



1
00:00:03,800 --> 00:00:01,670
cool your things that people can

2
00:00:06,289 --> 00:00:03,810
experience in this world where

3
00:00:08,990 --> 00:00:06,299
experience anomalies are concerned the

4
00:00:11,509 --> 00:00:09,000
focus of investigations and debates

5
00:00:15,560 --> 00:00:11,519
ought to be on the causes not on the

6
00:00:17,720 --> 00:00:15,570
occurrences it's surely futile by now to

7
00:00:20,300 --> 00:00:17,730
argue that all anomalous experiences

8
00:00:23,750 --> 00:00:20,310
must bow to conventional explanations

9
00:00:27,470 --> 00:00:23,760
yet it's also unwise to extrapolate to

10
00:00:30,470 --> 00:00:27,480
freely from such experiences which may

11
00:00:31,730 --> 00:00:30,480
not mean all that they appear to mean in

12
00:00:33,979 --> 00:00:31,740
order to invent with no other

13
00:00:36,410 --> 00:00:33,989

justification than a witness's account

14

00:00:40,069 --> 00:00:36,420

in extraordinary phenomenological

15

00:00:43,400 --> 00:00:40,079

context in which the reported phenomenon

16

00:00:47,090 --> 00:00:43,410

is set to make sense anomalies of the

17

00:00:48,889 --> 00:00:47,100

highest ranges dwell in a twilight zone

18

00:00:51,680 --> 00:00:48,899

between the daylight of science and

19

00:00:54,650 --> 00:00:51,690

reason and the dark knight of dreams and

20

00:00:57,110 --> 00:00:54,660

superstition to say that you have seen

21

00:01:00,170 --> 00:00:57,120

one is not necessarily to say that the

22

00:01:02,599 --> 00:01:00,180

anomaly lives on in the world when it is

23

00:01:06,080 --> 00:01:02,609

not briefly occupying your vision and

24

00:01:08,840 --> 00:01:06,090

scaring the daylights out of you we may

25

00:01:10,550 --> 00:01:08,850

experience unbelievable things but our

26

00:01:14,120 --> 00:01:10,560

experiences of them may tell us nothing

27

00:01:16,280 --> 00:01:14,130

except that they can be experienced you

28

00:01:18,950 --> 00:01:16,290

can see a fairy or a mermaid or

29

00:01:21,109 --> 00:01:18,960

something comparably outlandish but

30

00:01:23,719 --> 00:01:21,119

however resonant the experience may be

31

00:01:26,359 --> 00:01:23,729

to you the rest of us cannot infer from

32

00:01:27,830 --> 00:01:26,369

your testimony that the such creatures

33

00:01:30,410 --> 00:01:27,840

are real in fact we can be pretty

34

00:01:33,499 --> 00:01:30,420

certain they aren't and that's all we

35

00:01:35,510 --> 00:01:33,509

can be sure of because what we've done

36

00:01:38,149 --> 00:01:35,520

here is to remove one explanation from

37

00:01:40,789 --> 00:01:38,159

consideration that such things exist at

38

00:01:44,960 --> 00:01:40,799

event level reality while failing to put

39

00:01:47,440 --> 00:01:44,970

another in its place still in conclusion

40

00:01:50,480 --> 00:01:47,450

this concept of experience anomalies

41

00:01:53,090 --> 00:01:50,490

relieves us of the false demands of

42

00:01:55,910 --> 00:01:53,100

literalism we no longer have to argue

43

00:01:59,600 --> 00:01:55,920

for the authenticity or in authenticity

44

00:02:02,090 --> 00:01:59,610

of the described phenomena not that a

45

00:02:05,020 --> 00:02:02,100

profound enigma does not remain a

46

00:02:07,789 --> 00:02:05,030

mystery of imagination culture

47

00:02:11,720 --> 00:02:07,799

perception consciousness being and more

48

00:02:13,820 --> 00:02:11,730

a mystery so impenetrable that it eludes

49

00:02:15,140 --> 00:02:13,830

vocabulary itself

50

00:02:19,450 --> 00:02:15,150

are very sense of the assumed

51
00:02:22,580 --> 00:02:19,460
relationship of event to experience

52
00:02:25,430 --> 00:02:22,590
happily though it removes us from the

53
00:02:27,860 --> 00:02:25,440
most onerous burden of all we can now

54
00:02:30,230 --> 00:02:27,870
believe our informants without having to

55
00:02:39,500 --> 00:02:30,240
believe their explanations Thank you

56
00:02:41,150 --> 00:02:39,510
Thank You Jerry its traditional in our

57
00:02:48,530 --> 00:02:41,160
organization that we always have time

58
00:02:58,820 --> 00:02:48,540
for questions now I'm in trouble yes

59
00:03:02,480 --> 00:02:58,830
there's one not really I know what

60
00:03:05,270 --> 00:03:02,490
you're talking about oh um the DMT

