



Tom Butler
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Tom Butler, May 2019

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(Also at <https://mailchi.mp/e36b0cffc026/etheric-studies-occasional-update-3>)

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Spring!

It is Spring in Reno. We have had record water the last two winters and the Cheatgrass is turning the high-desert hills green. There is still a lot of snow on Peavine Peak, warning local gardeners it is not quite time to plant. All is well in Reno.



Taken 5-7-2019

Shadetree Psychologist

It has probably occurred to you that I am reinventing the wheel when it comes to a model of mind. As an engineer, I am not qualified to present a scholarly dissertation on how we think. In fact, I have been filling a vacuum left by people who are qualified but refuse to consider survival in their models.

I do have a few qualifications, however. I have been involved with things paranormal since youth and have always been inclined to look behind the curtain to see what makes them tick. As a life-long Analytical, my inclination is to look for cause and effect without the need for belief. There have always been a lot of unanswered questions. Mostly, I have been forced to suspend judgment while I wait for more, possibly clarifying information.



In 2000 Lisa and I found ourselves with the responsibility to help Association TransCommunication members work with Electronic Voice Phenomena (EVP). Our intention was to study what was known and find qualified scientists for collaboration and guidance. We soon learned there would be little support from parapsychology.

It remains impossible to study these phenomena without speculating on the nature of mind, how mind influences the physical, and if we are immortal personalities temporarily entangled with a human avatar, how that might be possible. It soon became clear that such speculation required at least some explanation about why. Even in evolution, we see that anthropologists question the purpose motivating the development of traits.

An Evolving Model

Modeling the nature of EVP began with figuring out what an audio recorder had to do with voice formation. No problem. That falls under my electronics engineering degree. There was some confusion amongst practitioners about the analog-digital interface for memory. As it has turned out, some of the artifacts generated in that interface can cause sounds (artifacts) that can be mistaken as EVP (false positives). There is also the problem that none of us had a clear sense of the compression algorithms or how they produced artifacts.

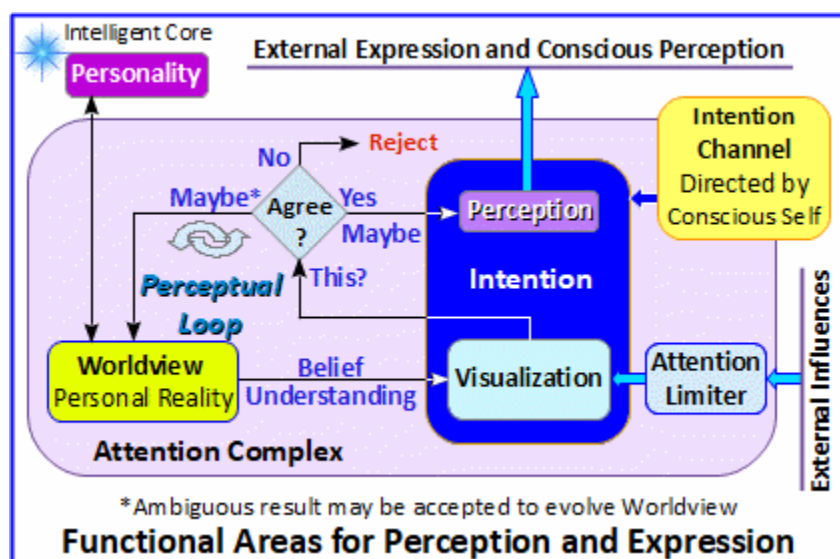
We have learned that the paranormal voice is not changed once it is digitized. That realization and the involvement of noise in EVP pointed us toward the idea of transform EVP caused by stochastic amplification of a small signal when mixed with a large signal. Work with the Frank Box and other radio-sweep devices showed us the importance of indeterminant physical processes. It appears that the less predictable the next instantaneous sample is, the easier it is to psychokinetically influence. For instance, the content of each next sample of white noise is very predictable, making white noise less useful for EVP.

[Seemingly random, bits of radio broadcast from radio-sweep produce a determinant sound signal.](#)

A really expensive failed [study with EVPmaker](#) gave us another example of the difference between random and indeterminant for the psychokinetic imposition of intended order.

Experience with mental mediumship showed us how message coloring works. Physical mediumship showed us the importance of suspended judgment and how uncertainty helped perception. I came to see the way we process information and how the practitioner or interested observer provided the channel for trans-etheric influences. Two of my references for this work were [First Sight Theory](#) and [The Hypothesis of Formative Causation](#).

