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Ethereic Studies, (CC)2018
Seeking to Understand the Nature of Reality
ethericstudies.org



Ethereic Studies Occasional Update 2

Tom Butler, (cc) 2019

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(Also at <https://mailchi.mp/2b2ccb5c019d/etheric-studies-occasional-update-2>)

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Introduction

In the last issue, I admitted that these updates have become so much more than just about transcommunication that it seemed more candid to change them from ATransC Occasional Update to Etheric Studies Occasional Update. In doing so, I moved from trying to speak as Lisa and me, Directors of the ATransC, to Tom, metaphysician and seeker.

If you are new to these updates, you will notice that I write a lot about community and things that seem to help or hinder our search for understanding. In most cases, the item is a call to action. What can you do to help fix the problem? Mostly, you can tell people what you think, rather than just quietly thinking something needs to change. Be an activist.

I look forward to hearing from you via the ethericstudies.org or atransc.org contact tool at the bottom of every page, a comment on the update's web page, or even better, on the [ATransC Idea Exchange](#).

Naming Names

Names are essential for communicating ideas. The catch is that they must have readily understood meaning for the intended audience. In a sense, a name is a thoughtform or symbol for a bundle of meaning. I try very hard to be

consistent in the way I use them, even to the point of including a substantial “Glossary of Terms” in [*Your Immortal Self*](#). (It is also maintained on EthericStudies.org/glossary-of-terms/).

Paranormalist

I began referring to who we are, as a community, as *Paranormalists* when I was writing for the *ATransC NewsJournal*. I define *Paranormalists* as:

People who are more than a little interested in paranormal phenomena, or who are studying or practicing some technique related to the paranormal. Examples of paranormalist interests include the study of psi phenomena (telepathy, remote viewing, telekinesis), healing intention (biofield healing, distant healing, healing prayer), hauntings investigation, transcommunication (mediumship, ITC, channeling) and survival (the etheric, personality, cosmology).

Since publishing *Your Immortal Self*, I have learned that an additional explanation is required:

A Paranormalist need not be for or against, believe in or not, accept the evidence or not. The intent of the term is that it identifies people who seek to modify or further our understanding or who might benefit from that understanding.

You can see that the one word is intended to convey all of that meaning. It is very handy.

Dualist

They didn't teach much philosophy in electronics engineering school, so I am always uncomfortable meddling in the world of *-isms*. It was the realization that my paranormalist definition included debunkers that made me see the need to parse the related subcategories.

Parapsychologists represent the science aspect of the paranormalist community. From the pro-survival perspective, it appears to me that the parapsychology part of the community is divided by three primary points of view:

Anomalistic Psychology (Physical Hypothesis) – studies paranormal phenomena from the viewpoint that they are normal mistaken as paranormal, fraud or mental aberration (delusion, illusion). For those of us who accept the evidence of survival, this is a fancy way of saying debunker. If you are a mainstream physical scientist, this is a badly needed ray of sunshine exposing a depraved part of our society.

Exceptional Experiences Psychology (Psi Field Hypothesis) – agrees with Anomalistic Psychology but theorizes that some phenomena are related to a Psi Field hypothesized to permeate physical space. Psi functioning includes anomalous sensing of information (psychic, mediumship) and psychokinesis or influence at a distance (affects random processes, healing intention).

Apparent evidence of survival is seen as psychic access to memory, either held by a currently living person or memory thought to be indefinitely retained in the Psi Field. This sub-field of parapsychology does not accept the idea that such information might be held by still living personalities. If you accept the evidence of survival, Exceptional Experiences Psychology offers a viable alternative to the Survival Hypothesis. If you are a mainstream physical scientist, this is misguided academics trying to seem scientific with exaggerated applications of scientific methodology.

Dualism (Survival Hypothesis) – Dualists maintain that mind existed before this lifetime, exists independent of brain during this lifetime and will exist after this lifetime. Dualist accept the Physical Hypothesis for clearly physical phenomena, the Psi Field Hypothesis for some forms of paranormal phenomena (psychic, psychokinesis) and the Survival Hypothesis for other forms of phenomena (mediumship, some ITC).

Dualism is not about religion, belief or faith. It is about well-considered application of appropriate science methodology intended to understand, model and apply principles of etheric personality, etheric space and the relationship of these with physical space. If you are a mainstream physical scientist, Anomalous Psychologist or Exceptional Experiences Psychologist, Dualists are delusional, easily fooled or blinded by faith. In turn, Dualists are seldom dissuaded by dismissive retired professors who fail to explain how their physical or psi-based explanations account for decisively present evidence of survival.

