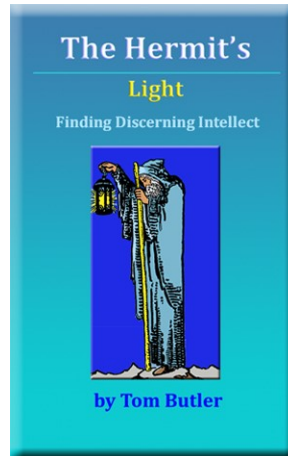




Etheric Studies Occasional Update 15

Tom Butler
October 2024



Testing a Hypothetical Model of Reality

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Introduction

The Hermit's Light is targeted for an early 2025 release. It will incorporate my efforts to further explain the Implicit Cosmology which was introduced in the first book of this series titled *Your Immortal Self Exploring the mindful way*.

As the concept is used here, a cosmology is a hypothetical model of reality based on known and theoretical characteristics. As with any hypothesis, the predicted characteristics should be able to be tested by seeing how well they explain related questions. The following articles represent my effort to apply the [Implicit Cosmology](#) to questions that have recently come up concerning the nature of reality.

Personal Note

From the [Consensus Building](#) Essay:

The Cooperative Community Organizing Principle is defined in the Implicit Cosmology as: *An effort to express understanding is necessary for progression*. A person is attracted to communities of like-minded people cooperating to facilitate progression.

A saying I like based on the Cooperative Community Organizing Principle is:

The Way of Progression

Through community comes knowledge

Through teaching comes understanding

It takes a collective

In a cooperative community, it is the responsibility of the individual to take the initiative to either comment or respond based on point of view. Being correct is not the idea. It is the preparation to

express an idea that is so powerful. In this way, the speaker is both student and teacher. As an old adage goes:

Our lot is to learn and having learned, our lot is to teach.

Each member of a cooperative community fills both the role of seeker and that of teacher simply by interacting with other members of the community.

So now I am trying to embrace the teacher in me.

Rational thinking cannot be forced. People are free to believe the physical is all there is, follow would be dictator and even believe “truths” without examining their implications. Perhaps the reason we exist is to discover rational thinking.

The one remedy for irrational beliefs I know of is for people to learn how to examine the implications of their thoughts. I describe that habitual self-examination the [Seeker’s Way](#). I know of no other way to help our community progress.

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Essays



In the Hermetic Tarot, *The Tower* represents the destruction of old understanding to make room for more lucid understanding. Key 16 of the Paul Foster Case Deck.

Full article at <https://ethericstudies.org/authors-point-of-view/>

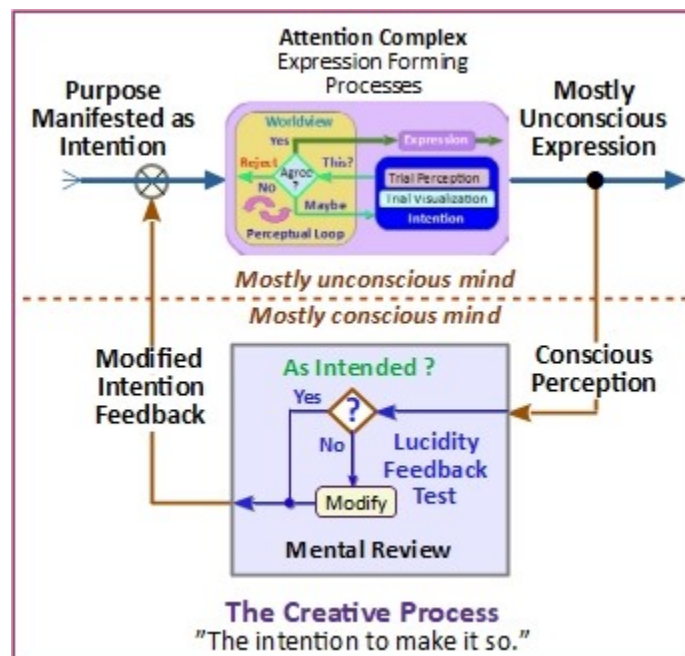
Author's Point of View

Brief

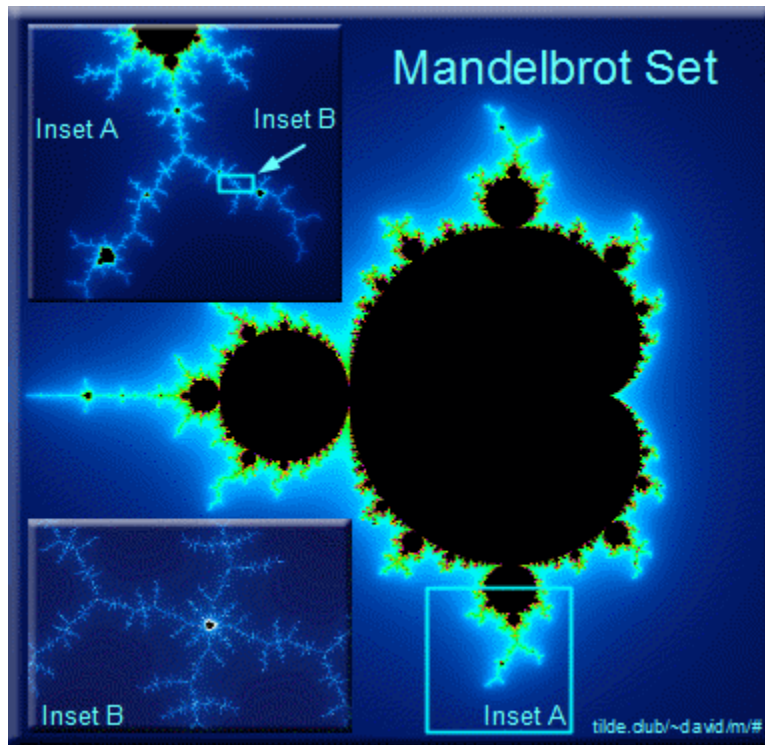
Perhaps the most difficult lesson I have learned about the academic community is that it is necessary to identify the point of view of the person providing information about paranormal concepts. It is a matter of knowing if you can trust your teacher.

Content

- Major Points of View
- Schools of Thought in Parapsychology
- How We Think
- Point of View Red Flags
- Theory
- The Conclusions
- My Point



Implicit Briefs



Mind as Navigator

Introduction

If the greater reality (aka etheric) is a singularity in the sense that nonlocality means *everywhere is here*, it is necessary to ask how we move about in the etheric compared to place-to-place movement in the physical. This Brief explains how the Implicit Cosmology supports mind-initiated movement from place-to-place in physical space.

Examples

Consider these experiences that seem to defy physical principles:

Interstellar travel – Considering the great distances between stars, how would it be possible for Unidentified Flying Objects (UFO) to be from other star systems?

Cryptids – There are reports of many other creatures, but using Big Foot as an example, how is it possible for a large animal to exist while leaving so little evidence of their passing?

Orbs – While most photographic orbs are just pictures ruined by flash-illuminated particulates or light flares, some orbs appear to be sentient critters. In some reports, they appear to pass through solid objects. How might such behavior be explained?

Bilocation, time slips and teleportation – There have been reports of encounters with people who are supposed to be in another place or time.

Apports – Apports are objects that are reportedly paranormally transported into a place from some other place.

Part of the Explanation

The model proposed here to explain movement in the etheric involves a few important datapoints. Keep in mind that the nonlocal characteristic of the etheric must be thought about in conceptual terms.

