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INVESTIGATING COIN-BASED APPORTS: A METHODOLOGICAL APPROACH TO NON-MEDIUMISTIC RECURRENT PHYSICAL ANOMALIES

BY RAMSÉS D'LEÓN, ALFREDO SILVA, & ALEX A. ÁLVAREZ

ABSTRACT

This study presents a detailed investigation of recurrent coin-based apport phenomena occurring spontaneously around a non-mediumistic couple, HM and LS, living near Mexico City. Unlike traditional apport cases typically linked to mediums or sitter groups, these events involve the apparent spontaneous appearance (apports) of primarily coins, and occasionally other small objects, in various settings including their home and public spaces. Employing a cooperative inquiry group paradigm, we conducted systematic monitoring and documentation of the phenomena through high-definition surveillance cameras, numismatic analysis, unstructured interviews, and clinical evaluations of HM, who previously sustained a mild brain injury. Between June 2021 and July 2022, forty-two apport events were documented, several of which were visually recorded without conventional explanations. Clinical analyses of HM revealed normal neurological functions and cognitive profiles, although a history of depressive episodes and attention deficit/hyperactivity disorder was identified. The apported coins frequently appeared in mint condition and disproportionately included rare commemorative coins, suggesting potential psychological symbolism related to HM's childhood coin collection and past financial stress. Despite technical challenges, including intermittent camera disruptions and privacy considerations, the evidence gathered strongly argues against intentional fraud. Findings highlight possible unconscious psychokinetic influences associated with emotional and psychological states, proposing that HM's prior neurological trauma could play a role. This investigation underscores the value of methodological rigor in studying spontaneous macro-psychokinesis phenomena and emphasizes the need for interdisciplinary approaches integrating psychological, neurological, and environmental assessments.

INTRODUCTION

Large-scale visible psi phenomena—extraordinary occurrences that involve observable and often dramatic changes in physical environments without apparent connection to the conventional understanding of physical mechanisms—are difficult to encounter and present significant challenges for researchers aiming to document and analyze them within controlled environments.

Traditionally, such occurrences have been linked to specific individuals or physical mediumship settings (Braude, 1986), where witnesses claim to

observe mysterious movements, apparitions, or even materializations that defy conventional explanation. Parapsychological research, particularly since the early 20th century, has steadily developed frameworks to categorize and interpret these phenomena, drawing on decades of careful investigation into reported cases, such as the recurrent spontaneous psychokinesis (RSPK) 4.0 model (Pohl & von Lucadou, 2019) and place memories (Heath, 2005; Williams, 2023).

Through detailed studies of both gifted individuals and certain locations associated with recurring phenomena, researchers have identified criteria that may signal distinct categories of large-scale psi events. These include:

- macro-psychokinesis
- place memories and hauntings
- RSPK and poltergeist phenomena
- apports and materializations.

Each classification brings its own set of characteristics, guiding researchers in their efforts to understand and document psi manifestations.

Macro-psychokinesis (macro-PK) refers to the apparent influence of conscious intention on physical objects in ways that are directly observable and not explained by known physical forces. Unlike micro-psychokinesis (micro-PK), which typically involves subtle statistical deviations in random events, macro-PK encompasses large-scale effects that are often visibly dramatic, such as the bending of metal (Watkins, 2015), movement of objects across a room (Radin, 1997), or even levitation (Haraldsson, 2011).

Place memories, also known as hauntings, refer to seemingly residual imprints of past events or emotions that appear to repeat or ‘play back’ in specific locations or are linked to particular objects. Some researchers have proposed that such experiences could be due to imprints left by intense human emotions, recorded by the environment and then replayed under certain conditions (Heath, 2005; Williams, 2023).

Unlike place memories, RSPK, previously conceived as ‘poltergeist’ phenomenon, typically involves unpredictable and often violent physical disruptions attributed to a human ‘agent,’ commonly young adolescents or those experiencing high levels of stress (Dullin, 2021).