Survival Metaphysics

Metaphysics is the study of the fundamental nature of reality. A cosmology is a model designed to represent a metaphysical hypothesis. For instance, in the Physical Hypothesis, the cosmological model is the one currently being used in astronomy. It begins with the Big Bang (as the public knows it) and relates such concepts as the structure of atoms and galaxies.

To distinguish metaphysical hypotheses that allow for survival from those that do not, I refer to my study as Survival Metaphysics. *Survival Metaphysics* might be defined as: *Inquiry into the fundamental nature of reality from the perspective that the physical universe is an aspect of the greater reality.*

The [Trans-Survival Hypothesis](#) represents a survival metaphysical theory and the [Implicit Cosmology](#) represents the model of reality based on that theory. Both are explained in the [Your Immortal Self](#) book as a single thought and at the offered links as individual essays.

Trans-Survival Hypothesis

Parapsychologists state the Survival Hypothesis in two forms. One is that we survive as non-sentient memory. The second is that *“Some people actually believe they continue to live after physical death.”*

The [Your Immortal Self](#) book began with my effort to define the Survival Hypothesis from the perspective that we actually do survive as immortal, sentient consciousness. If you read the discourse, you will see that the model is supported with lessons learned from transcommunication (EVP, visual ITC, mediumship).

One of the reasons I feel the Trans-Survival Hypothesis is an important addition to our understanding is that virtually no one in the parapsychological community has integrated lessons learned from transcommunication into a cohesive model for survival. Further, transcommunication is seldom if ever considered in research analysis

Etheric Studies

There has got to be a way to say that the study of a phenomenon is not always the purview of psychologists or physical scientists. Consider one way *transform EVP* (recorded voice formed from available noise) can be defined: *The nonphysical influence of mind on a random process to produce an intended physical order.* It is only recently that psychologists have begun to think of mind as separate from brain, although most still hold that it is caused by brain and ceases when brain dies. As of today, most parapsychologists researchers are poorly informed about phenomena such as EVP.

In the updated essay, [About Etheric Studies](#), I make an argument for the use of *Etheric Studies* to describe the study of paranormal phenomena from the perspective of immortal personality rather than the current body-centered perspective used by parapsychology. The difference is similar to the difference between studying earth from the fish’s perspective or from an astronaut’s perspective.

It is not my intention that Etheric Studies should be just my term. Notice that I am using a dot-org URL for my website. I did so to leave the way open to evolve it into a community tool.

Essays

You may be interested in my recent efforts to explain these concepts. It seems that I am scattering my focus a little. My intention for the Blog was to expand what is in the two books. The current project is titled *Mind as Story Teller*. It will be a while before completion.

My essays are long and didn’t get any shorter in the [Opinion Blog](#). As I will explain later, Lisa and I are Spiritualists and I have been trying to figure out a way to make these concepts a little more digestible ... and the essays a little shorter ... for the *National Spiritualist Summit* Magazine. That has resulted in a new series I call *Discourses*. My target is some fifteen essays of around 1500 words each, including one illustration. They will focus on the science and philosophy aspects of Spiritualism while clarifying why I do not consider Spiritualism a religion. My first installment will not be on the Internet until after it is published. It is:

The One Thing

Introduction

We exist to gain understanding of our world through experience, thereby furthering our collective's understanding of reality. We do this by learning to habitually express the intention to understand the implications of our actions. That is the [Mindful Way](#) of the seeker.

About Etheric Studies

Of course, every information-oriented website needs an *About* page explaining what the reader can expect. The original version of *About Etheric Studies* was written in 2007. A month or so ago, I reviewed it before using it as a reference in a Quora answer and was shocked to see how far it was out of date. It is now updated here: [About Etheric Studies](#)

Elephant-Paranormal

The paranormalist community's most important assets are practitioners who are able to demonstrate the phenomena. It seems that every example, be it a hit with mediumship or clairvoyance or an example of visual ITC, there will be someone who discounts it as fraud, trickery or misidentified normal. This is not true of all witnesses. The problem is the majority of witnesses ... you and me ... are lurkers and do not express our support to counter the skeptics or encourage further work.

Science cannot be done without practitioners. Every time a more vocally critical witness denounces an example, and that is not countered by a supporter, all practitioners tend to retreat a little further into obscurity. If this trend continues, what will eventually be left is the ego-centric wannabes who are happy to demonstrate nonsense for a little attention.

Seeing this dynamic in full bloom on a Facebook page, I decided it would be good to once again explain in an essay why none of us are qualified to be so critical.



The last lines of John Godfrey Saxe's version of the Blind Men and the Elephant:

*And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,*

And all were in the wrong!