Apports

An apport is an object that has been psychokinetically transported from one place to another, presumably by a communicating discarnate personality. Apports are a common phenomenon associated with physical mediumship.

The apport process appears to involve the disassociation of a physical object from its initial location and reassociation of it at the new location. If thought creates the physical, disassociation means that the object is reimagined in the new location. Think of this as the **Apport Model**.

In this view of reality, everywhere is here so that there is no movement from one location to another. There is only a change in where the object is imagined to be.

Creative Process

The Creative Process is modeled here as a fundamental expression of mind. It is defined as *Changes in reality are expressed via personality's attention on an imagined outcome with the intention to make it so.*

The mind expresses a Psi (aka psychokinetic or psychic) influence that represents the imagined outcome. Our conscious review of our perception of this expression produces a sort of steering influence that acts as a feedback signal representing our intention to agree with or change our Psi expression.

Worldview

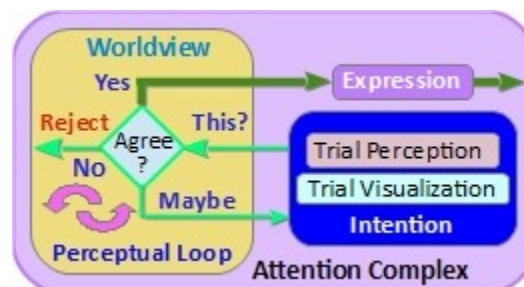
The “imagined outcome” in the Creative Process is based on the personality’s worldview. Our worldview represents a mental map that determines what we think is true about our reality. It also determines what we expect to experience. If an experience does not agree with what we expect, it may be ignored. If it is close, it will be modified to better agree with what we expect. It is that modified version of which we become aware.

Perceptual Agreement

Perceptual Agreement is defined in the Implicit Cosmology as *Personality must be in perceptual agreement with the aspect of reality with which it will associate.*

The Attention Complex in the Implicit Cosmology produces expression, some of which we become aware. The *agreement* part is defined by our worldview. If our mental map of what we think is real does not recognize some aspect of reality, we will not be able to experience it.

The *Trial Visualization* functional area in the Attention Complex is a critical part of perception formation. Our visualization appears to be entirely based on our worldview. That means the Perceptual Loop breaks if a signal comes in from another personality that does not at least reasonably match our worldview. This produces a *Reject* result in the loop.



Theory

There seems to be sufficient evidence that the **Apport Model** can be applied to reported phenomena such as Interstellar travel, cryptids and orbs. Remembering that a concept thoughtform in the Implicit Cosmology may include physical property attributes such as place or timeline. In this view, movement from one place to another would be accomplished by disassociating our perception of physical objectivity from one location and reassociating it with a new location.

We have been trained since birth to live in our local reality. We have learned to assign physical meaning to our perception according to the characteristics of associated concept thoughtforms. That is, we insert (create) ourselves in our visualized world.

Here, a **Venue for Learning** is defined as an aspect of reality visualized by a collective of cooperating personalities with the intention of experiencing different opportunities to gain understanding about the nature of reality. The [Sharing Place](#) Essay is an attempt to explain how different people experience essentially the same venue for learning. In this view, a change in venue might involve developing a strong link of rapport with another collective. See the [Sharing Place](#) Brief. Also, [here](#) in this Update.

To experience a different visualized world, we must first learn to accept the reality of it. The *Principle of Perceptual Agreement* means that we cannot experience that which we cannot visualize. To change venues, we must learn to suspend our certainty that the physical is all there is and open ourselves to the possibility of alternative venues. The apport process appears to depend on such suspended judgement.

Applying the Apport Model to a spaceship, for instance, we would apport the spaceship to a new location by deciding in our mind that the spaceship had moved. Such movement would be relatively instantaneous.

In another example, we have seen quite a lot of anecdotal evidence indicating that there is some kind of near-physical aspect of our physical reality. Following the Apport Model hypothesis, it seems more likely that some personalities are able to apport themselves from one version of reality to another. In the Seeker's sense, this would be "movement" from one venue for learning to another. If so, that would seem to mean that Bigfoot may be native to its own aspect of reality but able to adopt other aspects. That would be like **self-apporting**.

Some orbs may be life forms that are able to move from one venue to another. That would help explain how some orbs appear to pass through solid objects. It is noteworthy that some reported abduction experiences seem to involve passing through solid objects. Many UFOs appear more like "spirit" orbs than like nuts and bolts flying objects.

Alternative realities, parallel universes, even the Land of Oz might be thought of as other names for such different venues.

Shared Place

In the [Sharing Place](#), I attempted to describe how we might share the thoughtform representing our physical venue for learning with other personalities. If we are creating our world, how is it that so many of us share the same world?

The key to how we share our world with other personalities is to realize that our worldview represents a collective vision of reality. Your world is relatively stable as it is visualized by you and your collective. As I will describe next, Seeker's lucidity amounts to the ability to sense beyond our current reality. That is, seekers learn to suspend judgement about the certainty of what is known to make room for alternative experiences.

Learning to self-apport

I do not know how to self-apport. However, what I have learned about Psi functioning and consciousness leads me to think that it is a potential ability we all have. It seems that our self-apporting depends on our ability to see reality as it is and not as we have been taught.

[The Seeker's Way](#) Essay is about learning to understand our personal nature, the nature of reality and our relationship with reality. Progress along the way is in the form of greater lucidity.

Today, just as relatively few people are intentional seekers, it is reasonable to expect that few people in the general population are able to intentionally self-apport. There is just so much cultural contamination. Old habits of thinking have considerable momentum.

If we may be able to intentionally self-apport. However, the human part of our personhood would probably resist. Being in a different venue for learning might seem like the end to our human's gene pool. I speculate that it will require a change in our cultural view of reality before individuals will be able to see beyond what is normally expected.

Ways to think about self-apportation

Fictional story about self-apporting

My Fantasy novel *Two Worlds One Heart* was published in 1994. It was not a success but did serve to teach me to keep my day job. The story had three devices. One was that the hero named Jajeff lived in the Pacific Northwest near Mt Saint Helen, but in a different timestream than ours. The second was that he was able to see through the eyes of animals. Third, he was able to self-apport into our timestream and back.

A lot of the story is concerned with how Jajeff managed to self-apport. The book is available as a free PDF at https://ethericstudies.org/two_worlds_one_heart.pdf

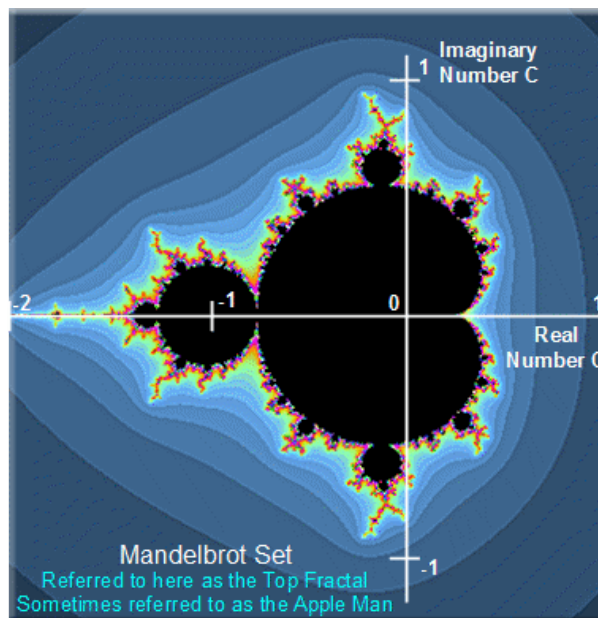
Navigating Imaginary Space

The Mandelbrot Set hints at a way to think of navigation in the etheric. In the set, the simple equation:

$$Z_{n+1} = Z_n^2 + C$$

where $C = X + Yi$ and $i = \sqrt{-1}$

The square root of minus one is a forbidden value in ordinary math. Thus, it is referred to as an irrational or imaginary number. A point-by-point plot of the Mandelbrot Set is made in the space defined by 1 to -2 on the ordinary number plane and +/- 1 on the Imaginary number plane.



