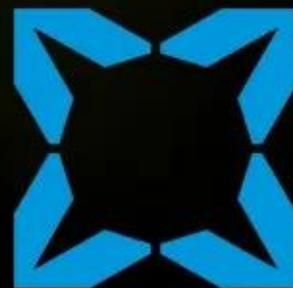




PSI EXPERIENCES & ENTITY ENCOUNTERS IN SELF-TRANSCENDENT EXPERIENCES

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**SOCIETY
FOR
SCIENTIFIC
EXPLORATION**

1
00:00:04,550 --> 00:00:02,270
experiences they did a study related to

2
00:00:08,450 --> 00:00:04,560
spontaneous experiences and how they

3
00:00:16,730 --> 00:00:08,460
relate to sigh and so please welcome

4
00:00:20,090 --> 00:00:16,740
Jennifer thank you oh I can hear the

5
00:00:21,650 --> 00:00:20,100
microphones working okay so the topic of

6
00:00:24,279 --> 00:00:21,660
my talk is the frequencies of sigh

7
00:00:27,109 --> 00:00:24,289
experiences and entity encounters in

8
00:00:29,710 --> 00:00:27,119
spontaneously reported self transcendent

9
00:00:32,600 --> 00:00:29,720
experiences so that's a lot of words and

10
00:00:36,200 --> 00:00:32,610
I know that maybe some of you are not

11
00:00:39,260 --> 00:00:36,210
familiar with all of those constructs so

12
00:00:41,240 --> 00:00:39,270
I'll begin by sort of describing them

13
00:00:43,850 --> 00:00:41,250

the relevant ones I just want to say

14

00:00:46,850 --> 00:00:43,860

that I did this project with my students

15

00:00:49,040 --> 00:00:46,860

my undergraduate students and in terms

16

00:00:51,020 --> 00:00:49,050

of people have mentioned education and

17

00:00:52,279 --> 00:00:51,030

the importance of education with respect

18

00:00:54,319 --> 00:00:52,289

to the issues that we're talking about

19

00:00:56,360 --> 00:00:54,329

here I have taught an undergraduate

20

00:00:58,760 --> 00:00:56,370

course for 20 years it's been full every

21

00:01:00,470 --> 00:00:58,770

single semester undergraduates want to

22

00:01:02,450 --> 00:01:00,480

know and they want to be involved and so

23

00:01:06,410 --> 00:01:02,460

I've never at a loss for research

24

00:01:09,230 --> 00:01:06,420

assistance so to begin with to define

25

00:01:12,410 --> 00:01:09,240

self transcendent experiences this is a

26
00:01:16,850 --> 00:01:12,420
new word for an old concept the original

27
00:01:19,130 --> 00:01:16,860
idea I think was described by William

28
00:01:22,010 --> 00:01:19,140
James in his 1902 the varieties of

29
00:01:23,990 --> 00:01:22,020
religious experience it was originally

30
00:01:27,800 --> 00:01:24,000
called he originally called the mystical

31
00:01:29,719 --> 00:01:27,810
experiences he was focusing on the

32
00:01:31,249 --> 00:01:29,729
experiences that people sometimes have

33
00:01:34,219 --> 00:01:31,259
where they feel lifted out of themselves

34
00:01:36,830 --> 00:01:34,229
they feel that like they have

35
00:01:39,080 --> 00:01:36,840
transcended their separate sense of self

36
00:01:41,420 --> 00:01:39,090
and their ego and he delineated these

37
00:01:44,240 --> 00:01:41,430
four characteristics that he thought

38
00:01:46,249 --> 00:01:44,250

defined mystical experiences so I'll

39

00:01:47,330 --> 00:01:46,259

just describe what those are so in case

40

00:01:49,490 --> 00:01:47,340

you haven't had a mystical experience

41

00:01:52,310 --> 00:01:49,500

you'll get the feel for it

42

00:01:54,139 --> 00:01:52,320

the noetic quality of a mystical

43

00:01:57,709 --> 00:01:54,149

experience is a sense of understanding

44

00:01:59,990 --> 00:01:57,719

or insight the sort of you know like the

45

00:02:01,120 --> 00:02:00,000

AHA experience that we sometimes have

46

00:02:03,980 --> 00:02:01,130

even though it's not necessarily

47

00:02:06,080 --> 00:02:03,990

mystical in these cases people feel like

48

00:02:09,389 --> 00:02:06,090

they grasp reality differently more

49

00:02:10,889 --> 00:02:09,399

fundamentally than they did previously

50

00:02:13,289 --> 00:02:10,899

there's an element of ineffability

51
00:02:15,899 --> 00:02:13,299
meaning that people have trouble

52
00:02:18,809 --> 00:02:15,909
describing these experiences in words so

53
00:02:20,759 --> 00:02:18,819
it's happened but they can't quite get a

54
00:02:23,339 --> 00:02:20,769
verbal grip on it and explain it

55
00:02:25,949 --> 00:02:23,349
sufficiently to other people they

56
00:02:28,110 --> 00:02:25,959
usually entail an element of passivity

57
00:02:30,720 --> 00:02:28,120
that is they come on the person sort of

58
00:02:32,339 --> 00:02:30,730
unexpectedly there are practices which

59
00:02:34,800 --> 00:02:32,349
will allow people to sort of make them

60
00:02:38,039 --> 00:02:34,810
more likely like meditation and such as

61
00:02:40,649 --> 00:02:38,049
that but in general they sort of occur

62
00:02:42,900 --> 00:02:40,659
just spontaneously to people and then

63
00:02:45,210 --> 00:02:42,910

finally transiency is the fact that

64

00:02:48,119 --> 00:02:45,220

unfortunately they don't tend to last

65

00:02:50,339 --> 00:02:48,129

that may not be true in a few cases but

66

00:02:55,110 --> 00:02:50,349

in general they are fleeting their brief

67

00:02:58,250 --> 00:02:55,120

they come and they go since 1902 there

68

00:03:02,220 --> 00:02:58,260

there has been sort of a movement to

69

00:03:04,080 --> 00:03:02,230

demystify mystical experiences and sort

70

00:03:08,550 --> 00:03:04,090

of like the talk we were hearing earlier

71

00:03:10,140 --> 00:03:08,560

today kind of unspiritual eyes them so

72

00:03:11,789 --> 00:03:10,150

they are now actually currently called

73

00:03:14,610 --> 00:03:11,799

in the literature self transcendent

74

00:03:17,280 --> 00:03:14,620