Abstract

Time and again, I have encountered people who say that an instance of claimed paranormal phenomena is fake. Practitioners are rarely given an opportunity to explain their work, and the skeptics virtually never explain how they think it is possible to fake the work. With no discussion of alternative theories, there can be no progress in understanding these phenomena. In practice, such criticism only diminishes the community by standing in the way of gaining further understanding.

Using Visual ITC examples, this essay is intended to shine a light on what it takes to be a good witness. Or, conversely, point out the damage done by people who assume they know so much about phenomena that they have the authority to say an example is fake.

I used Jean-[Mark Bernard](#)'s ITC as examples for the essay, and later, he has been kind enough to translate this essay into French. I will be asking him for permission to post it on [ethericstudies.org](#). Meanwhile it is on his Facebook as a series of [pictures of text](#).

References

This is not an essay. Over the years, I find myself looking for a link to a good article that explains my point in other people's words. The original version of this collection of commonly used references is on [ATransC.org](#). Take a look. You might find it useful. As always, I am interested in suggestions.

Why I Vote Humanist

It is a contradiction to be a Dualist and anti-humanist. As a USA citizen, it seems time to speak up in support of democracy and all it stands for. The challenge is to do so without turning [EthericStudies.org](#) into a political platform. This essay is my effort to explain what I will call the spiritual perspective of government. I am proud to be a USA citizen, and almost as proud that I managed to erase half a dozen rants before publishing this essay.

Lady Liberty is a Humanist



The last part of the inscription at the base of the Statue of Liberty.

*"Keep ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.*

*Send these, the homeless, tempest-tossed to me,
I lift my lamp beside the golden door!"*

Abstract

This is an overview of the issues I think are important to the preservation of our democracy. My comments are intended to point out what I think needs to change in our country to be compliant with the Preamble of the United States Constitution. In a sense, here is my political platform.

Avatar

After watching one too many television programs about sentient robots, I decided to test the predictive ability of the Trans-Survival Hypothesis. As I see it, the movie prop may not be too far off.

Abstract

If we are immortal personality experiencing a lifetime as a human, is it possible our pets also serve as an avatar for an immortal personality? If so, is it reasonable to extend the logic to say our computers might also be sentient; perhaps not now, but in the future? This essay is an exploration of the limits bounding what can and cannot be an avatar.

Avatar is a Sanskrit term meaning descent. As it is used in Hinduism, an avatar is a deity that deliberately returns to life on earth as a person. The term can be translated into English as incarnation. In this Opinion, *avatar* is intended in the same sense used in Hinduism, except that our immortal self is the deity. A person is defined in the Implicit Cosmology is an immortal self entangled with a human body in an avatar relationship.

Presumably, all humans are an avatar for an immortal self. My objective is to suggest details about the avatar relationship and to show that the model does not preclude other species from being avatars.

Considering how we think transform Electronic Voice Phenomena (EVP) are formed, I will suggest the possibility that an electronic device might also serve as an avatar. I explore the implications of personage without human instincts.

Failure to Replicate Fallacy

My first use of Trojan Horse for things paranormal was for an obscure but local ghost hunting group that decided it was immoral to ask for membership dues or charge for services. ATransC was named on their list of bad players ... we did charge for membership and were selling a book we wrote as a text for new people. I wrote about them as a kind of social protest in the [Trojan Horse](#) Essay.



That was years ago, but since, I have come to think of anyone who purposefully masquerades as a friend seeking to further our understanding of things paranormal, but in practice, acts to distract from our understanding, as Trojan Horses. My website has many essays about this.

"*Failure to replicate*" is part of the title of a supposed research report from a parapsychologist. I addressed the report in the 2010 essay, [Critiquing ITC Articles written by Imants Barušs](#). There have been a number of such essays since, each showing me that parapsychologists do not care what I write and do not care if they are being dishonest about their work.

This is another such essay of that nature.

Abstract

This Opinion uses a research report published in the Journal of Scientific Exploration to address my concerns with what I have come to think of as Failure to Replicate reports. Such reports appear to

be legitimate science conducted by Ph.Ds. that show the phenomena have not been replicated under scientifically controlled conditions. The implication taken by skeptics is that the research shows that the reported phenomena are mundane mistaken as paranormal (Apophenia, Pareidolia), illusion due to mental aberration or fraud.

In many cases, such as the one discussed here, the authors designed a research protocol that appears to be based on assumptions for which there is no empirical support. The issues are discussed, and remedies are recommended.