As noted by Roll (1977), RSPK phenomena are typically centered around a specific individual (the ‘agent’), and the anomalies often persist even after that person changes residence or environment. In fact, out of 116 documented cases, thirty-five reported that the incidents ceased after the focal person—or someone with whom they had frequent interaction—moved away. Conversely, in many other instances, the phenomena appeared to follow the agent to the new location, suggesting that these events are not strictly place-bound but rather linked to the individual’s presence and condition (Roll, 1977, p. 404).

Recent research has proposed that individuals at the center of recurrent anomalous experiences may share specific psychological, cognitive, and emotional traits, which have been conceptually integrated into the ‘haunted

people syndrome' (HP-S; Lange et al., 2020; Laythe et al., 2021; O'Keeffe et al., 2019). This model suggests that so-called 'agents' in poltergeist episodes exhibit heightened somatosensory sensitivity (Houran et al., 2024), elevated transliminality (Ventola et al., 2019), and increased susceptibility to stress-induced dissociative states (Williams, 2019), which together foster the perception of both subjective and objective anomalies. A crucial aspect of this framework involves the broader psychosocial context of the agent. In this regard, Rogo (1974) emphasized that poltergeist phenomena should be understood not only as parapsychological manifestations but also within the context of psychopathological and interpersonal dynamics, highlighting the need to examine the psychological environment in which these manifestations arise. However, Roll (1984) cautioned that psychological adversity alone cannot fully explain why only certain individuals exhibit such phenomena, proposing instead that additional neuropsychological factors—particularly psychophysiological abnormalities in the brain and nervous system—might also contribute, as evidenced by his finding that over half of ninety-two suspected agents had a history of significant health issues, including seizures, fainting spells, or dissociative episodes, thereby suggesting that complex biopsychological dynamics likely underlie these manifestations (Roll, 1977). Nevertheless, according to the most recent database on the phenomenon (Dullin, 2024), only 38% of RSPK cases have clearly identified agents.

Among the most fascinating phenomena (and perhaps one of the rarest) in poltergeist-like cases is the anomalous transfer or appearance/disappearance of objects to other locations, which are typically known as apport phenomena (Cardena et al., 2015). These should not be confused with materializations, which seem to involve a process of creation (i.e., they do not seem to exist beforehand) and usually seem to exist only for a short period of time (Braude, 2007). On the other hand, it is assumed that apports exist elsewhere, in this reality or another, and that they are teleported to a new location, or just 'appear' close to the medium or agent.

Though apport phenomena refer to both the appearance and disappearance of objects, we use the term *apport* to talk exclusively about objects that *appear*. For the opposite, the term *asport* is used (Joyce, 2011, p. 14). It is quite common for an apported object to disappear later (thus becoming an asport), but this term also refers to objects that were there in the first place (i.e., they were not apported) but they disappear at some point.

Presumable instances of this perplexing phenomenon have been documented mainly in physical mediumship cases during the Spiritualism apogee between the mid-19th century and the first quarter of the 20th century. During this period, famous mediums such as Franek Kluski (Weaver, 2015), Indridi Indridasson (Haraldsson & Gissurarson, 2015), Eusapia Palladino, Daniel D. Home, the Fox sisters (Irwin & Watt, 2007), and Einer Nielsen (Haraldsson, 2017) were reported to manifest apports during their seances.

Well-documented apport cases have been scarce since the last century. Nonetheless, they have occurred in relatively well-controlled environments such as the sessions of some sitter groups, for example the Felix Experimental Group (Braude, 2016) and the Society for Research on Rapport and Telekinesis (SORRAT; Grattan-Guinness, 1999). Further, talented individuals such as Amyr Amiden in Brazil (Krippner, 2011; Krippner et al., 1996), Katie ‘The Gold Leaf Lady’ (Braude, 2007), and Uri Geller (Hasted, 1981) in the United States, and Zhang Baosheng in China (Kongzhi et al., 1990; Li et al., 1990) have also been studied regarding their apparent abilities to transfer objects through spatial barriers without known physical mechanisms.