The calculated point tends to stabilize at a number less than infinity. The ranges of related calculated points are usually assigned a color. In the above plot, the darker shades of blue represent smaller numbers for "Z." Calculated points that tend toward infinity are usually colored black. The top shape in the plot is often referred to as the Apple Man fractal.

As shown in the plot above the title, shows that it is possible to “telescope” into the space by changing the value of “C.” The space is infinitely “large” in the sense that the value of C can be infinitely small. There are an infinite number of the fractals in Mandelbrot Space.

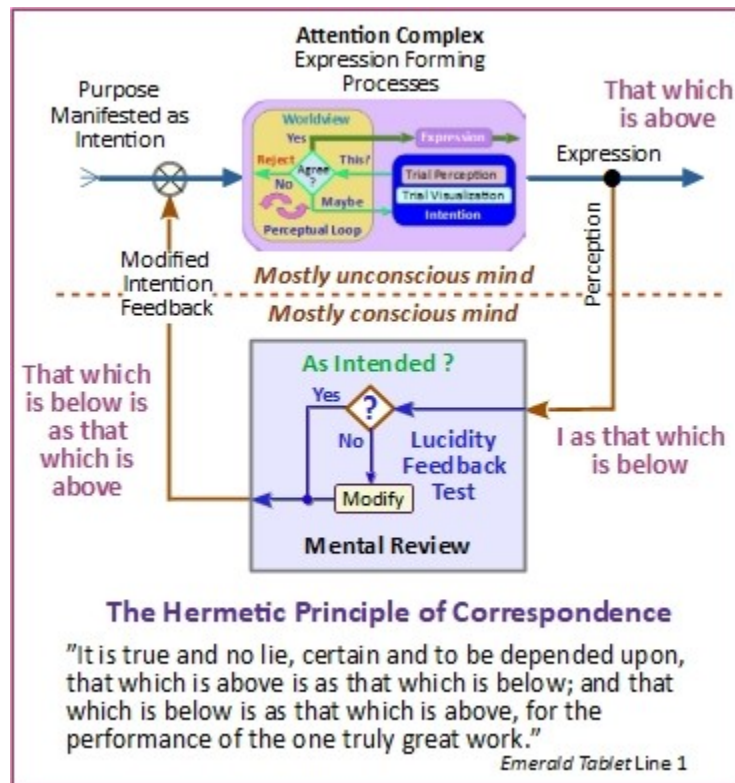
Changing place in Mandelbrot Space is accomplished by changing original assumption “C.” In a similar way, we change the venue we want to experience by changing our assumptions. Very simple rules can produce an infinite great reality in a singularity (really small space).

So What

The relationship between thought in the etheric and objects in the physical is easily witnessed if we allow the possibility that UFOs are from distant stars, some orbs are intelligent and are not influenced by physical principles, and apports are actually apported. The trick is to see reality from our mind’s perspective rather than our physical body’s perspective.

Our ability to consciously manage this etheric-physical interface appears to be a function of our lucidity. That is, the more our worldview is aligned with the actual nature of reality, the clearer we will be able to experience reality. By extension, greater lucidity may mean conscious access to many more venues for learning.

While there must be other ways of progression to develop lucidity, I have focused on the [Seeker’s Way](#). It begins with learning to contemplate the implications of our beliefs.



As Above, So Below

The Seven Organizing Principles of the Kybalion are thought to have originated some 6,000 years ago in Egypt. They are usually attributed to a teacher known as Hermes. "Hermes" was probably a priesthood.

It is important to note that what Hermes taught seems to be based on a fully developed metaphysics that is likely much older. The seven Hermetic Principles are:

1. **The Principle of Mentalism** -- The all is mind; The universe is mental.
2. **The Principle of Correspondence** -- As above, so below; as below, so above.
3. **The Principle of Vibration** -- Nothing rests; everything moves; everything vibrates.
4. **The Principle of Polarity** -- Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.
5. **The Principle of Rhythm** -- Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates.
6. **The Principle of Cause and Effect** -- Every Cause has its effect; every effect has its cause; everything happens according to Law; chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law.
7. **The Principle of Gender** -- Gender is in everything; everything has its masculine and feminine principles; Gender manifests on all planes.

Emerald Tablet

The **Emerald Tablet** is also attributed to Hermes. As I understand the arcane text, it is instruction for how a seeker might accomplish the *Great Work*. See [The Hermes Concepts](#) Essay.

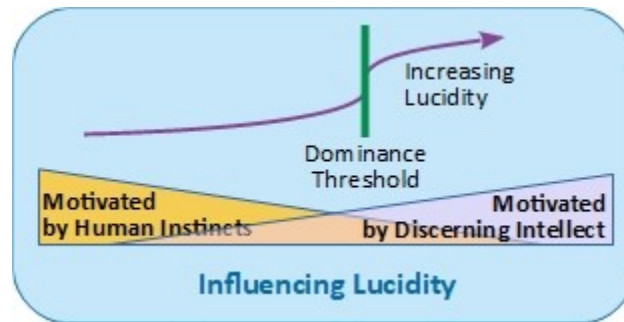
Line 1 of the text reads:

It is true and no lie, certain and to be depended upon, that which is above is as that which is below; and that which is below is as that which is above, for the performance of the one truly great work.

The *Great Work* is the process of changing the young, immature Self into a Master of the principles governing the operation of reality. It is the *Creative Process* I describe in the Implicit Cosmology which I define as:

Changes in reality are expressed via personality's attention on an imagined outcome with the intention to make it so.

The point I wish to make here is that I just realized that the model I designed to make sense of ITC could as easily be used for the Principle of Correspondence. Observe in the diagram that the Principle of Mentalism is represented in the mostly unconscious part of the diagram.



Human Instincts or Discerning Intelligence?

Our worldview determines the nature of experiences. Like a database, our worldview is populated with instincts, cultural training and memory. Accepting that we are *spiritual beings having a human experience*, our worldview also contains previously acquired understanding.

It has been my experience that our human's survival instincts tend to dominate how we interact with our world. However, as people learn to consider the implications of what they believe, their more discerning spiritual self begins to have more influence.

Consider the included diagram. I think we can tell which end of the spectrum people favor.

I have learned to think that anti-paranormalist skeptics and paranormalists who are overly dogmatic about their beliefs, fall on the left side of the "Dominance Threshold." Their choices seem to be at least subconsciously intended to promote their stature in the tribe. Greater stature in the community helps assure the good stature of their offspring.