On ATransC.org

Experimentation with Inverted Channel Nullification

by Zoë J. Robinson

Originally posted in the Summer 2007 issue of the ATransC NewsJournal

I recently moved this article onto the ATransC website after a person contacted us suggesting a similar technique. We have not received reports of others duplicating this approach. It may be that experimenters are not achieving enough separation between channels with recorders using microphones only fractions of an inch apart.

The technique can tell us a lot about EVP. For instance, it should work differently if the voice is added onto the sound stream, as opposed to if it is formed out of the sound stream. Some examples of EVP appear to be formed of previously recorded material being added on. If so, it could be from someone's memory or apported from other media. This technique could help answer such questions.

Introduction

When I agreed to write this report back in January, I was hopeful of being able to include a success story or two regarding EVP. As it turns out, I seem to have followed in the footsteps of so many investigators who have sought to find evidence of EVP but have gone away empty-handed. Nevertheless, I believe the ideas behind Inverted Channel Nullification (or ICN for short) are still worthy of experimentation and it is on this basis that I have written this report.

A Model for EVP

Tom Butler, 2017

First published in *The Journal for Spiritual and Consciousness Studies*. November 2017 (ascsi.org/)

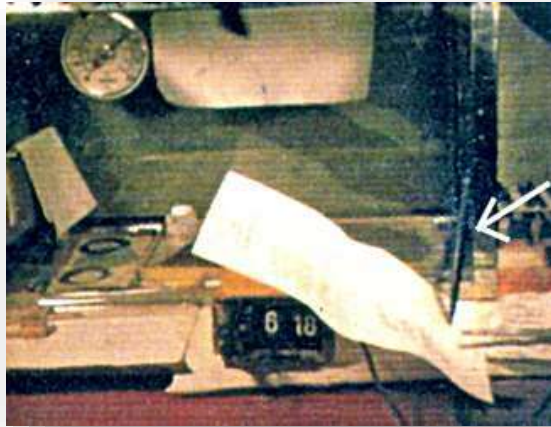
The [Academy for Spiritual and Consciousness Studies](http://ascsi.org/), Inc. (ASCSI) has been mentioned in several updates. I recommend it as one of the only paranormalist organization that seeks to provide support to our community without New Age sensationalism or academic elitism. The leaders do seek to maintain a more academic approach to these phenomena, but they need our help via our membership and participation.

This essay was written especially for the Academy Journal. I feel confident the parapsychological organizations would not have touched the essay.

Abstract

This is an explanation of the model being considered by the Association TransCommunication (ATransC) to help study Electronic Voice Phenomena (EVP). The model is based on lessons learned from instrumental and personal forms of mediumship, theories related to psi functioning and mainstream emerging understanding of the relationship between unconscious and conscious mind. The model is applicable to the study of many forms of transcommunication and may further understanding of mindfulness.

Fallacy of Equal Similars



Direct writing in SORRAT lab: arrow points to pen

It seems that at least once a week someone posts on the Internet pages I follow that magicians can reproduce a particular phenomenon, and therefore, it is proven to be fake. In fact, being able to simulate an effect under controlled conditions is not the same at all. Making something seem to be levitated using a thin string is not the same as levitation of an ink pen in good light and before a camera.

The *Fallacy of Equal Similars* is a phrase I found in my head the day after seeing such a dismissive post. It is my way of saying that it is illogical to argue that two experiences are equal just because they appear to be similar.

Here is the bottom line. Being a magician is not a qualification for the investigation of paranormal phenomena. Pronouncing about the authenticity of an instance of phenomena under cover of magicianhood is unhelpful for furthering our understanding of these phenomena and is arguably unethical.

Sarah Estep and the Government



Sarah's daughter Becky Estep documented her recollections of Sarah's relationship with the US Federal Government. Becky works for the government and it is interesting to see the way she needed to have approval to publish the account. Interesting reading! It is at <https://atransc.org/sarah-and-the-government/>.

Afterlife Awareness Conference

original The Afterlife Awareness Conference™

From the website: The Afterlife Conference blurs the boundaries between intuitive experience and scientific research, and between dualistic religious traditions and a spirituality of oneness. Our goal is to provide wisdom and support for those dealing with the end of life, and also to increase awareness of life beyond the physical body, through a mystical approach to death and bereavement.

The next conference is June 6-9, 2019 in Salt Lake City, UT.

Here is an introductory video about the group: <https://youtu.be/sT9YyxrnuSQ>

2019 Conference Highlights

- Guided shamanic journeying
- Workshops on Men and Grief and Complicated Grief
- Multi-cultural perspectives on death, dying and the afterlife
- Sacred ceremonies and rituals for healing
- Grief sharing sessions throughout the weekend
- Receptions for networking with presenters and attendees
- Lunch and dinner banquets on Friday and Saturday
- Updated academic research on near-death experience, deathbed visions, bereavement and beyond

Visit afterlifeconference.com/evidence-of-life-after-death-the-2019-afterlife-conference/ for more details.