experiences and people who have gone on

75

00:03:20,099 --> 00:03:17,290

to refine the definition have included

76

00:03:24,120 --> 00:03:20,109

other elements like a dramatic sense of

77

00:03:26,759 --> 00:03:24,130

change in self or change in time or

78

00:03:29,640 --> 00:03:26,769

change in space so if you put all those

79

00:03:31,589 --> 00:03:29,650

things together it ends up encompassing

80

00:03:33,780 --> 00:03:31,599

a very wide range of experiences but

81

00:03:36,690 --> 00:03:33,790

these are very personally important

82

00:03:39,210 --> 00:03:36,700

experiences and the impact of a self

83

00:03:43,949 --> 00:03:39,220

transcendent experience can last for

84

00:03:47,159 --> 00:03:43,959

years so I'll just give you an example

85

00:03:49,110 --> 00:03:47,169

from our this is a case from our

86

00:03:50,909 --> 00:03:49,120

research and I'll read it just because I

87

00:03:52,349 --> 00:03:50,919

know sometimes it's hard to read where

88

00:03:55,349 --> 00:03:52,359

depending where you are in the room I

89

00:03:57,000 --> 00:03:55,359

was pumping a bucket of water from the

90

00:03:57,539 --> 00:03:57,010

pump in our backyard we did not have

91

00:03:59,610 --> 00:03:57,549

plumbing

92

00:04:00,720 --> 00:03:59,620

I was not meditating nor doing anything

93

00:04:03,180 --> 00:04:00,730

to cause an altered state of

94

00:04:04,920 --> 00:04:03,190

consciousness my eye fell on an ordinary

95

00:04:06,569 --> 00:04:04,930

weed growing beside the pump and I

96

00:04:08,819 --> 00:04:06,579

suddenly was filled with awe because of

97

00:04:10,349 --> 00:04:08,829

its perfect beauty I felt I was for the

98

00:04:12,539 --> 00:04:10,359

first time seeing it as it really was

99

00:04:14,640 --> 00:04:12,549

and that I had never really perceived

100

00:04:15,990 --> 00:04:14,650

the reality of it before I felt a

101

00:04:17,490 --> 00:04:16,000

certainty that everything in all

102

00:04:19,560 --> 00:04:17,500

creation possessed this beauty and

103

00:04:21,779 --> 00:04:19,570

perfection if only we saw it as it

104

00:04:22,950 --> 00:04:21,789

really is I was filled with joy this

105

00:04:25,110 --> 00:04:22,960

lasted only an instant

106

00:04:26,939 --> 00:04:25,120

and then things were ordinary as before

107

00:04:29,129 --> 00:04:26,949

as if the Sun had come from behind the

108

00:04:31,560 --> 00:04:29,139

clouds for an instant and then was gone

109

00:04:33,689 --> 00:04:31,570

leaving all in gloom again this is

110

00:04:35,670 --> 00:04:33,699

actually the shortest case in our in our

111

00:04:37,830 --> 00:04:35,680

database and so that's you know one

112

00:04:40,170 --> 00:04:37,840

reason it's useful but it's also useful

113

00:04:43,469 --> 00:04:40,180

because it has these elements of a

114

00:04:45,570 --> 00:04:43,479

classic mystical or self transcendent

115

00:04:48,960 --> 00:04:45,580

experience I was suddenly filled

116

00:04:50,640 --> 00:04:48,970

communicates the passivity on beauty and

117

00:04:52,770 --> 00:04:50,650

joy are all elements that people

118

00:04:55,320 --> 00:04:52,780

commonly experience in these states I

119

00:04:56,909 --> 00:04:55,330

felt a certainty sort of communicates

120

00:04:59,339 --> 00:04:56,919

the noetic quality there's something

121

00:05:01,379 --> 00:04:59,349

that that person knows in this situation

122

00:05:03,689 --> 00:05:01,389

that they don't usually and it lasted

123

00:05:05,600 --> 00:05:03,699

only an instant so you know there's a

124

00:05:07,950 --> 00:05:05,610

very wide variety but this at least

125

00:05:11,909 --> 00:05:07,960

illustrates some of the components of a

126

00:05:14,580 --> 00:05:11,919

self transcendent experience so with

127

00:05:16,350 --> 00:05:14,590

respect to sigh and entity encounters I

128

00:05:19,200 --> 00:05:16,360

think at this point everybody knows what

129

00:05:21,300 --> 00:05:19,210

Sai is it's what people outside this

130

00:05:23,279 --> 00:05:21,310

room called the paranormal and so it

131

00:05:24,839 --> 00:05:23,289

encompasses a variety of experiences

132

00:05:26,370 --> 00:05:24,849

that are difficult to explain with our

133

00:05:28,560 --> 00:05:26,380

ordinary understanding of physical

134

00:05:32,010 --> 00:05:28,570

principles as they operate at our usual

135

00:05:35,700 --> 00:05:32,020

level of awareness anti T encounters is

136

00:05:38,490 --> 00:05:35,710

maybe somewhat less familiar entities is

137

00:05:40,909 --> 00:05:38,500

a deliberately ambiguous term that is

138

00:05:43,500 --> 00:05:40,919

intended to refer to a wide variety of

139

00:05:46,320 --> 00:05:43,510

beings that people experience in altered

140

00:05:48,689 --> 00:05:46,330

states that can you know be interpreted

141

00:05:51,120 --> 00:05:48,699

in a number of different ways so for

142

00:05:54,540 --> 00:05:51,130

example in our research angels

143

00:05:58,080 --> 00:05:54,550

dead relatives apparitions aliens

144

00:06:00,390 --> 00:05:58,090

anything that you know people might see

145

00:06:01,800 --> 00:06:00,400

as an independent conscious agent that

146

00:06:03,450 --> 00:06:01,810

they're experiencing that they are not

147

00:06:05,610 --> 00:06:03,460

experiencing is something that is an

148

00:06:07,379 --> 00:06:05,620

extension of themselves they are not

149

00:06:09,210 --> 00:06:07,389

seeing it as their own hallucination