According to the macro-PK database (Dullin, 2024), 149 cases referencing ‘apports,’ ‘apport,’ or ‘teleportation’ have been recorded over the past 100 years, comprising 16.4% of the 906 total entries. Notably, some poltergeist cases describe “rains of objects” occurring outdoors and occasionally even indoors, under conditions where doors and windows remained closed—as if the objects had been apported from outside. However, only seven cases in the database (0.8%) report both “stone showers” and apport/teleportation phenomena within this timeframe. Furthermore, just twelve cases (1.02%), including the current one under discussion, mention the apport or teleportation of coins specifically.

In addition to these cases, a broader category of spontaneous phenomena involving unexplained object displacements has been documented under the acronym JOTT (‘just one of those things’). Coined by Mary Rose Barrington (2018), the term refers to events involving spatial discontinuities in which objects disappear, reappear, or are found in improbable locations, sometimes without ever returning. Drawing from numerous cases reported across decades, Barrington (2018) proposed a typology that includes, among others, *flyaways*—objects that vanish and are never found again; *walkabouts*—objects that reappear in different, unlikely places; and *windfalls*—objects of unknown origin that appear unexpectedly. These and other ‘jottles’ challenge conventional explanatory models and, according to Barrington, may merit inclusion within broader frameworks of macro-PK phenomena. In light of such complexities, some authors have emphasized the need for observational parapsychology as a complement to controlled experimental work (Braude, 2019), particularly when addressing spontaneous anomalies that defy replication yet exhibit recurrent structural patterns.

THE CASE OF HM AND LS

Case introduction

While the vast majority of well-documented apport cases have historically emerged in the context of physical mediumship or structured sitter groups, the case we present here diverges significantly from that pattern. It centers on a middle-aged married man in his late 50s, whom we will refer to as HM, and his wife LS, a 45-year-old business administrator. Neither of them identifies as

a medium, nor do they actively practice or promote any religious or spiritual tradition typically associated with apport phenomena. Despite this, they have reported a steady recurrence of unexplained object appearances—primarily coins—since at least October 2018. Their lifestyle could be described as affluent but not ostentatious, and they have not sought financial or public attention for the events described. The majority of these anomalous phenomena took place in their former residence on the outskirts of Mexico City, where they lived together for 3 years, from 2019 to July 2022. A summary of what we consider to be the key points of this case is presented in Figure 1. Each of them will be described in more detail throughout the text.

Sociocultural background

Before we go on, we want to mention some sociocultural background about HM and LS which might help us to understand why several strange events have been occurring around them.

HM is a car dealership divisional director who is in charge of several new car dealerships, as well as logistics transportation companies. During his childhood, he used to collect coins (as we will discuss below, this might have something to do with the kind of apported objects surrounding the couple). He has had paranormal experiences since his youth and has also been in previously affective relationships, including one in which a former partner was very likely to be involved in witchcraft, although she never openly admitted it. He has been through two divorces, in 1999 and 2010. According to him, all these experiences led him to study reiki in 2011–2012, to obtain a diploma in thanatology between 2015 and 2016, and attend hypnosis and Qi Gong (or Chi Kung) workshops in 2016.

Around 2016, and after an unsettling breakup with a former colleague, he suffered a severe economic and work crisis, which resulted in him losing his job. At that moment, HM realized that many of his family bonds depended on his economic stability, as part of his family turned their back on him at that time. Fueled by emotional distress and family disappointments, he developed suicidal tendencies.

Seeking an escape from his difficult situation, HM had been exploring options to pursue a PhD degree in administration abroad, with a particular interest in studying in Germany. However, his plans took an unexpected turn when he was offered a grant to study traditional Chinese medicine (TCM) at a Zhongfang Red Cross International Hospital. He purchased a one-way ticket to Shanghai, and from there he travelled to the city of Huaihua, in Hunan province, where he conducted his TCM studies until 2017. This new path provided him with an unforeseen opportunity for personal and professional transformation far from home. After completing his training in TCM, he found himself again limited by economic restraint, which obviously discouraged him. Trying to recover meaning in his life, he ended up studying reiki in Japan