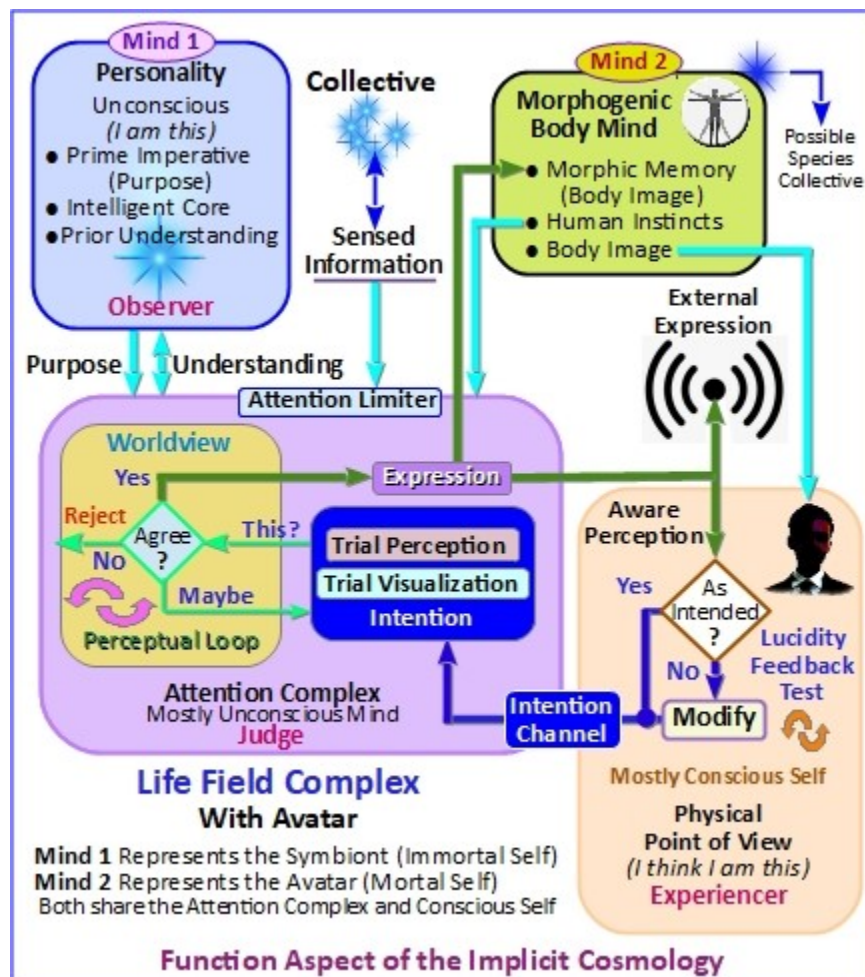
People who suspend their judgement about experiences fall on the right side of the scale. Not being attached to an outcome by way of suspended judgement about people, information and experiences leaves us open to gain more understanding.

Keep in mind that we are probably having a human experience for a purpose. Whatever that may be, experiencing the physical from our avatar's point of view seems important. That suggests the most successful of us are those who are most human.

However, our spiritual self as the observer seems to be a necessary part of those experiences for us to gain understanding. Thus, the reason we seek spiritual maturity while respecting our avatar's instincts.

All of this is to say that the bewildering onslaught of insults and personal attacks coming from radical politicians makes it clear that their human instincts are fully in charge.

Any of us who have tried to sway the thinking of a conspiracy theorist will know that reasoning does not work. That is the main reason I write so much about consciousness. If we can awaken the seeker in people, they will do the rest.



Consciousness Simulator

We are trapped between two paradigms concerning the nature of reality. Behind us is the Physicalist point of view that consciousness is an emergent quality of biological brain. Before us is the growing realization that reality is consciousness.

For those of us who accept the evidence that we actually are *spirit having a human experience*, it is clear that the old explanations are the last gasps of the dying Physicalist paradigm.

I do try to move the evolution along. For instance, I find ways to show that “spirit in a human body” is really a cooperative effort between two minds—the discerning intellect of our immortal self and the morphogenic mind of our human avatar. I have revived the “etheric” concept to tread the narrow way between religion and metaphysics. In my writing, I refer to “our human’s instincts” rather than “my human instinct.”

Some parapsychologists like holography as an analog for the etheric (aka Psi Field) so as to say, “*here is everywhere.*” I argue that clearly the more correct perspective for consciousness is “*everywhere is here.*” That is the practical definition of “nonlocality” for the new paradigm.

Models are tools for describing and testing principles. For instance, the model airplane in a wind tunnel helps estimate behavior of a full-scale version. The schematic of an electronic circuit is a model. I can usually tell both function and needed components by examining a device schematic.

Cosmologies are models but typically on a global scale. For instance, the cosmology used by astronomers is popularly known as the “Big Bang” from which all of physical reality is thought to have emerged. I suppose you can think of the Implicit Cosmology I work with to describe our spiritual nature, the nature of reality and our relationship with it, an alternate cosmology. But however we look at it, the term “cosmology” tends to lock us in the old paradigm.

I also suspect that my readers tend to tune out when I start talking about cosmologies.

Simulators are intended to help us become familiar with a mechanism (airplane, car, surgical tool) by letting us test how we interact with the simulated environment.

My point is that the model concept is neutral, but the cosmology concept carries a lot of baggage from the old paradigm. The simulator concept is also neutral.

I am thinking about calling the Implicit Cosmology a **Consciousness Simulator**. It is important to test models and their implied assumptions. I routinely test the Implicit Cosmology by using it to help answer questions about reality. That is why I answered more than [400 questions on Quora](#). In fact, it is a consciousness simulator.

I am confident the emerging paradigm will be based on the idea that reality is consciousness. Calling the model that I work with a consciousness simulator might help people understand my work. That is important because, after working with it for so many years, I am convinced that the model is also an important tool for personal development as explained in the [Seeker's Way](#) Essay.

I could really use your input on this. How do you see the future of the study of things currently known as paranormal? Is "Consciousness Simulator" more approachable and understandable than "Implicit Cosmology"? What terminology would work better for you?



The mental attitude suggested by Key 12 *Hanged Man* of the Paul Foster Case Deck, is “Not my will, but thine.”

Engage Your World

From my experience, it seems Facebook is more a show and tell forum and not a forum for communicating ideas. The missing dynamic seems to be individual’s *engagement*.

Here, I want to highlight the way being engaged furthers personal progression and helps to grow a cooperative community.

One of the recommendations I offered for Seekers in the [Following the Mindful Way](#) Essay is to:

Engage your world: *Interact with the people, things and events around you. Being careful not to send a decide signal to your unconscious, examine how you think about things happening around you. Like curiosity, making a habit to interact in some way with the world around you, sends a message to your unconscious mind to pay attention.*

In a Cooperative Community, *Personalities are attracted to communities of like-minded people cooperating to facilitate progression.*

By “cooperative,” I mean active participation [engagement] of members in the community. Others in the community need not agree with us. The act of composing our thoughts to speak helps us understand what is in our worldview. Supportive or argumentative, the reaction of our listeners is important feedback which helps us focus on what makes sense.

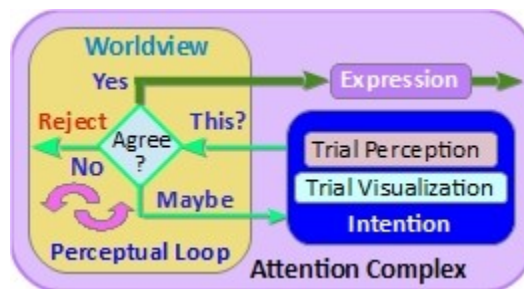
Most any form of engagement or interaction can open doors to the possibility of personal growth. But in the sense of the *Seeker’s Way*, I like the way the *Hermetic Tarot* treats the idea. The mental attitude suggested by **Key 12 Hanged Man** of the *Paul Foster Case Deck*, is “**Not my will, but thine.**”

For a cooperative community, this is to say that we progress by suspending our judgement so that we might see other people’s point. We learn little by listening only to ourselves. It is only by engaging in the exchange of ideas that we can approach lucidity.

