

1
00:00:00,000 --> 00:00:03,810
cool your things that people can

2
00:00:01,679 --> 00:00:06,298
experience in this world where

3
00:00:03,810 --> 00:00:09,000
experience anomalies are concerned the

4
00:00:06,299 --> 00:00:11,519
focus of investigations and debates

5
00:00:09,000 --> 00:00:15,570
ought to be on the causes not on the

6
00:00:11,519 --> 00:00:17,730
occurrences it's surely futile by now to

7
00:00:15,570 --> 00:00:20,310
argue that all anomalous experiences

8
00:00:17,730 --> 00:00:23,760
must bow to conventional explanations

9
00:00:20,309 --> 00:00:27,479
yet it's also unwise to extrapolate to

10
00:00:23,760 --> 00:00:30,480
freely from such experiences which may

11
00:00:27,480 --> 00:00:31,740
not mean all that they appear to mean in

12
00:00:30,480 --> 00:00:33,988
order to invent with no other

13
00:00:31,739 --> 00:00:36,420
justification than a witness's account

14
00:00:33,988 --> 00:00:40,078
in extraordinary phenomenological

15
00:00:36,420 --> 00:00:43,410
context in which the reported phenomenon

16
00:00:40,079 --> 00:00:47,100
is set to make sense anomalies of the

17
00:00:43,409 --> 00:00:48,898
highest ranges dwell in a twilight zone

18
00:00:47,100 --> 00:00:51,689
between the daylight of science and

19
00:00:48,899 --> 00:00:54,660
reason and the dark knight of dreams and

20
00:00:51,689 --> 00:00:57,119
superstition to say that you have seen

21
00:00:54,659 --> 00:01:00,179
one is not necessarily to say that the

22
00:00:57,119 --> 00:01:02,608
anomaly lives on in the world when it is

23
00:01:00,179 --> 00:01:06,090
not briefly occupying your vision and

24
00:01:02,609 --> 00:01:08,849
scaring the daylights out of you we may

25
00:01:06,090 --> 00:01:10,560
experience unbelievable things but our

26
00:01:08,849 --> 00:01:14,129
experiences of them may tell us nothing

27
00:01:10,560 --> 00:01:16,290
except that they can be experienced you

28
00:01:14,129 --> 00:01:18,959
can see a fairy or a mermaid or

29

00:01:16,290 --> 00:01:21,118
something comparably outlandish but

30
00:01:18,959 --> 00:01:23,728
however resonant the experience may be

31
00:01:21,118 --> 00:01:26,368
to you the rest of us cannot infer from

32
00:01:23,728 --> 00:01:27,840
your testimony that the such creatures

33
00:01:26,368 --> 00:01:30,420
are real in fact we can be pretty

34
00:01:27,840 --> 00:01:33,509
certain they aren't and that's all we

35
00:01:30,420 --> 00:01:35,519
can be sure of because what we've done

36
00:01:33,509 --> 00:01:38,159
here is to remove one explanation from

37
00:01:35,519 --> 00:01:40,798
consideration that such things exist at

38
00:01:38,159 --> 00:01:44,969
event level reality while failing to put

39
00:01:40,799 --> 00:01:47,450
another in its place still in conclusion

40
00:01:44,969 --> 00:01:50,489
this concept of experience anomalies

41
00:01:47,450 --> 00:01:53,100
relieves us of the false demands of

42
00:01:50,489 --> 00:01:55,919
literalism we no longer have to argue

43
00:01:53,099 --> 00:01:59,609

for the authenticity or in authenticity

44

00:01:55,920 --> 00:02:02,099

of the described phenomena not that a

45

00:01:59,609 --> 00:02:05,030

profound enigma does not remain a

46

00:02:02,099 --> 00:02:07,798

mystery of imagination culture

47

00:02:05,030 --> 00:02:11,729

perception consciousness being and more

48

00:02:07,799 --> 00:02:13,830

a mystery so impenetrable that it eludes

49

00:02:11,729 --> 00:02:15,149

vocabulary itself

50

00:02:13,830 --> 00:02:19,460

are very sense of the assumed

51

00:02:15,150 --> 00:02:22,590

relationship of event to experience

52

00:02:19,460 --> 00:02:25,439

happily though it removes us from the

53

00:02:22,590 --> 00:02:27,870

most onerous burden of all we can now

54

00:02:25,439 --> 00:02:30,240

believe our informants without having to

55

00:02:27,870 --> 00:02:39,509

believe their explanations Thank you

56

00:02:30,240 --> 00:02:41,159

Thank You Jerry its traditional in our

57

00:02:39,509 --> 00:02:48,539

organization that we always have time

58
00:02:41,159 --> 00:02:58,829
for questions now I'm in trouble yes

59
00:02:48,539 --> 00:03:02,489
there's one not really I know what

60
00:02:58,830 --> 00:03:05,280
you're talking about oh um the DMT

61
00:03:02,490 --> 00:03:08,250
literature right yeah but my familiar

62