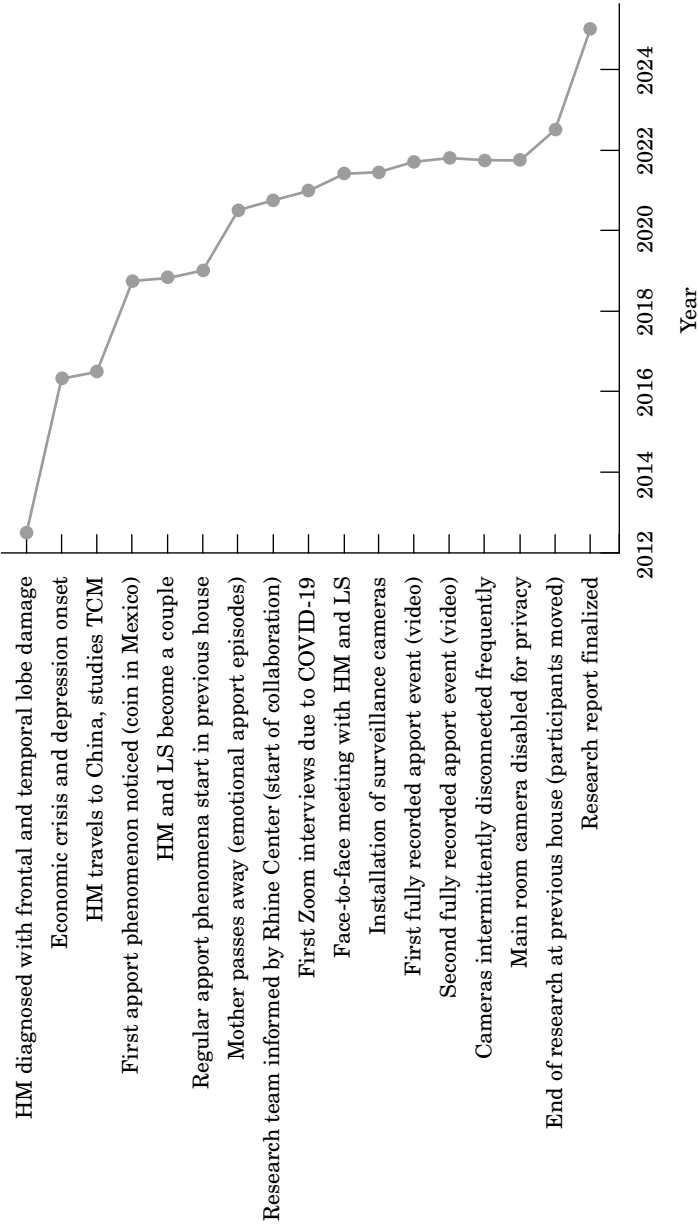


Figure 1. Chronological timeline of key events in the HM and LS apport case. Note that some of events date back to years before the first apport events.

and acupuncture in India. But still, constrained by his economic situation, he wished for “money to fall from the sky”. And around this time is when HM reports the first apported coin. He was soon reached by LS—who at that time was a friend of his but without romantic interests—who paid his ticket to return to Mexico. After getting back to their native country, they eventually fell in love, and have been together as a couple since 2018.

The apports have consisted mainly of Mexican coins, but foreign ones have also appeared, some from countries where neither HM nor LS has been. In addition, other small objects have also been reported to appear. The phenomenon followed HM through his apartment in Mexico City, the first house where he lived with LS, and the house where this study was carried out (they have since moved, reporting the phenomenon to continue to this day).

Trying to understand as much as he could about the nature of these strange phenomena occurring around him, HM enrolled in different parapsychology-related courses from prestigious institutions such as the Koestler Parapsychology Unit at Edinburgh, Scotland, and the Rhine Research Center in North Carolina, United States. It was through the Rhine Research Center’s Executive Director, John Kruth, that we were informed about this case in October 2020, and have been working with both HM and LS ever since.

