

The ATransC Idea Exchange at <https://atransc.org/forum/forum-67.html> will be used to create a more lasting record of discussions. Access to that board is controlled but is made available by contacting the moderators here or using the Contact Toll at <https://atransc.org/contact-atransc/>

The group is private to avoid social scatter, but access is available pretty much on request.

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## AA-EVP Publishing

The ATransC is the publisher of four books. Each is available as a print-on-demand paperback and a Kindle eBook. We first published using the IngramSpark and Lightning Source services, but because of the annual catalog fee was sometimes more than the books earned, we have moved all four to Amazon.

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One of our first tasks when we assumed leadership of the American Association of Electronic Voice Phenomena (AA-EVP) was to write a book we could direct people to for guidance about ITC. At that time, there was not much available, and we wanted to make sure our members were given reasonably useful, supportable information. We wrote *There is No Death and There are No Dead* and published it under the AA-EVP Publishing imprint.

The book has received considerable praise as an introductory book. 100% of the proceeds have gone to support operations, outreach and research conducted by the Association.

[On Amazon](#)

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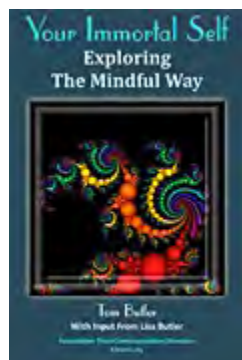


AA-EVP member Martha Copeland wrote *I'm Still Here*. Martha was one of the founding members of the Big Circle. The book provides an important study of the way Martha coped with the untimely loss of her daughter, Cathy. Beyond the grief, *I'm Still Here* includes hints about how Cathy might have responded to death, the ways she did find to communicate after transition and how other members of the Big Circle helped Martha.

It is Martha's EVP of Cathy scolding her still physical dog Doja that gives us important proof that we survive physical death. [Listen to hear "Doja no."](#)

[On Amazon](#)

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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.

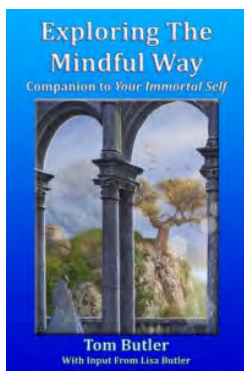
In my mind, the most important aspect of these phenomena is the way we are part of the dance ... not as humans, but as immortal personalities. It has been through ITC, especially EVP, that I have come to see our actual nature as a conduit for the formation of the speech and images of ITC in our physical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

[On Amazon](#)

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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!

Much of my writing today is in the form of finding 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.

[On Amazon](#)

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Remember that all of the [AA-EVP/ATransC newsletters](#) are available online. They represent an important resource for historians and researchers. We can send you a combined PDF of all the newsletters at your request.

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## The Reverend Karen Herrick Ph.D.

Karen has been an acquaintance since she was a member of the ATransC when it was the AA-EVP. We have learned to respect her, her judgment and her work. You can get a sense of her approach to spirituality by visiting her website at [spiritualexperiences.info/](http://spiritualexperiences.info/).

She recently let us know about her new book, *Psychology of the Soul and the Paranormal*. You can read a most favorable review of it by Michael Tymn at [spiritualexperiences.info/books](http://spiritualexperiences.info/books).

I spend a lot of time telling you about theory and concepts. I try to explain that they are not just interesting to know ideas, but that they also have important implications for your spiritual growth. Perhaps I could do better. Karen does—different words for people with different temperaments.

You may also be interested in listening to some of her comments on a [Susan Northrop podcast](#)

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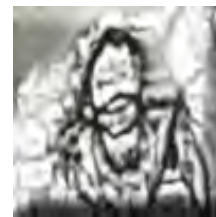
## Maker-Practitioner

Andrés Ramos is an electronics engineer with a keen interest in transcommunication, The combination has produced a number of very good studies which have been published at [atransc.org/andres-ramos/](http://atransc.org/andres-ramos/). I recommend the latest, [ITC R&D-Report No. 2019-G-003](#).

Our objective is to encourage personal initiative studies. We will support you as we can, and if you produce a well-considered report, we are happy to add it to the [Practitioner Reports](#) section of atransc.org.