150

00:06:11,129 --> 00:06:09,220

their own projection and they're

151
00:06:13,170 --> 00:06:11,139
experiencing it as an independent entity

152
00:06:15,330 --> 00:06:13,180
so we were interested in those and I'll

153
00:06:16,800 --> 00:06:15,340
just note that we left God and Jesus out

154
00:06:19,620 --> 00:06:16,810
of this because they come up so often

155
00:06:21,689 --> 00:06:19,630
that we had to limit it somehow so God

156
00:06:26,159 --> 00:06:21,699
and Jesus are a separate a separate

157
00:06:28,890 --> 00:06:26,169
issue so here's another just an excerpt

158
00:06:31,350 --> 00:06:28,900
from a transcendent experience involving

159
00:06:33,810 --> 00:06:31,360
these elements I was welcomed by angels

160
00:06:35,220 --> 00:06:33,820
praising me knowing me waiting for me

161
00:06:36,960 --> 00:06:35,230
they were greeting me an Arab

162
00:06:39,330 --> 00:06:36,970
language the peace and mercy of God

163
00:06:41,070 --> 00:06:39,340

should be on you I didn't exchange any

164

00:06:42,860 --> 00:06:41,080

word during this experience everything

165

00:06:47,040 --> 00:06:42,870

was done from mind to mind instantly

166

00:06:49,500 --> 00:06:47,050

difficult to explain so here we this is

167

00:06:52,440 --> 00:06:49,510

a good excerpt because we've got both

168

00:06:55,200 --> 00:06:52,450

elements here the angels are entities

169

00:06:58,830 --> 00:06:55,210

and the communication is mine to mind

170

00:07:00,890 --> 00:06:58,840

experience telepathically so this is an

171

00:07:02,820 --> 00:07:00,900

example of somebody who is having an

172

00:07:06,600 --> 00:07:02,830

transcendent experience that involved

173

00:07:09,240 --> 00:07:06,610

both of those elements so the method

174

00:07:12,560 --> 00:07:09,250

that we used we actually did a Content

175

00:07:14,460 --> 00:07:12,570

analysis of 236 cases these are

176
00:07:16,350 --> 00:07:14,470
self-reported cases that people

177
00:07:18,330 --> 00:07:16,360
volunteered they just spontaneously put

178
00:07:21,120 --> 00:07:18,340
up on the internet turns out people who

179
00:07:23,940 --> 00:07:21,130
put anything on the internet and we got

180
00:07:26,700 --> 00:07:23,950
them from a variety of websites so they

181
00:07:29,400 --> 00:07:26,710
were not coming from all one place we

182
00:07:31,260 --> 00:07:29,410
had limited information demographic

183
00:07:33,240 --> 00:07:31,270
information but some websites do collect

184
00:07:36,060 --> 00:07:33,250
that so we had at least a way to

185
00:07:37,830 --> 00:07:36,070
estimate and we could tell where they

186
00:07:39,930 --> 00:07:37,840
were all coming from we the so we know

187
00:07:41,610 --> 00:07:39,940
they come from at least 16 countries but

188
00:07:44,070 --> 00:07:41,620

the other demographic information is

189

00:07:46,410 --> 00:07:44,080

limited the majority of people who

190

00:07:48,780 --> 00:07:46,420

posted these are female average age 28

191

00:07:50,370 --> 00:07:48,790

but again there's always some ambiguity

192

00:07:51,810 --> 00:07:50,380

about when did the experience happen

193

00:07:53,880 --> 00:07:51,820

relative to when is the person posting

194

00:07:57,570 --> 00:07:53,890

it and what age are we getting from the

195

00:08:00,690 --> 00:07:57,580

website in any case they came they

196

00:08:02,820 --> 00:08:00,700

described self-transcendent experiences

197

00:08:06,510 --> 00:08:02,830

that occurred in a variety of context so

198

00:08:08,970 --> 00:08:06,520

lots of precursors dreams drugs and so

199

00:08:10,320 --> 00:08:08,980

on prayer meditation the hypnagogic

200

00:08:12,420 --> 00:08:10,330

state if you don't know is that state

201
00:08:14,940 --> 00:08:12,430
that where you're falling asleep where

202
00:08:16,950 --> 00:08:14,950
lots of weird things happen near-death

203
00:08:18,990 --> 00:08:16,960
out-of-body and so on so we did collect

204
00:08:21,540 --> 00:08:19,000
information about all the precursors and

205
00:08:23,250 --> 00:08:21,550
that's one of the interesting aspects of

206
00:08:26,010 --> 00:08:23,260
this is that self transcendent

207
00:08:29,490 --> 00:08:26,020
experiences as they are broadly defined

208
00:08:31,680 --> 00:08:29,500
occur under lots of conditions so we had

209
00:08:33,719 --> 00:08:31,690
a 65 item rating scale which we

210
00:08:36,540 --> 00:08:33,729
developed as we were reading these cases

211
00:08:38,730 --> 00:08:36,550
that tried to identify that the the

212
00:08:41,750 --> 00:08:38,740
elements that occurred you know in

213
00:08:44,580 --> 00:08:41,760

multiple cases so from the precursors to

214

00:08:47,520 --> 00:08:44,590

emotional effects cognitive effects

215

00:08:48,610 --> 00:08:47,530

after-effects and so on so for example

216

00:08:51,070 --> 00:08:48,620

did the

217

00:08:52,840 --> 00:08:51,080

experience oneness unity or connection

218

00:08:55,300 --> 00:08:52,850

to the universe in general you know

219

00:08:57,790 --> 00:08:55,310

would be sort of a typical element that

220

00:08:59,590 --> 00:08:57,800

might define it as a self transcendent

221

00:09:01,390 --> 00:08:59,600

experience did the person encounter

222

00:09:03,190 --> 00:09:01,400

someone they knew who is dead so that's

223

00:09:05,829 --> 00:09:03,200

where we get the information about

224

00:09:08,500 --> 00:09:05,839

entities and so on and so I and my

225

00:09:11,710 --> 00:09:08,510