LS, the current wife of HM, is 11 years younger than him, and also a business administrator. She was born in Brazil, but a short time later, when she was still very young, she travelled to Mexico to obtain Mexican nationality. Unlike HM, at the beginning of our collaboration, LS was hermetic, a little reluctant for her house to become a study site, and tight lipped with the research team, but has progressively been more open to us. Since her childhood, LS has had mediumistic experiences, reporting to hear voices and intentions of allegedly deceased persons on several occasions. On one occasion, she was present in some sort of Yoruba-based religious rituals, but she has been very emphatic that she was just a spectator. Furthermore, she has at least three relatives who have reported having psychic experiences. It is worth mentioning that she has a protection doll called Danta, which is over 1 m tall, filled with her fingernails, hair, coins, and her mother’s gold necklace, which was covered in snake’s blood as part of a protection ritual. Danta is of Brazilian origin and was a gift to LS that someone gave her on an occasion when she went to Brazil. According to LS, during that visit Danta “followed her” to several places until she decided to bring her home already “consecrated” or prepared as protection. Danta is located in the main room (Figure 2) and has been reported to manifest individual agency in several instances.

The phenomenology of apport cases

Due to the COVID-19 pandemic, which was going through its second wave in Mexico at that time, we had four interviews via Zoom starting in January 2021, as both HM, LS, and the researchers agreed not to expose ourselves unnecessarily.



Figure 2. Danta, LS's protection doll. She has been with LS for 14 years and was a gift from a protection ritual that took place in 2010. Danta is in the main room of the house.

Finally, we met with HM and LS at their house in June 2021, when the health emergency had considerably diminished. Below we will present a description of the main events that happened to HM before our face-to-face meeting.

The first time HM consciously recognized a probable anomalous phenomenon involving apports occurred in late 2018, shortly after his return from India. While sitting in the living room of his previous apartment, he heard a loud sound, as if a coin had been forcefully tossed from an upper floor. Upon investigating, he found a coin at the bottom of the stairs near the living room. Although he initially considered this a one-off event, it prompted memories of similar strange occurrences during his recent stays in India and Japan—experiences he hadn't previously interpreted as apports. It was only after returning to Mexico that he began to connect the dots. A few weeks later, while at a coffee shop with a friend in Mexico City, both witnessed a coin falling near them. HM has emphasized that the way these coins appear is often non-trivial: rather than simply being found, they tend to fall from varying heights—sometimes with enough force to cause minor injuries—suggesting a dynamic and possibly intentional aspect to their manifestation.

Despite coins being the more-commonly apported kind of object, several others have also mysteriously appeared almost from the beginning, such

as plant parts, non-expensive jewellery, fruits, and bills, among others. For example, one of the first apports that he found was a bunch of small paper pieces with text written on them, which appeared all over his other house's stairs. According to HM, the text on the paper pieces didn't make sense to him or LS.

More intriguing is the appearance of plants or parts of these, whose first reports date back to right after HM returned from his trip to India. In some instances, they have appeared all over the stairs, as if leaving a path to follow. He reports that one time, when he was suffering from a knee injury, he took a towel, rolled it up, placed it over his leg, and, after removing it, red rose petals fell from it. He reported with confidence that they were not hidden in the towel before he grabbed it. On another occasion, his daughter found small plant fragments all over her bed. More recently, on February 14th, 2021, his wife went to the funeral of a close friend who had died of COVID-19, and when she returned home, she and HM found some petals and an entire flower on LS's side of the bed.

On several occasions, both flowers and coins have appeared, sometimes almost simultaneously. For example, on June 9th, 2020, a coin appeared at 2: 59 p.m., followed by plant fragments at 10:01 p.m. Less than 2 weeks later, on June 18th, a coin appeared at 8:58 p.m., with plant fragments appearing just a minute later at 8:59 p.m. On another instance, he heard a woman's voice coming from downstairs which clearly said "Come, son, come." He decided to ignore it and locked himself in the room with his wife. A few moments later, they began to hear strange sounds and, when they opened the door, they saw a white rose and a bill that looked brand new. He put the bill inside a Bible. About half an hour later, he looked at his Bible but couldn't find the bill.