Quora

I am still answering questions on [Quora](#). There is a sort of classroom in my mind in which I am continuously composing a lesson plan. Most of my writing is in the sense of *"Oh, and that also needs to be explained."*

Lacking actual students, the questioners of Quora occasionally stimulate a creative response that helps me find perhaps better ways of explaining these concepts. So, yes, I probably learn more than the questioners.

You may remember from past posts that I talk a lot about the cooperative community concept. Quora is an example of one that is in a format I had not considered.

Question: [What are the most basic principles of being a spiritualist?](#)



Answered by Tom Butler Jan 20, 2019

There is something of a continuum of belief amongst different Spiritualist groups from mostly Christian to pure secular. I will answer from the perspective of a person ordained by the [National Spiritualist Association of Churches](#) (NSAC), which strives to be science-based (secular).

It is correct to say that NSAC Spiritualists are not Christian. Jesus and other spiritual leaders are considered important wayshowers to be respected but not to be worshiped.

NSAC Spiritualists are pretty pragmatic with just a few tenets and no real *"thou shalt"* beliefs. We do not accept the concept of a father-god (anthropomorphic). In a similar way that I do with Source in the [Implicit Cosmology](#), NSAC Spiritualists bound their tenets with the idea of Infinite Intelligence. You could model Infinite

Intelligence as the reality field and Natural Law as the expression of infinite intelligence. This is in the same way that naturally occurring physical principles such as the half-life concept for natural rate of decay and pi for circles are the expression of the Big Bang.

To make a point of this, Infinite Intelligence is not a matter of religious belief. It is recognition that there is a greater reality of which the physical is an aspect, and that reality is organized according to knowable principles.

Spiritualists are expected to learn to recognize, understand and live in accordance with principles of Natural Law, but we are not very specific about what those are. A better way of putting this is what I have come to describe as the [Mindful Way](#): *by habitually stopping to consider the implication of our actions, and intending for them to be in accordance with the nature of reality, we tend to align our personal reality with actual reality.*

This seeking to understand is a lifelong way which all of us followed before this lifetime, at least unconsciously follow in this lifetime and will continue to follow as we transition out of this lifetime.

Of course, Spiritualists accept the evidence of survival. That point of view shapes all our concepts. One understanding is that everyone is routinely aware of everyone else. We say specifically discarnate everyone else, but in practice, we are aware of the influence of empathy in our actions and moods.

To say this in a different way, Spiritualists accept the evidence that everyone—in a physical lifetime or discarnate—expresses a psychic influence into the environment that represents their mind-expressions. Everyone is naturally aware of such signals from others (psychic). Some people are more aware of this ability in the same sense that everyone has athletic ability but only a few are super-athletes. It is all about ability derived from prior experience and training.

When people sense the psychic influence of a person still in a lifetime, we refer to it as being psychic. We refer to sensing the psychic signal from people who are not in a lifetime as mediumship.

Spiritualists argue that we are just channels for our discarnate transitioned friends, teachers and loved ones. That means that the spiritual healing we (seek to) demonstrate is us acting as a conduit for the healing influence of our discarnate friends. We do not heal others. We just provide the means. This is why I refer to the spiritual healing I demonstrate in meetings as “healing intention.” The same goes for mediumship. It is not us providing the information. We are just the conduit.

Here it should be noted that the clarity of communication through our channel is determined by how well we have learned to sense the information and how well we have learned to resist coloring it with our personal opinion. This ability is referred to as lucidity. While everyone has mediumship ability, it is not until we learn these things that the title of *medium* should be applied.