students each rate into these cases on a

226
00:09:13,990 --> 00:09:11,720
one to five scale because we just were

227
00:09:16,570 --> 00:09:14,000
stuck with static text we had to look

228
00:09:18,579 --> 00:09:16,580
through the text and it decide whether

229
00:09:21,160 --> 00:09:18,589
or not this element was present or not

230
00:09:22,900 --> 00:09:21,170
in the text so for example if the person

231
00:09:25,390 --> 00:09:22,910
says I just smoked a lot of marijuana

232
00:09:28,030 --> 00:09:25,400
before this happened then we would say

233
00:09:30,850 --> 00:09:28,040
yes they were using drugs but you know

234
00:09:32,650 --> 00:09:30,860
so yes was five one was no or they

235
00:09:34,510 --> 00:09:32,660
didn't mention it and then there was

236
00:09:35,920 --> 00:09:34,520
some ambiguity where you can't really

237
00:09:37,840 --> 00:09:35,930
tell so the person says they were

238
00:09:40,000 --> 00:09:37,850

relaxing in bed then they have this

239

00:09:41,829 --> 00:09:40,010

experience were they dreaming we don't

240

00:09:44,890 --> 00:09:41,839

know you know so there's a middle ground

241

00:09:49,030 --> 00:09:44,900

that we were trying to incorporate using

242

00:09:50,650 --> 00:09:49,040

a Likert scale so each each experience

243

00:09:52,329 --> 00:09:50,660

was rated at least twice and sometimes

244

00:09:54,340 --> 00:09:52,339

more than that because we were going for

245

00:09:56,860 --> 00:09:54,350

maximum reliability and we did get a

246

00:10:00,010 --> 00:09:56,870

chromebox alpha greater than 0.7 which

247

00:10:02,320 --> 00:10:00,020

for some of you it means that we had

248

00:10:04,510 --> 00:10:02,330

adequate inter-rater reliability but we

249

00:10:06,850 --> 00:10:04,520

also use the criteria that if Raiders

250

00:10:10,150 --> 00:10:06,860

were farther than two points apart on

251
00:10:11,949 --> 00:10:10,160
any item for the 65 items on the Likert

252
00:10:13,420 --> 00:10:11,959
scale then we'd go back and look at it

253
00:10:15,449 --> 00:10:13,430
and try to you know figure out whether

254
00:10:19,060 --> 00:10:15,459
or not we could even we could rate that

255
00:10:21,280 --> 00:10:19,070
so in the end we averaged scores so that

256
00:10:22,930 --> 00:10:21,290
we would get one set of scores for each

257
00:10:27,390 --> 00:10:22,940
case and then that's the data that we

258
00:10:31,420 --> 00:10:27,400
used for the analysis so with respect to

259
00:10:33,070 --> 00:10:31,430
psy experiences overall 14% of the

260
00:10:35,829 --> 00:10:33,080
self-transcendent experiences and

261
00:10:37,180 --> 00:10:35,839
involved them the probably can't read

262
00:10:41,290 --> 00:10:37,190
those numbers so I'll read them to you

263
00:10:43,900 --> 00:10:41,300

there were 6.8% involved clairvoyance of

264

00:10:47,820 --> 00:10:43,910

some kind 6.4 percent involved

265

00:10:50,440 --> 00:10:47,830

precognition 3% telepathy and no

266

00:10:52,690 --> 00:10:50,450

experiences of psychokinesis so the

267

00:10:54,460 --> 00:10:52,700

reason those don't add up to 14% is

268

00:10:57,569 --> 00:10:54,470

because in some cases there was more

269

00:10:59,260 --> 00:10:57,579

than one psy experience in the same

270

00:11:02,680 --> 00:10:59,270

self-transcendent experience

271

00:11:05,920 --> 00:11:02,690

with respect to entities there were 19

272

00:11:09,310 --> 00:11:05,930

point 1 percent of the cases overall had

273

00:11:12,220 --> 00:11:09,320

involved entities with 11.1% being

274

00:11:14,970 --> 00:11:12,230

angels spirit guides you know some

275

00:11:19,270 --> 00:11:14,980

spiritual figure again not God or Jesus

276

00:11:20,890 --> 00:11:19,280

and then 6.8%

277

00:11:22,780 --> 00:11:20,900

were another kind of being which was

278

00:11:24,640 --> 00:11:22,790

kind of our default category because

279

00:11:27,520 --> 00:11:24,650

there was a very wide variety there was

280

00:11:29,050 --> 00:11:27,530

rats and there were light beings and

281

00:11:31,030 --> 00:11:29,060

there were people doing work and there

282

00:11:32,740 --> 00:11:31,040

was you know there was a wide range of

283

00:11:37,210 --> 00:11:32,750

other elements that we couldn't really

284

00:11:39,240 --> 00:11:37,220

clearly categorize 5.1% were people that

285

00:11:40,600 --> 00:11:39,250

the person already knew knew were dead

286

00:11:42,670 --> 00:11:40,610

already

287

00:11:45,190 --> 00:11:42,680

and then two-point-six ghosts or

288

00:11:47,380 --> 00:11:45,200

apparitions so it just gives us an idea

289

00:11:49,150 --> 00:11:47,390

that these are they're not uncommon

290

00:11:54,610 --> 00:11:49,160

elements of self transcendent

291

00:11:58,080 --> 00:11:54,620

experiences so in conclusion what we

292

00:12:01,200 --> 00:11:58,090

essentially found is that both sigh and

293

00:12:03,579 --> 00:12:01,210

entity encounters are elements of a

294

00:12:05,260 --> 00:12:03,589

substantial minority of self

295

00:12:08,500 --> 00:12:05,270

transcendent experiences and they

296

00:12:10,540 --> 00:12:08,510

haven't really been investigated to find

297

00:12:13,720 --> 00:12:10,550

out the prevalence of those experiences

298

00:12:16,750 --> 00:12:13,730

within this category of altered state so

299

00:12:18,910 --> 00:12:16,760

that was something however it's a little

300

00:12:22,030 --> 00:12:18,920

sort of underwhelming to some extent

301