I have been slowly evolving a model using the technique of black box analysis to develop a functional diagram for mostly unconscious mind. For that, I put all of the known inputs on one side of an imaginary opaque box and all of the known outputs on the other. To solve the analysis, functional areas needed to be designed in the box that would process the inputs to produce the outputs. There is more about the black box analysis I conducted in [Opinion 2, Morphic Fields](#).



Referring to the *Functional Areas for Perception and Expression* Diagram above, the Attention Complex is the container of mostly unconscious mind. The perceptual Loop is the process by which perception and expression are formed. Notice that worldview is integrated into that process. It acts as a filter- and library which represents what we think is true about our personal reality. Thus, the output—both perception and expression—are colored by what we think is true.

I say *mostly unconscious mind* because it appears everyone is able to have at least some direct, conscious access to the Attention Complex. Doing so requires that the content of Worldview agrees with the actual nature of reality. The degree to which Worldview does agree appears to determine how lucid people are in their perception of reality. Most of us are able to bypass Worldview's coloring of perception and expression—the extent of our lucidity—to experience actual reality. The objective of the Mindful Way is to always experience actual reality. Gaining lucidity is the objective of [The Mindful Way](#).

Motivators

Our one conscious input to mostly unconscious mind is the intention to act. The yellow functional area labeled Intention Channel in the *Functional Areas for Perception and Expression* Diagram above represents this input. As you can see, it connects between conscious self and the blue functional area labeled *Intention*. The Intention area represents the motive influence for the Perceptual Loop. In response to intention from conscious self and environmental signals, it generates a representative image of the information based on Worldview.

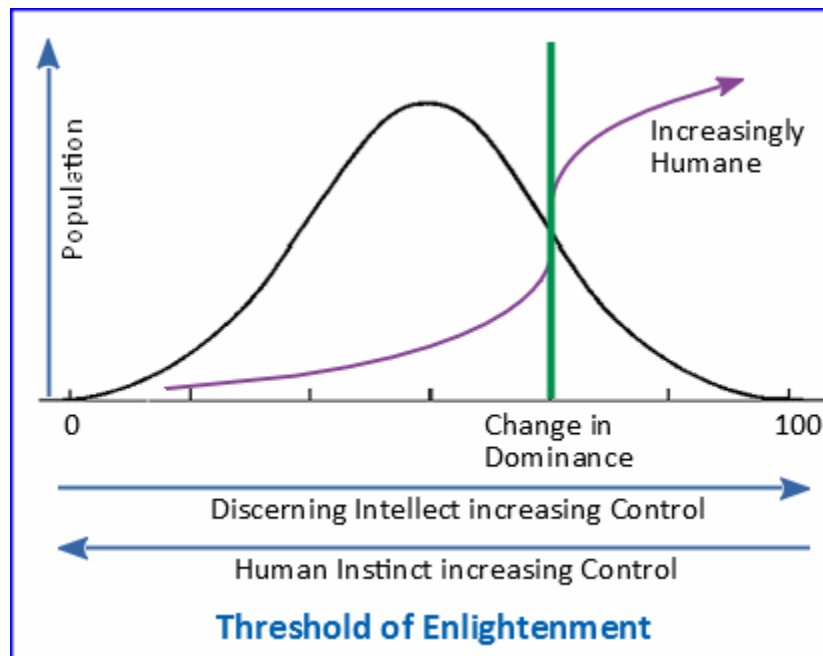
The Perceptual Loop is a process by which the image is tested against Worldview and modified if necessary. If there is sufficient agreement, the image is sent to conscious self as perception of physically (biologically) and psychically sensed information. If appropriate, say because of the intention to speak, the expression output is sent to conscious self (to know what is spoken) and to the environment as a physical sound, psychic signal or command for body movement.

If agreement between how the information is visualized in the Intention functional area and what is in Worldview cannot be reached, even after the image is modified, the information may be rejected. It is via the Perceptual Loop that information may be colored, ignored or may possibly be used to modify Worldview. Thus, we might learn, we might ignore or we might fool ourselves into believing something is true, even though it is not.

The question is, how do we decide the way we express the intention to act?