Your teacher is the community. Consider the possibility of engaging the community.

The Way of Progression

*Through community comes knowledge
Through teaching comes understanding
It takes a collective*



Nature's Habit

A second theory I often turn to for support of the Implicit Cosmology is Rupert Sheldrake's Hypothesis of Formative Causation.

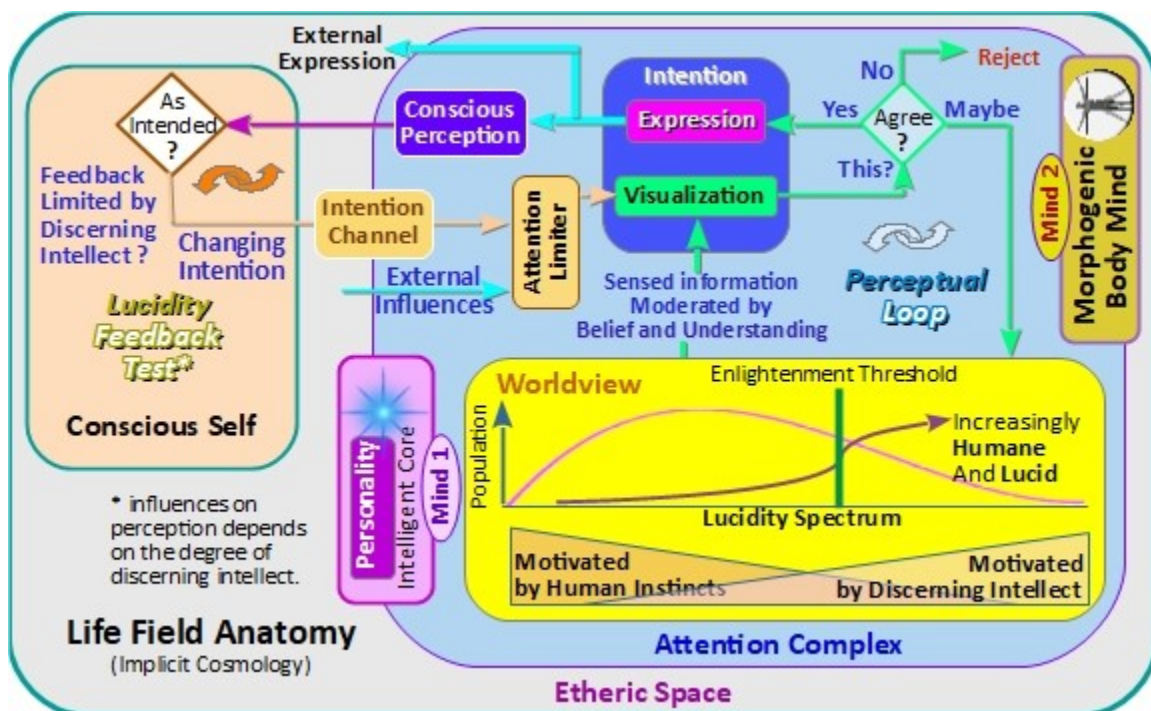
The process of an organism's cell dividing into a particular kind of cell (skin, bone, blood) is known as morphogenesis. The mechanism controlling morphogenesis remains unclear despite the many theories designed to explain the process. Biologist Rupert Sheldrake's proposal that a nonphysical memory field controls the process, helps solve the black box puzzle. He refers to the organizing field as a "morphic field" (*morphogenetic field*).

Sheldrake provides a good overview of his theory in [Morphic Resonance and Morphic Fields – an Introduction](#). The following summary of the hypothesis is based on my understanding of it and how I think it applies to the Implicit Cosmology:

1. Morphic fields are self-organizing wholes as bound by Organizing Principles, especially the [Principle of Perceptual Agreement](#) in the Implicit Cosmology.
2. Morphic fields are not bound by space or time. They are nonlocal. Put another way, they are unique to and support specific species as the population evolves over time and wherever an instance of the organism exists in the world.
3. Sheldrake explains that morphic fields control morphogenesis via a process he describes as morphic resonance guided by *Nature's Habit*. That is, organisms form in the same way they have always formed. They do so by what I refer to as the expression of intended order by the species' collective morphogenic mind. This appears to be essentially the same process involved in the of etheric-to-physical formation of transform ITC phenomena.
4. Morphic fields are hierarchical in a similar way as fractals. Comparing to the [Mandelbrot Set](#), they are specific to a part of the organism while being a part of the whole organism. Sheldrake refers to the nested morphic field controlling individual cells or groups of cells as holons. Each holon represents a local attractor for the part of the organism under its influence.

Think of a holon as a discrete "mind" controlling a local collective of entities (skin cells for instance) but which is also part of the collective of holons composing the top fractal of what I refer to as the morphogenetic mind for that species. Think in terms of a cell life field in the etheric expressing the biological cell in the physical. Again, mind acting on conceptual space to express an objective presence.

5. *Nature's Habit* does not mean every change in behavior of the organism is included in the *Nature's Habit* memory. It means that successful changes that further the survival of the organism are more likely to be included. It appears *Worldview* in the *Attention Complex* is modified in much the same way. The current state of *Worldview* and *Nature's Habit* has considerable momentum. Sheldrake has referred to this point in terms of *Nature's Habit* being evolved in small increments by the influence of successful, creative solutions to environmental challenges.



Two Mind Model

I have found it useful to model a **person** as *an immortal self entangled with a human in an avatar relationship*. As shown in the Life Field Anatomy Diagram above, the Intelligent Core Represents the attractor that binds the functional areas of the symbiotic life field. It is modeled as Mind 1.

The Morphogenic Mind represents the host or avatar as a biological organism (Mind 2). An assumption of the cosmology is that the biological organism has an independent existence, but that its expression-perception functions are shared with the symbiotic Mind 1 during entanglement.

By thinking of a person as a symbiotic life field sharing the formation of expression and perception with a second life field functioning as an avatar, it becomes easier to realize the extent of influence human instincts have on behavior.

Based on observation, the avatar's influence of Attention Complex sharing is dominant unless overridden by the mindful expression of discerning intellect. If true, that would seem to indicate that people are first instinctual and then mindful.