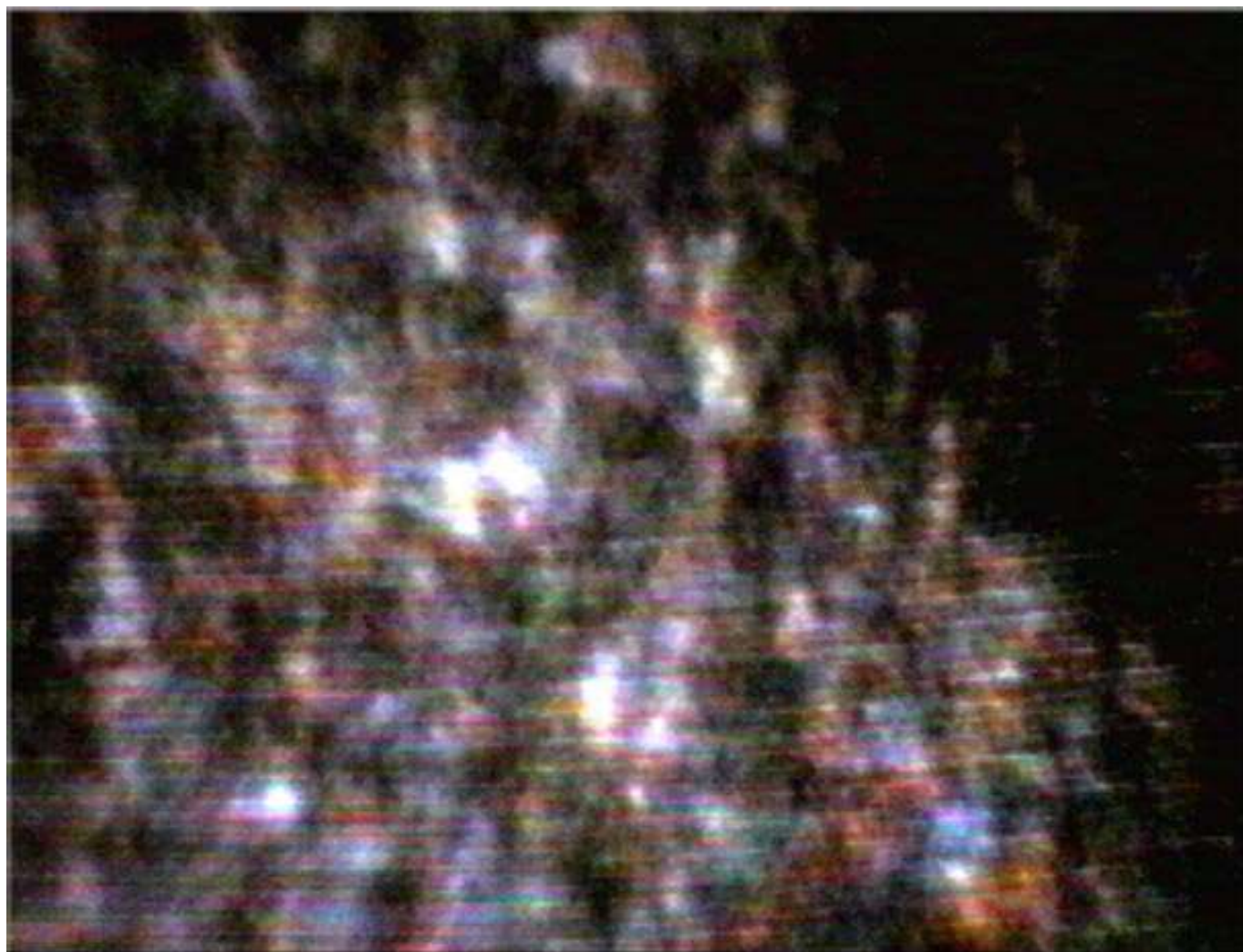
It is Spiritualist’s intention that everyone learns to express healing intention and express psychic and mediumistic ability for themselves. Thus, some Spiritualists think of public demonstration of these abilities in the sense of “*As I do now, so can you.*”

Ancient Hermetic and Sanskrit-based teachings have always included the creative process and personal seeking. Probably the most important development in consciousness research for Spiritualists in modern time is the effect unconscious *preprocessing* has on our conscious perception. This is to have a profound effect on Spiritualism in the coming years as we redefine mediumship and healing.

Visual ITC

Our most enduring question about things paranormal came when Lisa and I first began experimenting with video-loop ITC. It seemed that every available space of light suitable for image formation was filled with faces. It is common to find a face that is formed with a sort of montage of smaller faces. Why? Who are they? It is as if there is a background structure in the etheric made of faces.

Here is a single video frame from a video-loop experiment. As quality of examples goes, it is a Class C minus-minus and should not be used except for this purpose. Before considering the example, note that the clarity of features is limited by available resolution of the original equipment, all the way to the resolution of your display. Since I begin with standard NTSC television format of 525 lines, it does not matter how high I amp up the resolution when I save it from my video editor. Garbage in



Excerpt 1 - Man



Excerpt 2 - Boy



Excerpt 3 - Dog

You should be able to make out a few poorly formed faces. On close examination of the original frame, each bright spot in the frame has face-like characteristic. Excerpt 1 appears to be a man's face. It is from about 75% from left-to-right and about 60% from top-to-bottom. Close examination of that example will show that there are faces all around the main feature.