Instincts Versus Discerning Intellect

Opinion 8 [Humanism and Discerning Intellect](#) includes a discussion of the relationship between our human's instincts and our discerning intellect. I wrote the essay as an effort to understand why politically conservative people are so different from liberals in the way they treat people. (The term, *humanism*, is as close I can come with existing terminology to describe my sense of a spiritual approach to community.)



The difference, I decided, is that there is a dynamic balance between human instincts and discerning intellect. Here, discerning intellect is that part of our decision making that stops to think about the implications of our next action. We are turned toward pro-humanistic decisions when discerning intellect dominates that impulse to express.

Of course, our human's instincts are hardwired to assure the continuity of its genes above all others. They dominate at birth, and for most people continue to dominate throughout life.

I do not have research to establish the actual percentage of the population for which people's discerning intelligence becomes a more dominant motivator than their human's instincts. You can see in the *Threshold of Enlightenment* Diagram above, that I guess it is around the 80th percentile of the population. Even then, human instincts continue to have substantial but decreasing influence.

Human instincts are an evolved influence on the organism. They are thought to be part of the organism's DNA. As I understand biology, we all inherited essentially the same instincts. Defining a *person* as *an immortal personality entangled with a human avatar for this lifetime*, the entanglement is by way of the merger of the human's instincts with immortal personality's spiritual instincts in Worldview.

While at birth the human's instincts are the dominant motivator for the intention to act, as the person gains in maturity, the spiritual instincts begin to have more influence. The effect is having more presence of mind to consider the implication of decisions. *When that consideration turns the person toward the desire for greater understanding and meaningful living, it is considered discerning intellect.*

Most people do not pass the threshold of self-awareness at which discerning intelligence becomes more dominant than human instincts. The remaining question is why some people do while most do not.

Temperament

In the book, [Your Immortal Self](#), Discourse 8: “Personality-Centric Perspective,” I talked about the concept of temperament from the perspective of personal styles:

Just as people are born left or right-handed, people are born with basic personality traits that tend to influence their behavior. Personality styles are cataloged and studied in psychology as a means of understanding human behavior. They have also been adapted to teach salespeople how to relate to customers. In 1981, [David Merrill and Roger Reid](#) published a book reporting their study of corporate personnel interactions which became something of an industry standard. They noted four main personality styles:

Analytical: thinking, thorough, disciplined.

Amiable: supportive, patient, diplomatic.

Driver: independent, decisive, determined.

Expressive: good communicator, enthusiastic, imaginative.

Aries Driver Self-initiative Intuition	Sagittarius Driver-Expressive Where others fear to go Intuitive thought	Aquarius Expressive-Driver Visionary Speculative thinking	Libra Expressive Cooperative relationships Thinking
Leo Driver-Amiable Steward and hope Intuitive feeling	Driver-Analytical Mission of discovery Fire	Expressive-Amiable Minister to the heart Air	Gemini Expressive-Analytical Brings order Logical thinking
Pisces Amiable-Driver Self-sacrifice Empathetic	Amiable-Expressive The great cause Water	Analytical-Driver Methodical researcher Earth	Taurus Analytical-Expressive Teacher Empirical thinking
Cancer Amiable Brotherhood Of man Feeling	Scorpio Amiable-Analytical Desire and intent Self-control	Virgo Analytical-Amiable Discrimination Sensory feeling	Capricorn Analytical Functional integrity Empirical
<p align="center">Personal Styles with Astrological Houses Styles and signs are ways of modeling observed human behavior. This is not an endorsement of either model.</p>			

Each basic style is typically further divided so that a person might be seen as a Driver-Analytical or a Driver-Expressive. The point of these styles is that people likely begin dealing with a situation from the perspective of one of these styles. The question is whether or not this inclination is inherited from personality or from avatar.