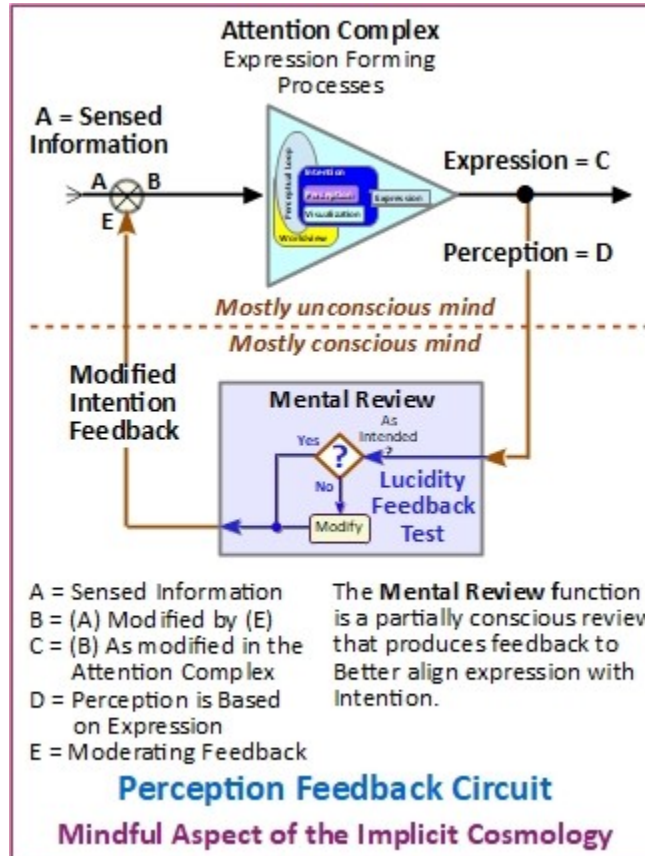
The Implicit Cosmology is illustrated here. While I am using the Implicit Cosmology as an example, the above diagram illustrates functions that seem necessary for any useful model. Note that:

- The model represents nonphysical functions of mind.
- Expression is formed in an iterative process described here as the Perceptual Loop. A person's perception of reality is derived from expression.
- The Perceptual Loop is moderated by Worldview which represents cultural influences, human instincts, discerning intellect and memory. This information (influence) is biased by the influence of temperament, learning styles and possible prior understanding. Understanding is characterized here as discerning intellect producing greater lucidity.
- Intention appears to be the only influence exerted by aware self on the Perceptual Loop. That would be a "small force" influence on the content of Worldview.
- The Lucidity Feedback Test represents the question "Is this what I intend?" The model assumes that what is consciously intended is compared to perception of what was expressed. See the Perception Feedback Circuit Diagram below.

- All functions operate in real time and are free running. Time scale appears to be microseconds.

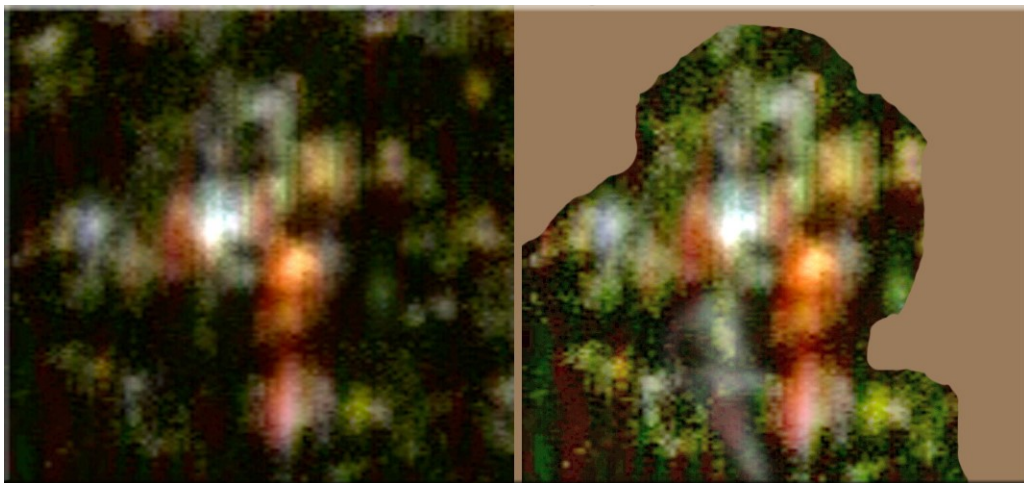
If nonlocal, long-lived consciousness is considered:

- External expression may be a psychokinetic etheric-physical influence such as movement commands for the body or an etheric-etheric influence such as a thought intended for another life field.
- Environmental signals might be from the body senses but might also be from other life fields.



If the Survival Hypothesis is considered:

- In this cosmology, the life field is considered the building block thoughtform. As such, reality consists of a nested hierarchy of life fields and their expressions. The physical is modeled as an expression.
- Life fields are modeled as a core intelligence (The Observer), an Attention Complex (The Judge) and an Aware Self (The Experiencer). During embodiment, entanglement between the symbiont (Mind 1) and the avatar (Mind 2) is thought to be a sharing of conscious self (perception) and Attention Complex. If so, the momentum of Worldview would seem to necessitate (a period of readjustment after biological death. Seekers learn that greater lucidity means clearer perception, especially when human instincts are absent.



Video-loop example collected by Tom and Lisa Butler. (Left is original, right is enhanced.) See the explanation below.

Deep Trance Contemplation

The author of a recent parapsychological research paper reported monitoring research subjects' brain activity during Psi tests to see if there were any changes. This made me question whether the author had any experience with students of psychic and mediumship training.

Based on my experience as a frequent student of Psi-related classes, our normal perception is mostly based on our mental storyteller. Our mind is hardwired to explain everything. Our mind's explanations are based on our worldview. Without conscious intervention, our worldview leads us to experience the world as we have been taught to expect.

Virtually all of the self-improvement classes I have taken have taught me to relax my mind and enter into a deep meditative state.

As I wrote this, our music box with over a thousand songs was playing a song repeating the phrase "Relax your mind."

While the Eastern view of meditation focuses on stopping our mental chatter, most of the classes I have had focused on more of a contemplative form of meditation. For instance, guided meditation is a staple of self-improvement classes. The objective is to teach the student how to visualize and how to self-induce a deep Delta-like mental state.

The [Monroe Institute](#) bases its classes on binaural beat, hemispherical synchronization to induce a deep relaxed mental state. See [The Monroe Way](#) at ATransC.org.

I don't know about the modern [Siva Method](#), but the old *Silva Mind Control* classes I took in the 1960 taught students to enter into a deep mental state of relaxation (think Delta frequency) to focus on clairvoyant-like Psi functioning.

The common factor has been the development of a deep trance state for focused contemplation. The idea is to develop a sort of mental path to that state of awareness that we can spontaneously enter to access information--not just *open mind and listen* but *focus intention and consider*.

When I say that a seeker learns to examine the implications of their thoughts, the way I expect the seeker to do so is to enter into focused contemplation. I think people who learn to routinely examine the sensibility of their thoughts have learned to spontaneously enter into a deeply contemplative state of mind. This is very fast, and depending on the subject, it can be for but a moment.

There is a continuum from mostly human instinct at the physical extreme producing perception of an entirely physical world to the increasingly lucid awareness of the actual nature of reality at the other extreme.

Psi researchers might do better examining the speed with which research subjects routinely enter into a deep contemplating state. I expect that a person who is able to manage that aspect of their

consciousness will tend to do better in Psi functioning tests. Of course, education and practice are the rest of the story.

I am interested to know if you have had similar training and your thoughts on my comments.

Food for Contemplation

Consider the picture at the top of this article. The left image is a small segment of a full video frame from a video-loop ITC session. In that technique, a video camera records what is being displayed on the screen of a television set that is not tuned to a station (no antenna or cable). The streaming output of the video camera is connected to the TV input so that the camera “sees” and records what it has previously recorded.

The resulting video recording is a chaotic rolling video display of light, dark and colored regions. An example of a useful video loop display and further explanation of the technique is in the ATransC.org page [Video-Loop, Visual ITC Recording Technique](#).