61
00:03:08,240 --> 00:03:05,280
literature right yeah but my familiar

62
00:03:09,380 --> 00:03:08,250
with it it's very slightly to the extent

63
00:03:20,960 --> 00:03:09,390

that I basically know what you're asking

64

00:03:23,449 --> 00:03:20,970

about that's about it a novelist and

65

00:03:25,790 --> 00:03:23,459

unusual experiences but that don't seem

66

00:03:27,620 --> 00:03:25,800

to make and they even are partially

67

00:03:29,720 --> 00:03:27,630

objective in the sense that people will

68

00:03:32,000 --> 00:03:29,730

retain what happened you know three

69

00:03:33,740 --> 00:03:32,010

years ago and they'll be back in the

70

00:03:35,060 --> 00:03:33,750

same place it's all evolved over the

71

00:03:36,350 --> 00:03:35,070

course of three years and so on but

72

00:03:39,590 --> 00:03:36,360

there doesn't seem to be any sort of

73

00:03:40,940 --> 00:03:39,600

normal objective evidence for them well

74

00:03:42,410 --> 00:03:40,950

that's very interesting that's something

75

00:03:45,440 --> 00:03:42,420

that I'm going to add look into I think

76

00:03:48,560 --> 00:03:45,450

that experience anomalies occurred all

77

00:03:51,860 --> 00:03:48,570

kinds of strange context I was reading

78

00:03:54,650 --> 00:03:51,870

Vincent Bugliosi book on the candy

79

00:03:57,740 --> 00:03:54,660

assassination and he just one of his

80

00:03:59,930 --> 00:03:57,750

chapters is devoted to a really kind of

81

00:04:03,380 --> 00:03:59,940

discordant event that doesn't really fit

82

00:04:05,600 --> 00:04:03,390

into kind of any kind of ordinary

83

00:04:07,699 --> 00:04:05,610

rational understanding of the history

84

00:04:09,680 --> 00:04:07,709

around the Kennedy assassination and it

85

00:04:12,380 --> 00:04:09,690

occurred to me that this might be an

86

00:04:14,180 --> 00:04:12,390

anomalous event I mean an experienced

87

00:04:16,520 --> 00:04:14,190

anomaly these things do occur in

88

00:04:18,860 --> 00:04:16,530

different contexts not just ones that

89

00:04:29,169 --> 00:04:18,870

are you know on their face anomalous and

90

00:04:36,229 --> 00:04:33,919

this is a real microphone so in your

91

00:04:39,859 --> 00:04:36,239

experience anomalies that you described

92

00:04:43,309 --> 00:04:39,869

it's of an individual who experiences

93

00:04:45,189 --> 00:04:43,319

something but there are also cases that

94

00:04:48,019 --> 00:04:45,199

you've described in which multiple

95

00:04:50,359 --> 00:04:48,029

individuals experience something so in

96

00:04:52,459 --> 00:04:50,369

that case that experience anomaly

97

00:04:56,119 --> 00:04:52,469

appears to be objective to multiple

98

00:04:59,059 --> 00:04:56,129

people and then finally there are other

99

00:05:01,249 --> 00:04:59,069

events such as this conference where

100

00:05:05,379 --> 00:05:01,259

everybody in this room is experiencing

101

00:05:09,980 --> 00:05:05,389

the same thing so this is an anomaly

102

00:05:12,079 --> 00:05:09,990

that's universally experienced so at

103

00:05:14,509 --> 00:05:12,089

what point do you call something an

104

00:05:17,029 --> 00:05:14,519

objective reality if if one peep one

105

00:05:21,709 --> 00:05:17,039

person experiences several or everybody

106

00:05:23,449 --> 00:05:21,719

I I think that otherwise I think it's

107

00:05:26,299 --> 00:05:23,459

Tomas be true that experience anomalies

108

00:05:29,179 --> 00:05:26,309

can be collectively perceived but

109

00:05:31,879 --> 00:05:29,189

they're generally confined to a small

110

00:05:33,409 --> 00:05:31,889

like generally usually as one individual

111

00:05:36,169 --> 00:05:33,419

but it can be a small group of

112

00:05:39,019 --> 00:05:36,179

individuals at the same time in place

113

00:05:40,749 --> 00:05:39,029

and that that's what makes experience

114

00:05:44,299 --> 00:05:40,759

anomalies you know so extraordinarily

115

00:05:47,439 --> 00:05:44,309

strange is that on you know they're

116

00:05:50,149 --> 00:05:47,449

there at their core I think objective is

117

00:05:53,239 --> 00:05:50,159

subjective but to tapping into something

118

00:05:55,609 --> 00:05:53,249

larger that has a kind of temporary

119

00:05:57,259 --> 00:05:55,619