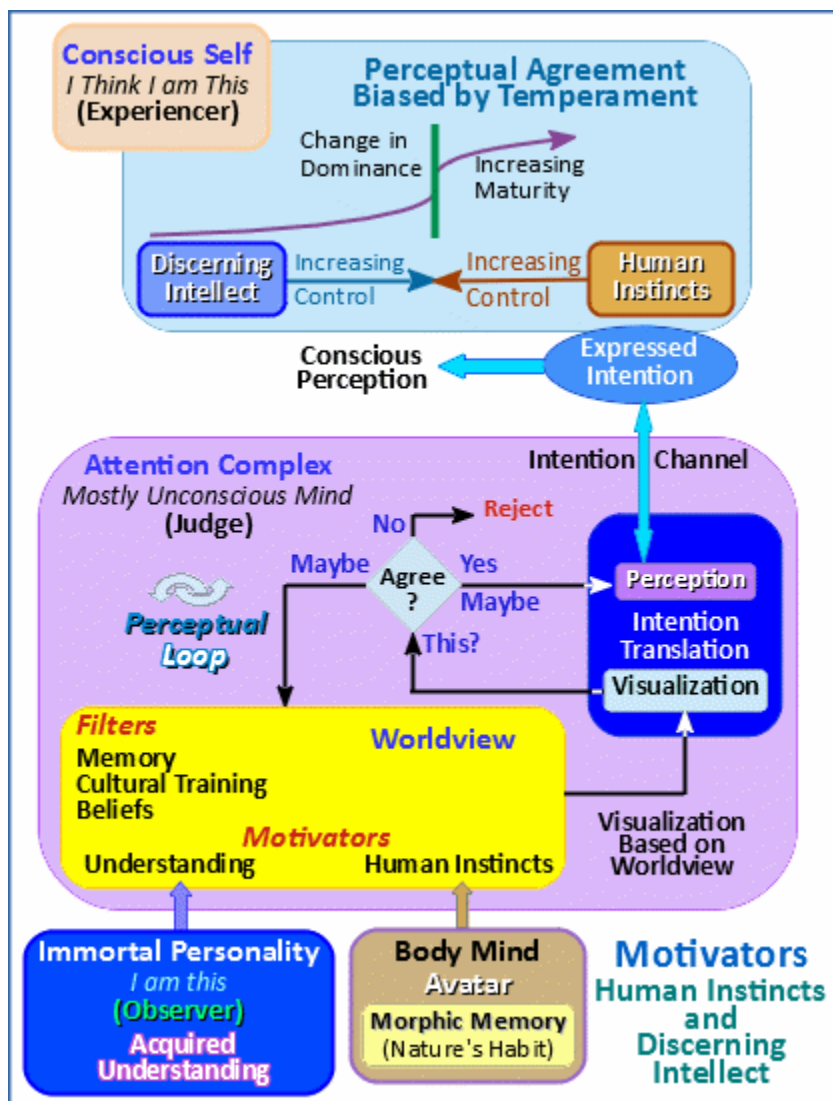
The idea of astrology is that people’s behavior is influenced by the astrological conditions at the time of their birth. A year is divided into twelve signs based on the ancient zodiac and each indicates a different set of personality traits. The Personal Styles with Astrological Houses Diagram below shows a suggested relationship between astrological signs and the four personality styles.

It is important to note that personality styles and astrology are not being recommended here. They are used to demonstrate that we tend to display personality characteristics that are evident at a very young age and which tend to shape our lives.

There appears to be general agreement between the systems; however, the personality styles are more often described in terms of information acquisition or community, while the astrological signs tend to emphasize the same sort of characteristics usually associated with instincts. For instance, an Aries, who is a person born between March 21 and April 20, is described as (amongst other qualities) impulsive, physical and driven. Aries is related to a Driver in the Personality Styles Diagram, and a Driver is described in terms like independent, decisive and determined. A Capricorn (December 23 to January 20) is described as (amongst other qualities) instinctive, over-reacting and moody. A Capricorn compares to an Analytical who is described in terms of thinking, thorough and disciplined.

Personality styles are probably more often characterized as traits or temperament in psychology. They are considered aspects of a person's personality that is present from birth to transition.

I define **temperament** as *a consistent predisposition to understand experiences in a particular way*. A person's temperament is understood to be set at birth. Other animals have also been shown to have a temperament.



If it is accepted that mind is not the body and that mind existed before this lifetime and will exist after in a sentient form, it is arguable that temperament is inherited from that immortal personality. Following the [Implicit Cosmology](#), our temperament is like a spiritual instinct to gain specific understanding. Is that the purpose of this lifetime?

Our temperament would also represent the influence of understanding gained from previous incarnations and from the collective of personalities associated with our shared source. Each of us would have an inherited temperament shaped by the acquired understanding of our immortal self.

Following concepts set forth in the [Hypothesis of Formative Causation](#), our human would also inherit temperament based on its collective. The animal temperament would be oriented toward optimizing the inherited instincts while immortal self's temperament would further the search for understanding.