About fifteen seconds of the video feedback stream is recorded in the technique we use. At nearly 30 frames per second, that is about 450 frames. We examine each frame in a computer. We ignore those that have no or only low contrast texture. We end up taking a close look at only a small percentage of the frames. Some of those, we might even rotate in 90-degree increments, as features can be anywhere and in any attitude. Yes, it takes a lot of time.

There should be no recognizable features in the feedback displayed by the television other than the occasional “faces in clouds” effect. However, with the right combination of technology, recognizable features do sometimes emerge. Human faces are most common, but animals do occasionally show up. In some sessions, it is as if there is a “face” background noise that is composed of uncountable faces crowding every part of the video frame for attention. Close examination of the splotches of light and dark in the left image above will show that there are many small, poorly formed face-like features.

The video technology we used was the 720p High-Definition video that was standard at the time. Having tried different combinations of technology, we realize that we stumbled into a sort of technological “sweet spot” for ITC.

The apparently paranormal features appear to be the result of the intention to enhance some parts of the noise to produce an intended face. We think the small-signal intention of our hypothetical etheric communicators is amplified via stochastic amplification.

While we have occasionally been able to use this technique to induce apparent contact with a specific person, the majority of features are unidentified.

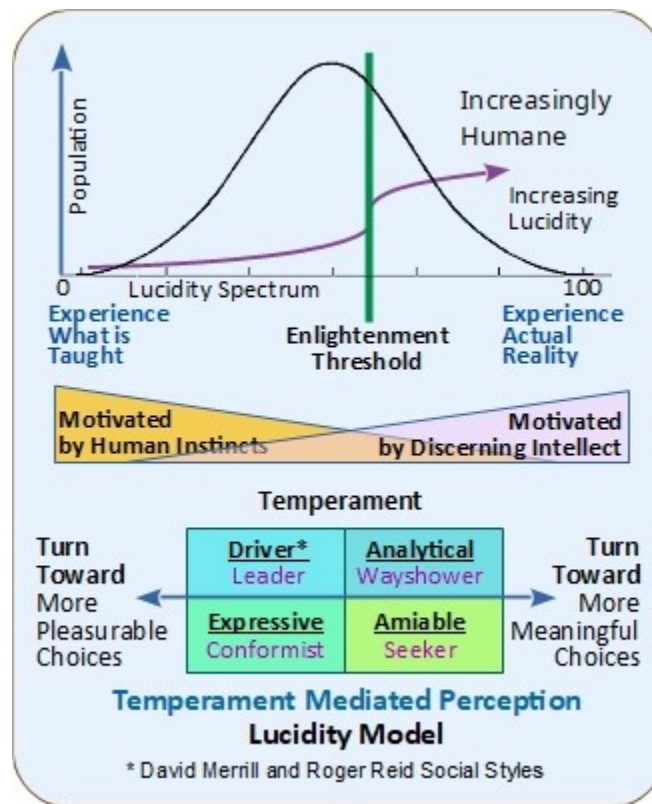
As you can see in the above example, the features are not photographs. We think of them as simulations of faces, the clarity of which is limited by the technology and how we arrange it. Based on our witness studies such as [Perception of Visual ITC Images](#), you may at first only see fuzzy smudges.

The contemplation begins here. We see a man and a woman. The man’s head is looking toward your right and is slightly tilted down in front of the right side of the woman’s face. The woman is facing toward your left ear and is slightly tilted up. We think of this example as “*The Lovers*” because the man appears to be leaning down and toward the woman as she lifts her face to kiss his left cheek.

Colors often seem true in our video ITC. The man’s face is much lighter, even white. The woman’s face is more natural skin tone.

We are confident of what we see in this example and others have agreed. But then, we have worked with hundreds of examples. By “contemplate,” I mean for you to take a little time to focus your attention on the image to get beyond first impressions. An important aspect of contemplation is the practice of *suspended judgement*. Discernment is not a matter of intentionality. It is a matter of examining the implications of what you first think to possibly change your perception.

Assuming you do see the lovers, *contemplation* might continue as you consider the implications of their presence in the video-frame. According to mainstream science, there should be no such feature. What does video ITC imply? Do the features exist because of survived personality? Are they a naturally occurring artifact of the technology? How can we tell?



Mental Medium or Physical Medium

Definitions

It is arguable that we all function psychically to some extent. In fact, it is commonly understood amongst Spiritualists that all mediums are psychics but not all psychics are mediums.

Accessing information that is beyond the reach of our five senses is considered *psychic functioning*. A modern term for psychic functioning is *Psi functioning* where “Psi” is the influence of thought. (Think remote viewing and healing intention.)

In general, a **mental medium** is able to psychically access information directly from discarnate personalities. (Think words of wisdom from long-dead Uncle John.)

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.

In theory, the physical phenomena produced by a physical medium is enabled by his discarnate communicators and the physical medium is just a conduit. One of the challenges for parapsychologists is to determine if theories should focus on the medium as the primary enabler or on the discarnate communicators.

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 that 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*. I talk about it in the [First Sight Theory](#) Opinion on the [ethericstudies.org](#) web site. 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. **Sensing** – People sense their environment psychically as well as with their physical senses.
2. **Expressing** – People process this information unconsciously, and it is the conclusion of that processing that they are aware of and react to and not what has been psychically or physically sensed or unconsciously considered. A person might psychically sense someone near or far, the person's actions and apparently their thoughts when they are expressed as intention.

Those 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:

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, some mediums have learned to distinguish between their expectations and the originally sensed information.

In terms of the Implicit Cosmology, two factors seem to be important in mediumship. One is a person's lucidity. The *Temperament Mediated Perception* Diagram above illustrates the way perception is moderated by our worldview. While schools of thought vary, in general, people seeking to develop personal mediumship ability are taught to question the implications of what is perceived. The idea is to better align their worldview with the actual nature of reality. The resulting increased lucidity is thought to help the medium better distinguish between personal thoughts and the thoughts of discarnate communicator.

The second factor is the way a person is taught to assign meaning to experiences. Thinking we are our human body means we assign physicality as an objective reality. Thinking we are spirit having a

human experience means we understand that physical things are objective because we are taught to experience them that way.

We also assign meaning to sensed information from our discarnate communicators based on our point of view. To be an effective medium, it is important to understand how we assign meaning to what our friends are telling us.

Dead or Alive

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

In that view, we are all first a discarnate mind. Some of us are entangled with a human. If this is true, that would mean there is little difference between a discarnate person and a physical person. For a time, we have a biological body and other times we do not.

In a functional sense, average people, psychics and mental mediums 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 appear to also express more focused psychokinetic influence than the average person.