Kwazii objectivity I think that as I

120

00:05:59,269 --> 00:05:57,269

said we're dealing with something that

121

00:06:01,759 --> 00:05:59,279

is probably beyond our vocabulary it's

122

00:06:06,529 --> 00:06:01,769

hard to talk about but is occurring all

123

00:06:08,749 --> 00:06:06,539

the time all around us on DMT I'll be

124

00:06:22,540 --> 00:06:08,759

touching on that briefly in my talk this

125

00:06:28,000 --> 00:06:25,600

uh since ultimately with some levels of

126
00:06:30,070 --> 00:06:28,010
indirection everything that we think we

127
00:06:32,710 --> 00:06:30,080
know about the world boils down to

128
00:06:34,690 --> 00:06:32,720
either our own experiences or the

129
00:06:38,800 --> 00:06:34,700
testimony of other people about their

130
00:06:42,070 --> 00:06:38,810
experiences and observations doesn't the

131
00:06:44,260 --> 00:06:42,080
idea that multiple people can share an

132
00:06:47,770 --> 00:06:44,270
experience that nevertheless is not real

133
00:06:52,840 --> 00:06:47,780
somewhat undermine the whole concept of

134
00:06:54,880 --> 00:06:52,850
evidence well yeah I think that's one of

135
00:06:57,370 --> 00:06:54,890
the points I was making that there are

136
00:06:59,920 --> 00:06:57,380
certain kind that the anomalous event is

137
00:07:02,800 --> 00:06:59,930
one for which evidence can be

138
00:07:05,050 --> 00:07:02,810

demonstrated and documented for example

139

00:07:07,810 --> 00:07:05,060

a close encounter the second kind r EF

140

00:07:10,540 --> 00:07:07,820

all leaves ground traces which can be

141

00:07:12,880 --> 00:07:10,550

taken into a laboratory and shown to be

142

00:07:16,300 --> 00:07:12,890

very strange may be suggestive of some

143

00:07:20,670 --> 00:07:16,310

unknown technology but somebody's vivid

144

00:07:24,850 --> 00:07:20,680

story of entering an otherworldly realm

145

00:07:26,770 --> 00:07:24,860

is only somebody's really vivid

146

00:07:29,680 --> 00:07:26,780

sensation and you can collect all kinds

147

00:07:32,260 --> 00:07:29,690

of reports of this otherworldly realm

148

00:07:34,270 --> 00:07:32,270

but you won't find that any two of them

149

00:07:36,370 --> 00:07:34,280

are the same they may they may have

150

00:07:39,310 --> 00:07:36,380

certain features in common but as I said

151
00:07:42,520 --> 00:07:39,320
in the lecture these claims are just too

152
00:07:48,700 --> 00:07:42,530
wildly variant to give us a coherent

153
00:07:54,820 --> 00:07:51,730
in the movie what the bleep there's a

154
00:07:58,120 --> 00:07:54,830
story told about natives that witnessed

155
00:08:00,040 --> 00:07:58,130
the arrival of Columbus's ships and that

156
00:08:01,990 --> 00:08:00,050
most of the natives that see this

157
00:08:04,600 --> 00:08:02,000
because it's something so far outside

158
00:08:06,400 --> 00:08:04,610
their experience they they actually

159
00:08:08,800 --> 00:08:06,410
don't see it at all it's almost

160
00:08:10,390 --> 00:08:08,810
invisible whereas the shaman of the

161
00:08:12,400 --> 00:08:10,400
group those that are used to seeing the

162
00:08:15,180 --> 00:08:12,410
sort of weirdness that goes on they're

163
00:08:17,890 --> 00:08:15,190

the only ones capable of seeing it

164

00:08:21,580 --> 00:08:17,900

anything at all like that resonate with

165

00:08:25,630 --> 00:08:21,590

your talk well I think that you know

166

00:08:27,700 --> 00:08:25,640

something profoundly strange and far

167

00:08:31,210 --> 00:08:27,710

beyond current knowledge is going on

168

00:08:32,530 --> 00:08:31,220

with these experience anomalies but so

169

00:08:34,480 --> 00:08:32,540

experience anomalies is not an

170

00:08:36,940 --> 00:08:34,490

explanation that's just a description a

171

00:08:38,350 --> 00:08:36,950

way of thinking about them and I think

172

00:08:40,630 --> 00:08:38,360

that it's clear that whatever is

173

00:08:43,270 --> 00:08:40,640

whatever the stimulus is is filtered

174

00:08:45,580 --> 00:08:43,280

through cultural expectation and

175

00:08:47,710 --> 00:08:45,590

consciousness it's like in some sense

176

00:08:50,350 --> 00:08:47,720

and extraordinarily anomaly of

177

00:08:53,500 --> 00:08:50,360

consciousness that's not all it is but