New Model

Understanding our nature requires that we understand how we think and the origin of our motivators. If a person is an immortal personality entangled with a human avatar during a lifetime, understanding our nature requires us to consider the nature of our inherited temperament and the influence it has on our perception.

Mainstream psychologists do not accept the concept of our immortality. The idea that human instincts and discerning intelligence have two different origins does not appear to have much support by the mainstream. Yet, the *Motivators* Diagram above comes as close to anything I have seen to explain why there are conservatives and liberals, capitalists and humanitarians.

This is still an evolving model. Its value is that knowing how we decide to act as we do, it may be possible to change that fundamental reflex.

I just wanted to share it with you to see if any of you might have suggestions.

Psi Con

By now, you know that I support the [Academy for Spiritual and Consciousness Studies, Inc.](#) (ASCSI) over other organizations. I do so because, unlike the professional parapsychological organizations, it seeks to maintain a balance between academic and layperson discussions of paranormal phenomena. From the [ascsi.org](#):

The mission of the ASCSI is to discern, develop, and disseminate knowledge of how consciousness studies and paranormal phenomena may relate to and enhance the development of the human spirit.



2019 Academy for Spiritual and Consciousness Studies Conference "ASPECTS OF CONSCIOUSNESS"

(October 2-6, Durham, NC)

Visit the conference page for details: <http://ascconference.com/>

TNS Summit Magazine

Lisa and I are ordained with the National Spiritualist Association of Churches (NSAC), [nsac.org](#). The NSAC publishes an interesting bimonthly magazine titled *The National Spiritualist Summit* (TNS Summit) Magazine.

Lisa edits "Media Watch," column for the magazine which includes briefs about article of interest to Spiritualists. You can see an archive of some of the older columns at on the [Spiritualist Society of Reno's](#) website.

I occasionally submit an essay for the magazine as well. The next issue is planned to include the next essay in my [Seeking 101](#) series titled *Lucidity*.

There are quite a few specialty magazines focused on such areas of interest as near-death and grieving. This is the only one I know of in the USA that is focused on the community of Spiritualism. If you are interested in survival of consciousness after physical death, the implications of survival in your life and the community of like-minded spiritualists, it may be good for you to subscribe to the magazine.

TNS Summit
PO Box 1297
Bay Shore, NY 11706, USA
nsactns@nsac.org



Community Business

The paranormalist community is not large and there are some pretty fearful forces aligned against it. Some religious groups are offended by our existence, apparently because they think we are cavorting with the Devil. The majority of skeptics fear that belief in things paranormal is pseudoscience and threatens societal understanding of *real* science. Many psychologists think we are delusional for claiming the impossible.

With the current willingness of conservative groups to impose their will on others in the misguided name of God, our freedom to study these phenomena is not assured. Having been labeled pseudoscience by the government, and therefore a danger to society, we can expect few protections from the rest of society.

It is in remembrance of witch burning and the jailing and book burning of [Wilhelm Reich](#) that I often remind our community that we must police our own and always consider how we look to the rest of the world. For instance, ghost hunting clubs can be considered fun hobbies “for entertainment only.” When they are clearly serious haunt phenomena investigation groups, the “for entertainment only” cover goes away and what is said is taken seriously. If such a group claims actual knowledge, as opposed to hypothesis and speculation, they become a threat to the mainstream establishment.

How we talk about our fellow paranormalist is as important. First, to be clear, none of us know enough to say if an offered example of something paranormal is or is not actually paranormal. It is not even safe to claim fraud for something as seemingly obvious as a physical medium being caught on camera walking about during a darkroom séance. There is ample evidence for the phenomenon of a deep trance puppet.

With that said, it is also important that we are able to confront fraud and trickery. The tyranny of the majority is a terrible thing. Too much layering tends to defeat our ability to investigate frontier subjects. Placing some above the others promotes elitism. The community must work together to find a middle way to self-manage how we wish to appear to the rest of the world. I think it is a group-think thing that can only happen when the majority of us are mindful of our actions.