There have also been other instances in which objects were asported and neither HM nor LS saw them again. One interesting example took place a few days after his mother passed away on July 3rd, 2020. Though he never heard anything resembling a coin's fall, he did find one coin and several lilac or violet petals all over his computer. Given the recent death of his mother, this represented something of a message to him, so he decided to keep both the coin and the petals in a safe place, and not with the other coins that have appeared over the years. At some point between January 17th and 18th, 2021 (he doesn't remember exactly when), he wanted to see these apports, but found that they had been asported, and he never saw them again. There have been other moments in which, after his wife grabs the coins, they vanish almost immediately. For example, on two or three occasions, LS has grabbed a recently asported coin while they are both under the sheets, but then the coin falls from her hand to their bed (they assume that it landed on the bed because they did not hear a sound that suggests that it has fallen to the floor), and it never appears again even after removing the sheets and searching carefully, including beneath the bed.

The places in which coins appeared don't seem to be random either. Out of forty-two asported coins we kept track of from June 30th, 2021, to June 10th,

2022, seventeen coins (40%) appeared in HM and LS's main room, followed by eleven (26%) that popped up along the stairs, and seven (17%) that were found in the TV room (Table 1). Additionally, it is interesting that, in more than half of the apport cases that we are referring to (22 out of 42), HM was present in the same room where the coin fell (data not shown).

There are two facts that suggest that the occurrence of apports may not be completely random. First, there seems to be some 'signal' or 'omen' that indicates that one of these events is about to happen, or has happened, but they have not yet seen the apported object. One of these is a specific smell which, according to both HM and LS, reminds them of the smell of the jungle or wet soil. Additionally, LS experiences a sudden and involuntary abdominal stiffness every time she perceives a lot of 'energetic' activity, which is a preamble of 'intense activity' (meaning many anomalous phenomena) that day and even for one or more of the coming days. This is quite infrequent, given that for most of the time when the amount of the apports is registered only one or two coins fall. On the other hand, HM experiences something quite different. In his own words, "It is as if I suddenly entered in an empty space, like some sort of bubble in which every sound disappears. This eerie sensation ends after the object falls and is sometimes accompanied by chills." This momentary change in the state of consciousness is very similar to what many people report prior to anomalous experiences, which is popularly known as the 'Oz factor' (Randles, 1987).

The other kind of situation that might indicate a lack of randomness in apport events is that they seem to occur more often when HM's emotional state is altered. He has identified a relationship between the apports and his mood, but only on occasions that have a high emotional load such as when his mother passed away. Another time when this was very evident took place on January 23rd, 2021, when one of the most intense outbursts of apported coins occurred. Most of these were 1- and 2-peso coins, and it is worth mentioning that they did not appear one after another but in groups, each with a different number of coins. At that time, he was deeply overwhelmed by an issue regarding his son, who lived in the state of Queretaro, where he was going through a difficult period, and HM didn't know how to help him. Overall, HM considers depression as the emotion most tightly linked to the apport phenomena, but our preliminary analyses described below differ from this.

From the available sample, the most frequently reported mood associated with the apported coins between 2021 and 2022 was 'relaxed' (44%), followed by 'anxious' (33%), 'tense' (17%), and 'focused' (6%) (Table 1). These figures contrast with HM's personal view that depression is the emotional state most commonly linked to the onset of apport events. It is possible that depressive states were indeed predominant during the earlier, unanalyzed cases, especially those that felt most meaningful or impactful to him. However, it is also likely that, in many of those instances, no systematic attention was paid to recording his mood—something that has occurred even during the current study. For now,

the available data do not suggest a consistent pattern between mood and the manifestation of apports, and any potential association remains speculative in the absence of more records.