I would be especially interested in a well-designed study of radio-sweep.

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Andrés Ramos  
Avatar

## The Big Circle



Most of you know that the ATransC maintains a discussion group called *The Big Circle—Bridge to the Afterlife*. See [Big Circle Recording Sessions](#). The Big Circle discussion board is in the [ATransC Idea Exchange](#). It is closed to the public to protect the privacy of its members; however, [contact us](#) if you wish to participate. Admission is on a case-by-case basis, so please tell us why you wish access.

Karen Mossey is one of the founders of the group. She is the Big Circle forum moderator, but being an active person, she cannot always post. I stay clear of it because I tend to argue too much, so you will need to help by giving each other support in Karen's absence. The group is what you make of it.

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## Parapsychology

Craig Weiler, author of [PSI Wars: TED, Wikipedia and the Battle for the Internet](#), is curating a [Parapsychology Quora](#) column. He is including parapsychology related information selected from a layperson's sense of what is important. I think you will find it worth checking in to see what he is up to.

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## Essays

These are my recent efforts:

### [Mind as Storyteller](#)

#### Abstract

This Opinion includes introduction of the Temperament Mediated Perception (TMP) model. Although the first appearance with this title, the model has been evolving from the early version discussed in the Implicit Cosmology. As it stands now, I believe it is largely complete. Future writing will be concerned with explaining its implications. It should not be considered true until it is vetted by informed reviewers. (Watch [ethericstudies.org](http://ethericstudies.org) for updates.)

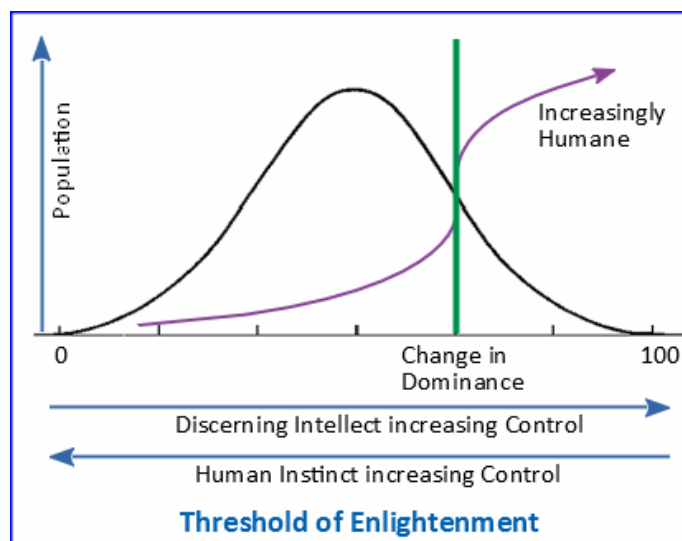
In brief, TMP is the argument that our perception is passed to our conscious awareness by way of our mostly unconscious mind, influenced by human instincts and colored by learned expectation. The core perceptual process appears to be moderated by inherited temperament-related traits.

My intention in writing this Opinion is to explain the relationship between unconsciously sensed and consciously perceived information with emphasis on the need to consciously intend to see reality as it is, rather than how we are taught

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## Seeking 101: [The Meaningful Way](#)

### Introduction



Our modern spirituality began with Hermetic Egypt some 6,000 years ago. We can follow the Hermetic teaching to the Indus Valley Civilization. Some 4,000 years ago, the oral tradition of that civilization inspired the oldest scriptures of Hinduism.

The important messages of the ancient traditions are that we are spiritual beings experiencing this lifetime and that it is our responsibility as spiritual beings to wisely choose between the pleasures of physical life and the opportunities for greater understanding offered by more meaningful experiences. If you have ever hoped that you will not need to reincarnate—that you will finally gain the spiritual maturity necessary to move on to a more advanced spiritual existence—it is the selection of the Meaningful Way that will take you there. The Pleasurable Way is the path chosen by your human’s survival instincts which leads to certain reincarnation—the endless wheel of life.

The terminology used in the Katha Upanishad (I-II) is that the wise person uses Discriminating Intellect to select the Preferable Way over the Pleasurable Way. In contemporary usage, we think of the Preferable Way as the Meaningful Way. And so, a Spiritualist, or spiritualist-minded person, seeks to recognize and follow the meaningful way. The question I address in this Discourse is how we can let this understanding guide our seeking.