00:03:05,280 --> 00:03:09,390
with it it's very slightly to the extent

63
00:03:08,250 --> 00:03:20,969
that I basically know what you're asking

64
00:03:09,389 --> 00:03:23,458
about that's about it a novelist and

65
00:03:20,969 --> 00:03:25,800
unusual experiences but that don't seem

66
00:03:23,459 --> 00:03:27,629
to make and they even are partially

67
00:03:25,800 --> 00:03:29,730
objective in the sense that people will

68
00:03:27,629 --> 00:03:32,009
retain what happened you know three

69
00:03:29,729 --> 00:03:33,750
years ago and they'll be back in the

70
00:03:32,009 --> 00:03:35,069
same place it's all evolved over the

71
00:03:33,750 --> 00:03:36,360
course of three years and so on but

72
00:03:35,069 --> 00:03:39,599
there doesn't seem to be any sort of

73
00:03:36,360 --> 00:03:40,950
normal objective evidence for them well

74
00:03:39,599 --> 00:03:42,419
that's very interesting that's something

75
00:03:40,949 --> 00:03:45,449
that I'm going to add look into I think

76
00:03:42,419 --> 00:03:48,569
that experience anomalies occurred all

77
00:03:45,449 --> 00:03:51,869
kinds of strange context I was reading

78
00:03:48,569 --> 00:03:54,659
Vincent Bugliosi book on the candy

79
00:03:51,870 --> 00:03:57,750
assassination and he just one of his

80
00:03:54,659 --> 00:03:59,939
chapters is devoted to a really kind of

81
00:03:57,750 --> 00:04:03,389
discordant event that doesn't really fit

82
00:03:59,939 --> 00:04:05,609
into kind of any kind of ordinary

83
00:04:03,389 --> 00:04:07,708
rational understanding of the history

84
00:04:05,610 --> 00:04:09,690
around the Kennedy assassination and it

85
00:04:07,709 --> 00:04:12,390
occurred to me that this might be an

86

00:04:09,689 --> 00:04:14,189
anomalous event I mean an experienced

87
00:04:12,389 --> 00:04:16,529
anomaly these things do occur in

88
00:04:14,189 --> 00:04:18,870
different contexts not just ones that

89
00:04:16,529 --> 00:04:21,949
are you know on their face anomalous and

90
00:04:18,870 --> 00:04:21,949
so I'll look into that

91
00:04:29,178 --> 00:04:36,238
this is a real microphone so in your

92
00:04:33,928 --> 00:04:39,868
experience anomalies that you described

93
00:04:36,238 --> 00:04:43,318
it's of an individual who experiences

94
00:04:39,869 --> 00:04:45,199
something but there are also cases that

95
00:04:43,319 --> 00:04:48,028
you've described in which multiple

96
00:04:45,199 --> 00:04:50,369
individuals experience something so in

97
00:04:48,028 --> 00:04:52,468
that case that experience anomaly

98
00:04:50,369 --> 00:04:56,129
appears to be objective to multiple

99
00:04:52,468 --> 00:04:59,069
people and then finally there are other

100
00:04:56,129 --> 00:05:01,259

events such as this conference where

101

00:04:59,069 --> 00:05:05,389

everybody in this room is experiencing

102

00:05:01,259 --> 00:05:09,990

the same thing so this is an anomaly

103

00:05:05,389 --> 00:05:12,088

that's universally experienced so at

104

00:05:09,990 --> 00:05:14,519

what point do you call something an

105

00:05:12,088 --> 00:05:17,038

objective reality if if one peep one

106

00:05:14,519 --> 00:05:21,718

person experiences several or everybody

107

00:05:17,038 --> 00:05:23,459

I I think that otherwise I think it's

108

00:05:21,718 --> 00:05:26,308

Tomas be true that experience anomalies

109

00:05:23,459 --> 00:05:29,189

can be collectively perceived but

110

00:05:26,309 --> 00:05:31,889

they're generally confined to a small

111

00:05:29,189 --> 00:05:33,419

like generally usually as one individual

112

00:05:31,889 --> 00:05:36,179

but it can be a small group of

113

00:05:33,418 --> 00:05:39,028

individuals at the same time in place

114

00:05:36,178 --> 00:05:40,758

and that that's what makes experience

115
00:05:39,028 --> 00:05:44,308
anomalies you know so extraordinarily

116
00:05:40,759 --> 00:05:47,449
strange is that on you know they're

117
00:05:44,309 --> 00:05:50,159
there at their core I think objective is

118
00:05:47,449 --> 00:05:53,249
subjective but to tapping into something

119
00:05:50,158 --> 00:05:55,618
larger that has a kind of temporary

120
00:05:53,249 --> 00:05:57,269
Kwazii objectivity I think that as I

121
00:05:55,619 --> 00:05:59,279
said we're dealing with something that

122
00:05:57,269 --> 00:06:01,769