To show the almost holographic presence of the faces, I rotated the frame 90 degrees to the left and found Excerpt 2 from about the center. I make out a boy wearing a cowboy hat. I can see his dark hair sticking out from under the hat. He appears to be Hispanic. This is a tricky one because you will probably first lock on to a smaller, face center-frame in the vertical bar of lighter texture. Find the boy's nose touching, but to the left of that vertical bar and about 60% down from the top.

Rotating the frame another 120 degrees, I selected what looks a little like a poodle dog from about the middle of the frame. It is shown as Excerpt 3.

My working theory is that visual features are formed as the influence of unconscious intention on noise. In effect, we act as the conduit through which the information is impressed onto the chaotic noise created by the video loop as intended order.

I speculate that the faces are our unconscious response to being aware of a multitude of other personalities in our etheric space. This takes a little mental work. The idea is that if a specific message is not impressed on our mostly unconscious mind, we fill the idle space with our background awareness of etheric people just as we do when watching a ball game and have background awareness of the fans in the stadium.

A second factor is that we are not sensing faces. We are sensing the presence of etheric personalities that represent themselves to us as we would see them in the physical. Our worldview colors that representation with what we have been taught is reasonable.

We see a similar effect with EVP in which the voices are in the language understood by the practitioner or interested observer. For instance, even an EVP initiated by a person who only spoke French would be in English, which is my language. If I am recording for a person who speaks French, the EVP might be in French or a sort of polyglot of English and French.

This is a rough theory and I really need input from others. Better examples would help as well.

As a point of order, my really well-considered theories are meaningless unless they have been vetted. As it is, I work in a vacuum. Without your help, these ideas will likely go with me to the other side.

Public-Facing Parapsychology

Here is a point to ponder. In the USA, we, the public, guarantee a free high school education for everyone. We fund colleges and universities to the extent that student's need pay a fraction of the actual costs for their education. If you have a college degree, as with me, there was an implicit agreement between you and the public that you would use your degree to benefit society.

Also implicit in that contract is that scientists would help the rest of us understand our world and seek to improve our lives because of their education ... for most of which, we paid. Further to the point. Parapsychologists are the paranormalist community's scientists. Thus, we have a social contract that gives us reason to expect parapsychologists to help further our understanding of these phenomena.

Taking this argument a little further, the parapsychological community pretty much owns psi research. By their presence, they act as a gatekeeper through which qualified researchers are expected to pass if they wish to study these phenomena. Even more interesting is that the [Academic-Layperson Partition](#), unofficially enforced by the academics of parapsychology, assures that laypeople will have little input toward furthering understanding of these phenomena.

With this logic, I argue that parapsychological organizations are negligent in their social responsibility to provide guidance about their understanding to the lay community. My expectation is easily understood literature that is on the public side of paywalls. Here is an example:

For a Quora answer, I needed an online explanation of the [Psi Field Hypothesis](#) from a well informed scientist. My Internet search led to an article by a parapsychologist who is a frequent contributor to parapsychological literature. Many of his peers have praised his article as a good summary of psi understanding. The Abstract is public, but the report itself is behind a paywall, meaning that it is useless as a reference for laypeople.

I contacted the author of the article, asking if it was anywhere on the public side of the Internet. He suggested the abstract, but otherwise pointed out that the article is copyrighted and warned me not to post it on the internet.

The effect is that the parapsychologist appears to be only interested in communicating with other parapsychologists. As a measure of public service, he uses copyright protection while I use the Creative Commons [Attribution-Noncommercial-Share Alike 3.0 Unported License](#) ... freely use but attribute. Even on my books. There is nothing wrong with a person being paid for work. But in this case, the article is a summary of other people's work. Even if it was a research report, it is probable that the work was done with a grant, most of which are at least indirectly funded by laypeople.

It is almost impossible to find public-facing literature explaining the psi Field Hypothesis, even as parapsychologists often casually refer to it as if it is understood. In fact, I think the meaning and usage of the concept has drifted quite a lot since William Roll first discussed it in the 1950s.

Call to Action

This is a subject in which you should be keenly interested. Many of you are members of one parapsychological organization or another. Talk to their leaders and your peers. Make it known that your support for parapsychology is dependent on the return of at least an occasional brief of what they are learning. Remember that without you as practitioners and research volunteers, they could learn nothing.


French Transcommunication Charter

I was recently contacted by [Lisa Béranger](#) about a charter for EVP practitioners she and others have established in France. The English translation of the website is [here](#). The English translation of the charter is below.