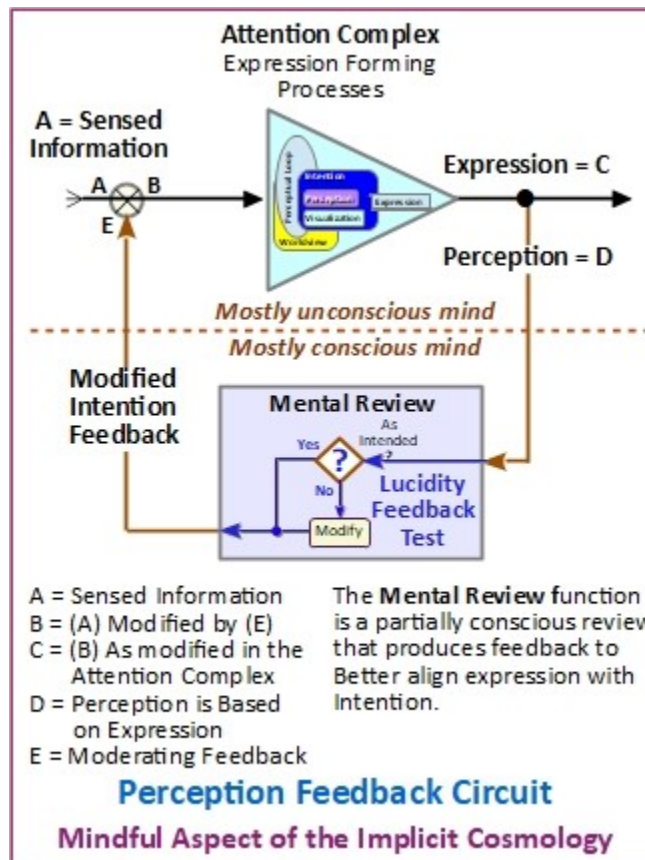
We consider ITC a form of physical mediumship because ITC is clearly the practitioner's or an interested observer's expression of intention to transform physical energy into some form of intelligent trans-communication. Recognition of this leads us to say that there are two modes of physical mediumship:

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.

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, I fear, are delusional. 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.



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 mostly unconscious 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 above, 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 survived memory rather than survived personality.

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 scientifically proper to be ambiguous. See the [Author's Point of View](#) Essay.

We have noted instances of ITC in which the practitioner's predisposition seemed to have colored the tone of the messages they collect. 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.

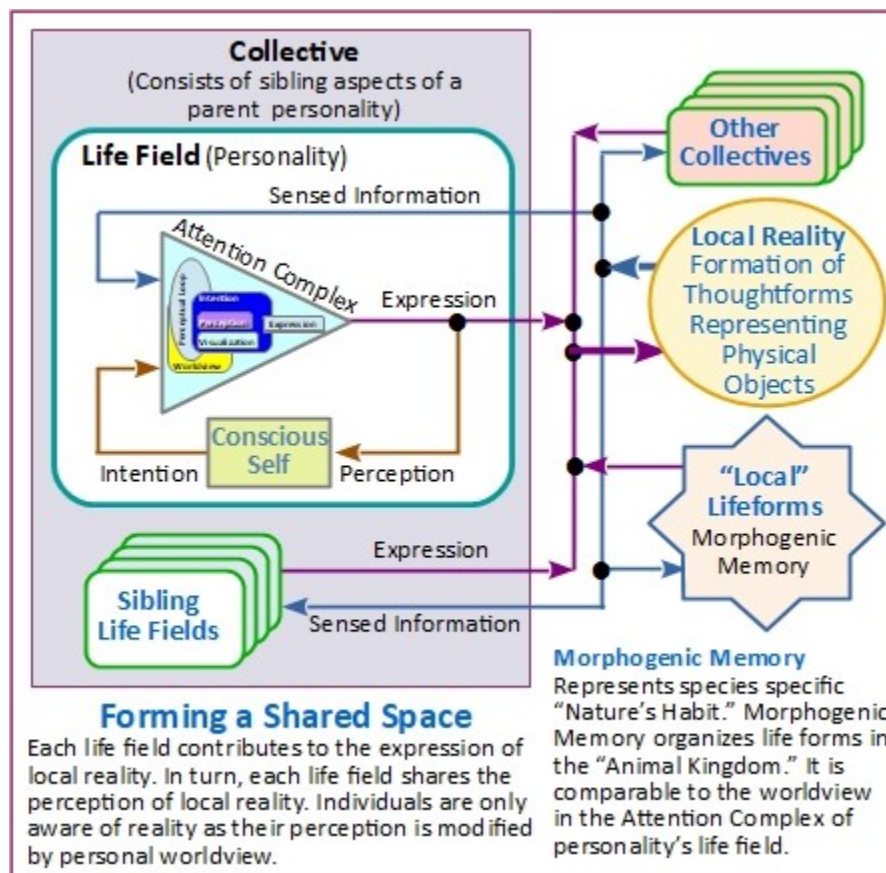
We think it is paradoxical for otherwise rational people to accept, even amplify factually unsupported theories. There is little difference between a conspiracy theorist who ignores the lack of proof and a scientist who discounts a reported paranormal experience without first examining the evidence.

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 their initial *Expression* (C) in the [Perception Feedback Circuit](#) Diagram. That is the kind of positive feedback that can cause a "runaway" emotional response.

If people's temperament predisposes them to fearfulness, for instance fear that "their side" will not win, their Intention Review function will amplify that "fear" output and feed it back to the Attention Complex.

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.



Sharing Place

A speculation about how we "create" our world

Introduction

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

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 the expression of aspects of Source. 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. They are 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, local reality or other life fields) is changed to better agree with our sense of what is real. In effect, we only become consciously aware of an **aspect** (version) 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 its source’s characteristics. If we imagine ourselves 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 ourselves and 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 a thoughtform as an etheric field composed of characteristics related to an idea. The “automobile” thoughtform, for instance, would include characteristics such as color, propulsion and number of wheels. Thoughtforms are not physical objects. They are conceptual (informational) and may represent what is perceived as a physical thing.
 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. Each of us are part of a collective but we may not be in the same collective.
 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.

The actual interface is in how the experiencer’s Attention Complex (especially worldview) understands sensed information about something physical. We do not see a car. We experience other life field’s thoughts about a car.
 8. **Rapport** – Rapport is a term used to indicate the potential to interact with other life fields and thoughtforms. Think of rapport as the strength of a life field’s mental bond with another life field or a thoughtform. 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, personality’s attention and intention acts as a steering mechanism for mental expression and perception. We move in reality by changing our mind. See the [Mind as Navigator](#) Brief. Also, [here](#) in this Update.

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 the [Morphic Fields](#) Essay) 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 in a biological organism such as skin, bone and hair cells in a nested hierarchy architecture, the Attention Complex expresses thoughtforms which may or may not be characterized as physical. In both examples, the creative process goes from **intention** (purpose) > to **visualization** (habit) > to **expression** (thoughtform) > to **physical form** (if applicable).

2. Another way the concept has become evident is in the way temperament seems to fit into our worldview. (See [Myers Briggs Personality Types](#)) 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 above 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.

To understand this concept, it might be helpful to remember that the realm of mind is nonlocal. In effect, we are one mind with many personalities.

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.

Any model intended to explain the nature of consciousness and reality should be useful for proposing an explanation for such experiences as shared spaces and temperament.

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.

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

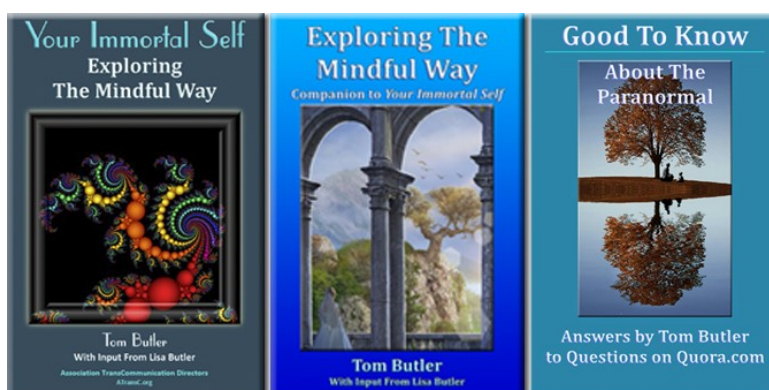
Thank you!

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