is probably beyond our vocabulary it's

123
00:05:59,278 --> 00:06:06,538
hard to talk about but is occurring all

124
00:06:01,769 --> 00:06:08,759
the time all around us on DMT I'll be

125
00:06:06,538 --> 00:06:12,228
touching on that briefly in my talk this

126
00:06:08,759 --> 00:06:12,229
afternoon thanks for bringing that up

127
00:06:22,550 --> 00:06:28,009
uh since ultimately with some levels of

128
00:06:25,610 --> 00:06:30,080
indirection everything that we think we

129
00:06:28,009 --> 00:06:32,719
know about the world boils down to

130
00:06:30,079 --> 00:06:34,699
either our own experiences or the

131
00:06:32,720 --> 00:06:38,810
testimony of other people about their

132
00:06:34,699 --> 00:06:42,079
experiences and observations doesn't the

133
00:06:38,810 --> 00:06:44,269
idea that multiple people can share an

134
00:06:42,079 --> 00:06:47,779
experience that nevertheless is not real

135
00:06:44,269 --> 00:06:52,849
somewhat undermine the whole concept of

136
00:06:47,779 --> 00:06:54,889
evidence well yeah I think that's one of

137
00:06:52,850 --> 00:06:57,379
the points I was making that there are

138
00:06:54,889 --> 00:06:59,930
certain kind that the anomalous event is

139
00:06:57,379 --> 00:07:02,810
one for which evidence can be

140
00:06:59,930 --> 00:07:05,060
demonstrated and documented for example

141
00:07:02,810 --> 00:07:07,819
a close encounter the second kind r EF

142
00:07:05,060 --> 00:07:10,550
all leaves ground traces which can be

143

00:07:07,819 --> 00:07:12,889
taken into a laboratory and shown to be

144
00:07:10,550 --> 00:07:16,310
very strange may be suggestive of some

145
00:07:12,889 --> 00:07:20,680
unknown technology but somebody's vivid

146
00:07:16,310 --> 00:07:24,860
story of entering an otherworldly realm

147
00:07:20,680 --> 00:07:26,780
is only somebody's really vivid

148
00:07:24,860 --> 00:07:29,689
sensation and you can collect all kinds

149
00:07:26,779 --> 00:07:32,269
of reports of this otherworldly realm

150
00:07:29,689 --> 00:07:34,279
but you won't find that any two of them

151
00:07:32,269 --> 00:07:36,379
are the same they may they may have

152
00:07:34,279 --> 00:07:39,319
certain features in common but as I said

153
00:07:36,379 --> 00:07:42,529
in the lecture these claims are just too

154
00:07:39,319 --> 00:07:45,219
wildly variant to give us a coherent

155
00:07:42,529 --> 00:07:45,219
geography

156
00:07:48,709 --> 00:07:54,829
in the movie what the bleep there's a

157
00:07:51,740 --> 00:07:58,129

story told about natives that witnessed

158

00:07:54,829 --> 00:08:00,050

the arrival of Columbus's ships and that

159

00:07:58,129 --> 00:08:02,000

most of the natives that see this

160

00:08:00,050 --> 00:08:04,610

because it's something so far outside

161

00:08:02,000 --> 00:08:06,410

their experience they they actually

162

00:08:04,610 --> 00:08:08,810

don't see it at all it's almost

163

00:08:06,410 --> 00:08:10,400

invisible whereas the shaman of the

164

00:08:08,810 --> 00:08:12,410

group those that are used to seeing the

165

00:08:10,399 --> 00:08:15,189

sort of weirdness that goes on they're

166

00:08:12,410 --> 00:08:17,900

the only ones capable of seeing it

167

00:08:15,189 --> 00:08:21,589

anything at all like that resonate with

168

00:08:17,899 --> 00:08:25,639

your talk well I think that you know

169

00:08:21,589 --> 00:08:27,709

something profoundly strange and far

170

00:08:25,639 --> 00:08:31,219

beyond current knowledge is going on

171

00:08:27,709 --> 00:08:32,539

with these experience anomalies but so

172

00:08:31,220 --> 00:08:34,490
experience anomalies is not an

173

00:08:32,539 --> 00:08:36,949
explanation that's just a description a

174

00:08:34,490 --> 00:08:38,360
way of thinking about them and I think

175

00:08:36,950 --> 00:08:40,640
that it's clear that whatever is

176

00:08:38,360 --> 00:08:43,279
whatever the stimulus is is filtered

177

00:08:40,639 --> 00:08:45,590
through cultural expectation and

178

00:08:43,279 --> 00:08:47,720
consciousness it's like in some sense

179

00:08:45,590 --> 00:08:50,360
and extraordinarily anomaly of

180

00:08:47,720 --> 00:08:53,509
consciousness that's not all it is but

181

00:08:50,360 --> 00:08:55,930
that's how it gets to us Jerry we thank

182

00:08:53,509 --> 00:08:55,929
you for doing