French Transcommunication Charter

1. I commit myself to practice-sessions of Transcommunication completely free, asking only a Thank you.
2. I commit myself that my recordings always include the question before the answer of the deceased or the Guide, so as always to be transparent toward the Transcommunication community.
3. I commit myself that my recordings do not undergo any assembly whatever (eg: collages) and must be presented in one single piece.
4. I commit myself that my recordings will be recorded without any change of voice (eg tape cleaning and speed modification)
5. I commit myself that my picture, my name and my phone number or email address will be mentioned on the list of members of the charter, so that anyone wishing a contact can join me easily.

6. I commit myself to insert the << French Transcommunication Charter >> logo including my membership number on my website(s) in order to guarantee the integrity of my work toward the consultant, but also my fellow members of the Transcommunication's charter. 
7. I commit myself to be trustworthy by submitting myself, in case of doubt, to the most severe controls and analyzes,
8. I commit myself to withdraw temporarily or permanently from the charter if one of these commitments was not respected.

The administrators of the charter reserve the right without notice to withdraw from the charter any Transcommunicator not respecting one or several points of the regulation.

Most experienced paranormalists agree that the general quality of EVP examples presented in the community has a lot to be desired. As a longtime observer, I can say that it is further decaying, rather than improving. The biggest reason for this is the lack of education. People do the best they know how.

When I proposed the [Practitioner Advocacy Panel](#), one of the long-term ideals was for it to act as a nexus around which best practices would develop and move into the community. The project died before it began.

The fact remains that some form of standard needs to be popularized and ideally followed by the majority of practitioners. This need not be a "thou shalt." It should be voluntary. For instance, there might be a badge that a participating practitioner could associate with his examples, selectively, as it agrees with the standard. That way, simply leaving the badge off indicates to the listener that a little extra work has been done to make the example clear.

We have the Class A, B and C grading system that is more or less used. I proposed a variation for wider applicability in [Classifying Phenomena](#). The problem is lack of agreement. With this Update, I am asking for people who are interested in seeing how we might follow the French lead with an English-speaking version.

The French Charter is a little draconian. For instance, in Item 1, as with mediumship, the practitioner puts a lot of themselves on the line when they publicly demonstrate their phenomena. Working with EVP take time. Being able to collect EVP is not a gift, it is an ability that can be developed. That takes work. Expecting a person to apply such an ability for free is contrary to the norms of our wider culture. Also keep in mind that there are many people who will ask for a freebee just because it is free.

Item 2 should be changed to provide for the answers that come just before the question. We think such examples are evidence of presentiment.

The rest seems doable. I cannot decide on my own. It will take a few respected members of our community working together to decide and recommend to others.

What do you think?

Thank You

I suspect that, if you have made it through this Update, you are amongst the few seekers in our community. Like you, my focus is on understanding these phenomena, our relationship with them and what they can tell us about the greater reality. Many of the subjects I write about here have proven to be important to that seeking.

My work emphasizes science, verifiability, logical thinking and ethical practices. As I travel further along the Mindful Way, I find my patience with those who are not fellow travelers is growing short. I love the New Age community for all it has taught me. But I also recognize that it is more a gerbil's wheel on which New Agers are ever seeking the end of the road that is not there. I am fearful that we are seeing the beginning of the Paranormalist New Age as ego, self-promotion, capitalism and "makes me happy" understanding of these phenomena is pushing aside the urge to understand reality as it is rather than as we hope it is.

While I judge things, I must realize that my thinking may be out of touch with what is "the best way" for our community to further understanding of these phenomena. My work depends on input from others to help me see that new ways may work better than my way.

As you read these Updates, please do look for things you think you might tell me. By asking questions, you help me better understand what I think I know. As a remake of the Golden Rule: *Teach me as I teach you*. Also, let me know about community items of interest you think should be in these updates.

Thank you for your support!

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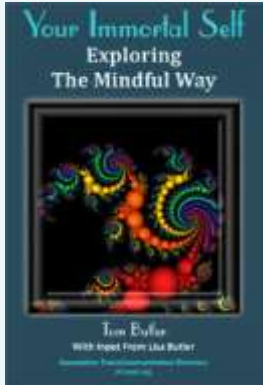
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Your Immortal Self

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.

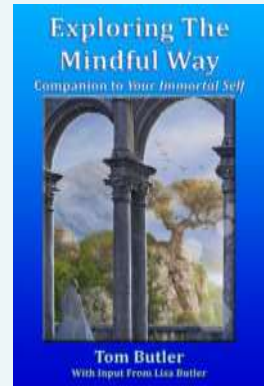
Exploring the Mindful Way

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?