00:12:25,300 --> 00:12:22,040
because we would expect that given what

302
00:12:28,860 --> 00:12:25,310
we think about what facilitates both

303
00:12:34,300 --> 00:12:28,870
sigh and entity experiences for example

304
00:12:36,940 --> 00:12:34,310
Michel FAL burn in 20 2006 proposed what

305
00:12:38,620 --> 00:12:36,950
he calls the filter theory and but you

306
00:12:40,690 --> 00:12:38,630
know he's just one person who has

307
00:12:43,870 --> 00:12:40,700
proposed a specific theory that that

308
00:12:45,790 --> 00:12:43,880
serves the same purpose he suggested

309
00:12:48,490 --> 00:12:45,800
that psychologically there are people

310
00:12:50,260 --> 00:12:48,500
who have thin boundaries that is the

311
00:12:52,150 --> 00:12:50,270
distinction between their conscious and

312
00:12:54,610 --> 00:12:52,160
unconscious is somewhat permeable and so

313
00:12:57,070 --> 00:12:54,620

information can transfer more easily

314

00:12:59,590 --> 00:12:57,080

from the unconscious to the conscious in

315

00:13:01,870 --> 00:12:59,600

people within boundaries so what that

316

00:13:03,430 --> 00:13:01,880

would predict psychologically is that

317

00:13:05,560 --> 00:13:03,440

there are people who are would be more

318

00:13:07,990 --> 00:13:05,570

likely to experience all kinds of

319

00:13:09,520 --> 00:13:08,000

altered states because if part of the

320

00:13:09,980 --> 00:13:09,530

experience of altered states is having

321

00:13:12,650 --> 00:13:09,990

acts

322

00:13:15,320 --> 00:13:12,660

to some part of your awareness that you

323

00:13:17,000 --> 00:13:15,330

don't usually have access to that's part

324

00:13:18,710 --> 00:13:17,010

of the definition of a self transcendent

325

00:13:21,620 --> 00:13:18,720

experiences you're going beyond your

326

00:13:23,540 --> 00:13:21,630

usual mode of experiencing therefore

327

00:13:28,040 --> 00:13:23,550

wouldn't you then sometimes have access

328

00:13:29,990 --> 00:13:28,050

to these other elements similarly-sized

329

00:13:32,320 --> 00:13:30,000

phenomenon and transcendent experiences

330

00:13:35,990 --> 00:13:32,330

need to be explained together and this

331

00:13:39,710 --> 00:13:36,000

one paper that argues for this is

332

00:13:43,130 --> 00:13:39,720

marshals from 2011 and again that's sort

333

00:13:45,200 --> 00:13:43,140

of a no-brainer because contemplative

334

00:13:48,080 --> 00:13:45,210

traditions have known forever that if

335

00:13:50,210 --> 00:13:48,090

you alter intentionally alter your focus

336

00:13:52,070 --> 00:13:50,220

of your attention and intentionally move

337

00:13:54,800 --> 00:13:52,080

yourself out of your ordinary awareness

338

00:13:56,060 --> 00:13:54,810

then psy experiences and entity

339

00:13:59,090 --> 00:13:56,070

encounters are something that naturally

340

00:14:02,930 --> 00:13:59,100

happens on the way on the path of that

341

00:14:05,120 --> 00:14:02,940

practice so Marshall and many other

342

00:14:07,820 --> 00:14:05,130

people have said we cannot just take out

343

00:14:10,100 --> 00:14:07,830

these sigh and entity encounter

344

00:14:11,900 --> 00:14:10,110

experiences and pretended that there's

345

00:14:15,020 --> 00:14:11,910

something separate from other altered

346

00:14:18,830 --> 00:14:15,030

states so that's kind of where we're

347

00:14:22,370 --> 00:14:18,840

left with theoretically so this blob

348

00:14:24,740 --> 00:14:22,380

over here on your right is a mess and

349

00:14:26,480 --> 00:14:24,750

it's supposed to be like that because I

350

00:14:28,820 --> 00:14:26,490

think that actually represents reality I

351

00:14:31,820 --> 00:14:28,830

think reality is a mess and what we're

352

00:14:33,680 --> 00:14:31,830

trying to do is artificially separate it

353

00:14:35,120 --> 00:14:33,690

out and say oh no this is a group of

354

00:14:37,070 --> 00:14:35,130

experiences that is separate from this

355

00:14:38,960 --> 00:14:37,080

group of experiences and the people in

356

00:14:40,460 --> 00:14:38,970

OBEs never talk to the people who are

357

00:14:43,190 --> 00:14:40,470

talking you know dealing with dreams and

358

00:14:45,890 --> 00:14:43,200

so on but my impression at least from

359

00:14:49,100 --> 00:14:45,900

this database and from other research is

360

00:14:51,800 --> 00:14:49,110

that it it all overlaps and that there

361

00:14:53,360 --> 00:14:51,810

there's a common mechanism somewhere

362

00:14:55,910 --> 00:14:53,370

which I guess is what we're trying to

363

00:14:58,310 --> 00:14:55,920

get at that facilitates all kinds of

364

00:15:00,650 --> 00:14:58,320

altered states and unusual experiences

365

00:15:03,040 --> 00:15:00,660

and so for self transcendent experiences

366

00:15:05,750 --> 00:15:03,050

they can be facilitated by all these

367

00:15:09,590 --> 00:15:05,760

precursors and they can involve you know

368

00:15:12,860 --> 00:15:09,600

both of these elements and as we have

369

00:15:16,310 --> 00:15:12,870

access to larger and larger numbers of

370

00:15:18,800 --> 00:15:16,320

cases all we do is see more and more

371

00:15:20,600 --> 00:15:18,810

variety in people's experiences this has

372

00:15:22,310 --> 00:15:20,610

happened in other areas of altered

373

00:15:23,420 --> 00:15:22,320

states as well such as the near-death

374

00:15:25,460 --> 00:15:23,430

experiences

375

00:15:28,190 --> 00:15:25,470

research done by sampar Nia that was