## Thank You

Axis Mundi is an ancient concept related to communication between heaven and earth. In Latin **Axis** means *pivot; line around which something rotates*. **Mundi** in Latin means *world*. The idea of an Axis Mundi is usually assigned to a place or a mystical ideal. The common meaning is that it is a place that connects heaven with all of its spiritual understanding with the roots of earth where understanding is yet to be found.

If you study the [Implicit Cosmology](#), you will see that each of us is our own Axis Mundi. You are the center of your personal reality and your consciousness is the spiritual pillar connecting this physical lifetime with the greater reality. Everywhere is here in the etheric, so paradoxically, while each of us is our personal Axis Mundi—our conduit for transcommunication—so are we the collective axis of the world.

*“That which I know cannot be known unless you also know”* is a riddle only solved by personal seeking. That is why I write. Thank you for seeking. *Teach me as I teach you.*

Tom Butler

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

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

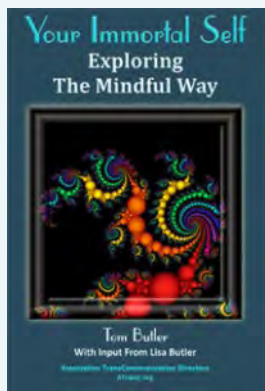
[tombutler@ethericstudies.org](mailto:tombutler@ethericstudies.org)

## Your Immortal Self

Exploring the Mindful Way

[Book's dedicated web page](#)

### We Can Know the Nature of Reality



Our understanding of the nature of reality is undergoing an important shift from mostly supposition and belief to actionable facts based on important developments in parapsychology and transcommunication. This means the emergence of new tools which are helping us better understand our nature and the nature of the world we live in.

To be sure, this shift involves theory and research, but it ultimately comes down to who we are and what we can become. The best way to describe this future paradigm is in terms of mindfulness and the middle way of mindful living. This is not the mindfulness of living in the moment based on the belief that you are your body. It is the mindfulness of experiencing life from the perspective of your immortal self.

This book is written to show you the evidence of survival and the implications of that evidence as an important model for future research. While your personal progression depends a lot on understanding the evidence, the community sharing your journey is equally important. To help you learn where to look for help, a comprehensive survey of our paranormalist community is included.

Mindfulness can lead to important growth in your ability to work with nature, to sense the subtle fields influencing your life and more confidently commune with your loved ones on the other side. But it is important to understand how this paradigm shift is changing our understanding of the phenomena of transcommunication and interconnectedness in our community. The last part of this book includes a comprehensive discussion of the phenomena, including EVP-ITC, healing intention and mediumship transcommunication phenomena.

## Exploring the Mindful Way

Companion to *Your Immortal Self*

[Book's dedicated web page](#)

### Immortal Self-Centric Mindfulness

The most important understanding seekers of spiritual maturity must come to is the difference between lucidity and hyperlucidity. Lucidity is the degree to which we are able to clearly sense information from our mostly unconscious mind. Hyperlucidity is a term used in the Implicit Cosmology for a complex of behaviors motivated by the belief we are lucid when we are actually only sensing what we have been taught to expect.



The second most important understanding is that lucidity is the seeker's objective, but that it is achieved in small steps. The only real conscious influence we have on our mostly unconscious mind is the expression of intention. This means that we must learn to consciously examine what we think is true. Mind changes only slowly, and so, the seeker's objective is to habitually express the intention to align perception with the actual nature of reality.

In the first book, *Your Immortal Self*, the process of consciously seeking greater lucidity is referred to as the Mindful Way. Many people practice mindfulness simply to improve personal wellbeing. A few step onto the Mindful Way to seek greater understanding of their immortal nature and the nature of the reality they inhabit. Even fewer remain as wayshowers for those who seek greater lucidity.

The fact of our immortality is explained in *Your Immortal Self*. This book, *Exploring the Mindful Way*, includes twenty-one essays explaining some of the more important concepts encountered on the Mindful Way. While you will benefit from first reading *Your Immortal Self*, there are sufficient explanations in this book to make it a stand-alone text.

Will you be a wayshower?