I say all of this to introduce a message posted by one of the more successful video-loop research groups. Because they have managed to have most of the offending material removed, I have taken out the accused party's name:

From: [Transcomunicação Instrumental Seattle](#) <https://www.facebook.com/TCISeattle/>
May 1 at 9:47 AM

Copyright Infringement Notice:

Unfortunately, the ITC Seattle was a victim of copyright infringement by a Facebook page called “xxx xxx xxx.” The person responsible for the page copied several of our its images, altering the contents of them through cuts where our logo existed, and posted them as captured by him; such violation has been occurring since the year 2016, without us having the knowledge. Thanks immensely to the transcommunicator Raul Lopez Ramirez, who warned us through message, what was happening. Regrettably, his father, Francisco Lopez, were also victim. The violations occurred on Facebook as well as on YouTube. On YouTube, we managed to have 2 videos removed, our itc images appeared in both of them, as of a few images of other itc researchers, the most serious fact about that, besides all the intellectual authorship of the work was attributed to him, there was the option of collecting money

through donation via PayPal, to carry out this “research,” which was justified for him, by the results obtained and presented. Facebook is helping us slowly removing our itc images from that page.

We hope, through this notice, to cooperate in some way to alert ITC researchers to the possibility of this happening on the Internet with their works, and if so, that both Facebook and YouTube can help in the removal if necessary. As for the public that accompanies our work, we ask for great caution when seeing requests for donations. THE ITC SEATTLE DO NOT ACCEPT DONATIONS UNDER ANY CIRCUMSTANCES, always be suspicious of who requests on our behalf or in virtue of presenting images obtained from our research, that is why our page is public and our work is voluntary. All of our research is and always will be maintained, with our own resources.

*Simone Santos,
TCISeattle*

The paranormalist community is focused on frontier studies, but it cannot afford to be a frontier society. We gain respectability by appearing to be level-headed and well-organized. Ideally, we study what we do not know and not as if we already know. We are discerning about examples but maintain an attitude of suspended judgment. We respect the work of others, however significant it seems to us, knowing it may be wondrously astounding to others.

Above all. We act together to police our own with a gentle nudge toward ethical practices.

Essays

These are my recent efforts:

New

Humanism and Discerning Intellect

Abstract

In the context of this essay, our discerning intellect is an enlightened motivator that moderates our baser, human instincts. If the ideal citizen is one who seeks progression in cooperation with others, rather than at the expense of others, their discerning intellect must dominate decision-making. This Opinion is an exploration of the difference between our human's instincts and our discerning intellect and how we might move toward a more humanist society.



Updated

A Personal Code of Ethics for the Mindful Way

Introduction

The National Spiritualist Association of Churches (NSAC) Declaration of Principles functions as an outline for a personal ethics code based on the understanding that our “... existence and personal identity continue after the change called death” (Principle 4). When it comes to ethics in daily living, the personal responsibility described in Principle 7 sets the tone for the highest standard of right living. It reads: “We affirm the moral responsibility of individuals and that we make our own happiness or unhappiness as we obey or disobey Nature’s physical and spiritual laws.” (See nsac.org under the Spiritualism Tab for more on this)



The simplest understanding to come from Principle 7 is first that we are responsible for our actions. And second, we benefit from understanding and living in accordance with the principles governing the operation of Nature. But how do we do the work to understand those organizing principles?

The Mindful Way represents techniques intended to help a person learn to be present in everyday life. The idea is to become aware of our actions by habitually questioning what we do and why. The Mindful Way is a powerful way of coming to understand Natural Law and teaches our mostly unconscious mind to replace belief in our worldview with beneficial understanding. It is our worldview that informs our mostly automatic responses to daily living.

Thank You

I am excited about finding a possible link between spiritual inheritance and human nature. The future will likely show me other gaps. But for now, I feel the model is largely complete. The next task is to figure out how to put the model to work as a guide to developing spiritual maturity.

I am close to the model and cannot easily see the problems and difficulties. Your ideas and suggestions would help.

Recent activity in the [ATransC Idea Exchange](#) has shown me that the discussion board can still be a useful tool for such sharing of ideas. Please do use the tool to let me know your thoughts.

Tom Butler

ATransC.org

EthericStudies.org

tombutler@ethericstudies.org

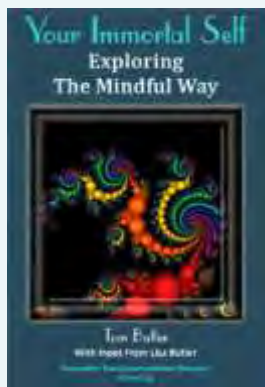
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Your Immortal Self

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?