376

00:15:30,620 --> 00:15:28,200

published in 2014 the aware study where

377

00:15:32,300 --> 00:15:30,630

he had you know several hundred people

378

00:15:35,270 --> 00:15:32,310

who had recovered from cardiac arrest

379

00:15:39,080 --> 00:15:35,280

and one of his findings was that there's

380

00:15:41,500 --> 00:15:39,090

a much larger variability to people's

381

00:15:44,150 --> 00:15:41,510

experiences in near-death states than

382

00:15:47,150 --> 00:15:44,160

just Raymond Moody's lights and tunnels

383

00:15:50,120 --> 00:15:47,160

and you know dead relatives so I think

384

00:15:52,040 --> 00:15:50,130

that as we get into all of these states

385

00:15:53,390 --> 00:15:52,050

and sort of have access to more and more

386

00:15:56,240 --> 00:15:53,400

information especially because of the

387

00:15:58,340 --> 00:15:56,250

internet we're going to get a more

388

00:15:59,840 --> 00:15:58,350

complicated picture perhaps than we

389

00:16:02,510 --> 00:15:59,850

would like to have because it makes

390

00:16:04,610 --> 00:16:02,520

dealing with these phenomenon that much

391

00:16:06,560 --> 00:16:04,620

more difficult I've done the same thing

392

00:16:07,790 --> 00:16:06,570

with DMT entity experiences everybody

393

00:16:09,830 --> 00:16:07,800

thinks everybody gets Maschine else

394

00:16:11,720 --> 00:16:09,840

because Terence Mckenna said machine I's

395

00:16:16,760 --> 00:16:11,730

that's not what everybody gets they get

396

00:16:19,760 --> 00:16:16,770

all kinds of things so another important

397

00:16:22,760 --> 00:16:19,770

point I think is that it's important to

398

00:16:25,370 --> 00:16:22,770

remember that the the qualitative data

399

00:16:27,530 --> 00:16:25,380

of people's direct experience has to

400

00:16:29,210 --> 00:16:27,540

remain fundamental because I think that

401
00:16:32,300 --> 00:16:29,220
that's what we're trying to explain

402
00:16:34,400 --> 00:16:32,310
anyway and so it for me personally it's

403
00:16:36,680 --> 00:16:34,410
helpful to start with somebody's

404
00:16:38,450 --> 00:16:36,690
description of their experience it's

405
00:16:40,220 --> 00:16:38,460
also useful to come at it from the other

406
00:16:43,250 --> 00:16:40,230
direction and you know do more

407
00:16:44,930 --> 00:16:43,260
controlled scientific experiments but at

408
00:16:46,820 --> 00:16:44,940
least from the psychological perspective

409
00:16:48,590 --> 00:16:46,830
you know you're always that's the

410
00:16:51,200 --> 00:16:48,600
fundamental data is what people say they

411
00:16:53,660 --> 00:16:51,210
experienced so just the last couple

412
00:16:56,210 --> 00:16:53,670
things first of all obviously there are

413
00:16:58,430 --> 00:16:56,220

pretty limiting factors to this study

414

00:17:00,350 --> 00:16:58,440

primarily the lack of information we

415

00:17:02,000 --> 00:17:00,360

didn't have we couldn't interview people

416

00:17:04,100 --> 00:17:02,010

we couldn't follow-up we couldn't say

417

00:17:04,579 --> 00:17:04,110

what did you mean by that that we just

418

00:17:07,070 --> 00:17:04,589

had

419

00:17:09,890 --> 00:17:07,080

static written text on the other hand

420

00:17:12,050 --> 00:17:09,900

they were also spontaneously reported

421

00:17:13,850 --> 00:17:12,060

and so this is people's best description

422

00:17:15,500 --> 00:17:13,860

of what they experienced when they're

423

00:17:18,800 --> 00:17:15,510

not talking to anybody in particular

424

00:17:20,090 --> 00:17:18,810

they're just putting it out there so

425

00:17:22,010 --> 00:17:20,100

there's always the problem of

426

00:17:23,870 --> 00:17:22,020

self-report people miss remember things

427

00:17:26,300 --> 00:17:23,880

we don't know how long it was since the

428

00:17:27,920 --> 00:17:26,310

experience occurred but if nothing else

429

00:17:30,530 --> 00:17:27,930

we're getting what was important to them

430

00:17:31,799 --> 00:17:30,540

even if it's years after the experience

431

00:17:34,529 --> 00:17:31,809

occurred and it's

432

00:17:36,480 --> 00:17:34,539

meaningful and then finally their work

433

00:17:39,980 --> 00:17:36,490

certainly cases where we needed to sort

434

00:17:44,159 --> 00:17:39,990

of use a little literary interpretation

435

00:17:45,450 --> 00:17:44,169

and kind of get in understand the

436

00:17:47,610 --> 00:17:45,460

inference that they were trying to

437

00:17:51,539 --> 00:17:47,620

communicate with what they communicated

438

00:17:53,489 --> 00:17:51,549

and so those that will only be those

439

00:17:55,350 --> 00:17:53,499

limitations will only be resolved as we

440

00:17:57,659 --> 00:17:55,360

gather more data and as we if we could

441

00:18:00,269 --> 00:17:57,669

follow it up and find a sample of people

442

00:18:02,909 --> 00:18:00,279

who are willing to actually be in person

443

00:18:05,430 --> 00:18:02,919

interviewed in person so in the future

444

00:18:07,350 --> 00:18:05,440

our goal is to expand the database we

445

00:18:08,639 --> 00:18:07,360

already have to some extent we're up to

446

00:18:11,700 --> 00:18:08,649

more like three hundred and fifty cases

447

00:18:13,529 --> 00:18:11,710

at this point so as we gather more cases

448

00:18:15,690 --> 00:18:13,539

and we do the same analysis on them or

449

00:18:17,279 --> 00:18:15,700

we're going to you know be narrowing our

450

00:18:20,850 --> 00:18:17,289

confidence interval about what the

451
00:18:23,249 --> 00:18:20,860
actual prevalence is for 4sy experiences

452
00:18:26,279 --> 00:18:23,259
and entity encounters overall what our

453
00:18:28,169 --> 00:18:26,289
best guess is but really we're actually

454
00:18:30,330 --> 00:18:28,179
aiming to use this database from for

455
00:18:32,220 --> 00:18:30,340
more than just that to see whether we

456
00:18:34,980 --> 00:18:32,230
can now that I've just said it's

457
00:18:37,019 --> 00:18:34,990
impossible see whether we can separate

458
00:18:39,149 --> 00:18:37,029
out the kinds of experiences people have

459
00:18:40,889 --> 00:18:39,159
under different circumstances is a

460
00:18:43,169 --> 00:18:40,899
transcendent experience in an

461
00:18:45,570 --> 00:18:43,179
out-of-body experience different than

462
00:18:47,759 --> 00:18:45,580
one that occurs under hypnosis or you

463
00:18:51,509 --> 00:18:47,769

know can we reliably distinguish between

464

00:18:53,340 --> 00:18:51,519

them and ultimately in the next several

465

00:18:55,440 --> 00:18:53,350

months I hope we will have enough cases

466

00:18:57,869 --> 00:18:55,450

in order to actually factor analyze and

467

00:19:00,269 --> 00:18:57,879

get some characteristics of the main

468

00:19:02,999 --> 00:19:00,279

elements of what a self-transcendent

469

00:19:05,369 --> 00:19:03,009

experience actually involves so that's

470

00:19:07,649 --> 00:19:05,379

our goal and that's where we are at with

471

00:19:09,400 --> 00:19:07,659

it right now and thank you for your

472

00:19:18,500 --> 00:19:09,410

attention

473

00:19:24,060 --> 00:19:21,780

Thank You Jennifer I want to compliment

474

00:19:26,610 --> 00:19:24,070

you on your staying in within the time

475

00:19:30,510 --> 00:19:26,620

limit we're very good at thanks John

476

00:19:32,520 --> 00:19:30,520

thanks Jennifer very exciting that

477

00:19:35,130 --> 00:19:32,530

people feel compelled to share these

478

00:19:35,669 --> 00:19:35,140

things online in an anonymous way right

479

00:19:37,289 --> 00:19:35,679

right

480

00:19:38,910 --> 00:19:37,299

where any of them on message boards

481

00:19:43,410 --> 00:19:38,920

where their people are conversing about

482

00:19:47,039 --> 00:19:43,420

them I know they're on they're more like

483

00:19:49,500 --> 00:19:47,049

posted to the site right and then you

484

00:19:51,330 --> 00:19:49,510

know sometimes they say sometimes they

485

00:19:53,340 --> 00:19:51,340

will add like a little note like if

486

00:19:56,070 --> 00:19:53,350

anybody knows what's going on please

487

00:19:57,840 --> 00:19:56,080

help you know kind of thing but I was so

488

00:19:59,789 --> 00:19:57,850

far we haven't looked at listservs where

489

00:20:02,190 --> 00:19:59,799

there's a back-and-forth and one sub

490

00:20:03,390 --> 00:20:02,200

question to that in the experiences

491

00:20:06,049 --> 00:20:03,400

where people talking at all about

492

00:20:08,010 --> 00:20:06,059

long-term effects after these

493

00:20:11,220 --> 00:20:08,020

self-transcending well this is something

494

00:20:13,470 --> 00:20:11,230

that I didn't mention but is you know

495

00:20:15,360 --> 00:20:13,480

consistent with what we know about these

496

00:20:18,539 --> 00:20:15,370

kinds of experiences is that they are

497

00:20:22,230 --> 00:20:18,549

impactful for a very long time and the

498

00:20:24,780 --> 00:20:22,240

only anecdotal information I can give

499

00:20:26,610 --> 00:20:24,790

you about that is that in some cases

500

00:20:28,530 --> 00:20:26,620

they do say when this happened to them

501
00:20:30,030 --> 00:20:28,540
they were 14 and now they're 60 and

502
00:20:31,620 --> 00:20:30,040
they're still thinking about it so that

503
00:20:33,169 --> 00:20:31,630
is that's definitely in there and at

504
00:20:36,720 --> 00:20:33,179
some point we'll be able to separate out

505
00:20:38,580 --> 00:20:36,730
those cases and say look how long these

506
00:20:43,409 --> 00:20:38,590
people have been thinking about this so

507
00:20:45,870 --> 00:20:43,419
yes that happens thank you what

508
00:20:50,789 --> 00:20:45,880
percentage if any could be considered

509
00:20:54,840 --> 00:20:50,799
UFO or alien related not very many

510
00:20:57,960 --> 00:20:54,850
except for the drug-induced ones so I

511
00:21:00,810 --> 00:20:57,970
mean I can't give you exact numbers but

512
00:21:05,760 --> 00:21:00,820
it does definitely seem like you know

513
00:21:08,100 --> 00:21:05,770

DMT seems to bring on the aliens and

514

00:21:09,539 --> 00:21:08,110

it's less likely to happen under other

515

00:21:12,570 --> 00:21:09,549

circumstances although out of body

516

00:21:18,419 --> 00:21:12,580

sometimes once in a while could be oh I

517

00:21:20,220 --> 00:21:18,429

see okay thank you so did I understand

518

00:21:23,010 --> 00:21:20,230

correctly that you've done essentially

519

00:21:25,320 --> 00:21:23,020

all of your data gathering by

520

00:21:30,570 --> 00:21:25,330

harvesting posts from the internet from

521

00:21:35,190 --> 00:21:30,580

various websites how much confidence do

522

00:21:38,100 --> 00:21:35,200

you have that these are actually honest

523

00:21:44,910 --> 00:21:38,110

self reports and not just exercises and

524

00:21:46,919 --> 00:21:44,920

creative fiction writing none but but

525

00:21:48,840 --> 00:21:46,929

it's the best we can do so it's that

526

00:21:51,000 --> 00:21:48,850

sort of situation where you know nobody

527

00:21:53,640 --> 00:21:51,010

knows that we're taking these cases off

528

00:21:55,440 --> 00:21:53,650

of the internet you know so I don't know

529

00:21:56,790 --> 00:21:55,450

why people post things there anyway I

530

00:21:58,710 --> 00:21:56,800

mean that would be a whole separate

531

00:21:59,730 --> 00:21:58,720

study that we could compare it to people

532

00:22:02,310 --> 00:21:59,740

who would just say things to you in

533

00:22:03,750 --> 00:22:02,320

person but no I have no way of knowing

534

00:22:05,669 --> 00:22:03,760

whether or not somebody just decided

535

00:22:08,400 --> 00:22:05,679

they were going to write this up as

536

00:22:11,630 --> 00:22:08,410

their own short story and leave it at

537

00:22:17,250 --> 00:22:14,970

thank you I wanted to ask did you find

538

00:22:19,890 --> 00:22:17,260

that a relatively consistent feature of

539

00:22:22,680 --> 00:22:19,900

the experiences that you studied was a

540

00:22:25,710 --> 00:22:22,690

kind of self contradiction but not

541

00:22:29,010 --> 00:22:25,720

necessarily in a way that that makes the

542

00:22:32,130 --> 00:22:29,020

experience less credible but would

543

00:22:34,950 --> 00:22:32,140

gesture toward the ineffability of the

544

00:22:38,250 --> 00:22:34,960

experience as felt by the people

545

00:22:39,930 --> 00:22:38,260

reporting for instance I noticed in one

546

00:22:42,450 --> 00:22:39,940

of your slides there's the example of

547

00:22:45,120 --> 00:22:42,460

the woman who felt like she was being

548

00:22:48,810 --> 00:22:45,130

telepathically communicated with but

549

00:22:53,490 --> 00:22:48,820

also said that the beings were talking

550

00:22:55,980 --> 00:22:53,500

in Arabic well yeah I think that's a

551
00:22:58,620 --> 00:22:55,990
good example of it it's not very common

552
00:23:00,660 --> 00:22:58,630
and especially with respect to that

553
00:23:04,020 --> 00:23:00,670
little excerpt I will say that I think

554
00:23:06,390 --> 00:23:04,030
there's a subset of these cases who may

555
00:23:09,750 --> 00:23:06,400
be actively psychotic as they're writing

556
00:23:12,360 --> 00:23:09,760
them and just clinically speaking it

557
00:23:14,610 --> 00:23:12,370
sort of sounds that way to me and that's

558
00:23:16,530 --> 00:23:14,620
one of the elements that we rate there

559
00:23:19,380 --> 00:23:16,540
are people who seem like they are

560
00:23:22,910 --> 00:23:19,390
further out of touch with sort of our

561
00:23:25,560 --> 00:23:22,920
ordinary reality than others and so it

562
00:23:27,660 --> 00:23:25,570
but the other element with respect to

563
00:23:29,460 --> 00:23:27,670

that particular excerpt is I think

564

00:23:31,470 --> 00:23:29,470

sometimes they are struggling to try to

565

00:23:33,360 --> 00:23:31,480

communicate what they experienced and so

566

00:23:38,950 --> 00:23:33,370

it does perhaps sometimes end up

567

00:23:43,670 --> 00:23:41,150

yeah I would like to just follow up on

568

00:23:46,370 --> 00:23:43,680

your opinion York obviously asked a good

569

00:23:48,770 --> 00:23:46,380

question but I think that may be more

570

00:23:51,920 --> 00:23:48,780

pertinent question is what might be

571

00:23:54,920 --> 00:23:51,930

defined using what you intuitively

572

00:23:58,300 --> 00:23:54,930

senses truth or wisdom how what is your

573

00:24:01,700 --> 00:23:58,310

impression about I guess the

574

00:24:04,880 --> 00:24:01,710

authenticity of the feel of the accounts

575

00:24:07,430 --> 00:24:04,890

you found online it actually I mean

576

00:24:09,560 --> 00:24:07,440

personally reading through them is you

577

00:24:12,380 --> 00:24:09,570

know inspiring that what it actually

578

00:24:14,180 --> 00:24:12,390

comes across is that people are about

579

00:24:16,790 --> 00:24:14,190

what to make of this that there is so

580

00:24:19,130 --> 00:24:16,800

little discussion of spontaneous

581

00:24:21,770 --> 00:24:19,140

transcendent experiences in our culture

582

00:24:22,970 --> 00:24:21,780

that you know one of our questions is

583

00:24:25,990 --> 00:24:22,980

did they feel like they were going

584

00:24:28,460 --> 00:24:26,000

insane because it comes up so often so

585

00:24:30,590 --> 00:24:28,470

actually I mean I'm there's the

586

00:24:33,320 --> 00:24:30,600

possibility that some percentage of them

587

00:24:36,440 --> 00:24:33,330

are fraudulent or something but that is

588

00:24:39,700 --> 00:24:36,450

not my impression having read through

589

00:24:43,160 --> 00:24:39,710

them and I assume also then that

590

00:24:47,840 --> 00:24:43,170

intuitively that use you sense or feel a

591

00:24:49,670 --> 00:24:47,850

commonality of authenticity so that in

592

00:24:51,890 --> 00:24:49,680

spite of the variation that there are

593

00:24:53,840 --> 00:24:51,900

common themes that kind of resonate with

594

00:24:56,450 --> 00:24:53,850

you having gone through as many as you

595

00:24:59,150 --> 00:24:56,460

have is that right and it does it ends

596

00:25:03,380 --> 00:24:59,160

up being a lot like William James

597

00:25:05,840 --> 00:25:03,390

suggested and include the general sense

598

00:25:07,640 --> 00:25:05,850

of being able to get beyond your

599

00:25:11,980 --> 00:25:07,650

ordinary perspective seems to be the

600

00:25:17,840 --> 00:25:15,500

no we don't actually thank you thank you