Phase 1: Methodological approach

For the first stage of this study, we proceeded with a cooperative inquiry group paradigm which included mainly HM, but also LS, in the conception, design, and operationalization of the study. We included several quantitative and qualitative measurements, including the following:

- (1) Video with sound from six HD surveillance cameras, all with 15 m infrared and audio recording capabilities, installed by UPIDE's team. Each camera had a 32-gigabyte (GB) micro-SD memory card, and was connected to HM's Wi-Fi modem, which also allowed the recording to be uploaded to a cloud-based system for us to access. The storage in the memory cards allowed us to review up to 10 days of continuous recordings on each device.
- (2) A video analysis of recordings and supplementary videographic material provided by both HM and LS, including 30 minutes before and 15 minutes after each reported apport event.
- (3) A numismatic analysis of each of the coins that were allegedly apported.
- (4) Several unstructured interviews with both HM and LS and, when possible, with some of their relatives and current and past employees.
- (5) Neurological, psychological, and clinical studies only for HM, as we suspected he was the main agent at the beginning of the study.
- (6) Detailed documentation, or as much as the circumstances allowed, of the phenomenology surrounding each apport case, including the object's picture, date, time, location, mood of HM and/or LS at that moment, and subjective perception of the experience.

Camera installation

Figure 3 depicts the plans of HM and LS's house. After a thorough analysis, the camera's location and angles were arranged to maximize the possibility of recording the 'hotspots' of the house, as stated by HM. Three cameras were installed on the first floor (Figure 3(a)): in the living room, the dining room, and in the middle of the stairs. However, according to HM, most of the strange phenomena occurred on the second floor (Figure 3(b)). Here, cameras were installed in the secondary room (upper-left corner; Figure 3(b)) and the main room (lower-right corner; Figure 3(b)). It is worth noting that the camera that we installed on the stairs on the first floor can also reach part of the second floor as well. Finally, on the third floor we only installed a single camera, which covered the laundry room and an exit to a closed garden (Figure 3(c)).

All cameras and necessary wiring were installed by UPIDE's team on June 12th, 2021, and they functioned correctly until they were removed in July 2022.

TABLE 1.
Details of apport cases registered during the period in which we investigated this case (June 2021 to July 2022). This information was reported to us by HM every time he was aware of a newly apported object. The two more striking video-recorded cases—to which we refer later in the text—are indicated in italics. Empty cells indicate that HM did not provide that information

Date	Time	Coin details		Room	Video proof	HM's emotional state
		Denomination	Country			
30/06/2021	23:10	\$ 20.00	Mexico	Stairs	Yes	
07/07/2021	08:57	\$ 20.00	Mexico	Main room	Yes	
17/07/2021	00:01	\$ 20.00	Mexico	Main room	No	Relaxed
24/07/2021	15:30	\$ 20.00	Mexico	Main room	Yes	Relaxed
25/07/2021	21:20	\$ 20.00	Mexico	Main room	No	Anxious
26/07/2021	12:05			Yes	Anxious	
23/08/2021	11:00	\$ 5.00	Mexico	Outside	No	
25/08/2022	22:10	\$ 20.00	Mexico	Secondary bathroom	No	Anxious
26/08/2021	22:29	\$ 10.00	Mexico	TV room	Yes	Anxious
04/09/2021				No		
10/09/2021				No		
19/09/2021	16:05	\$ 10.00	Mexico	Stairs	Yes	
21/09/2021	23:23	\$ 20.00	Mexico	Main room	No	
22/09/2021	08:04	\$ 1,000.00	Colombia	Main room	No	Relaxed
22/09/2021	07:44	\$ 0.01	USA	Main room	No	Relaxed
04/10/2021	12:11	\$ 20.00	Mexico	Coffee shop	No	Focused
22/10/2021	21:49	€ 0.05	European Union	TV room	Yes	Relaxed
22/10/2021	21:51	\$ 0.50	Argentina	Main room	No	Relaxed

15/11/2021	20:58	₹	5.00	India	2017	Stairs	No	
15/11/2021	21:22			Czech Republic	2019	Stairs	No	
15/11/2021	21:41	\$	20.00	Mexico	2018	Main room	No	
15/11/2021	22:02	\$	20.00	Mexico	2019	Stairs	No	
20/11/2021					Stairs	No		
26/11/2021	21:23	\$	20.00	Mexico	2017	TV room	No	Relaxed
13/12/2021	22:58	\$	10.00	Mexico	2021	TV room	No	Relaxed
03/01/2022	23:48	\$	20.00	Mexico	2021	Main room	No	
10/01/2022	21:53	\$	10.00	Mexico	2021	TV room	Yes	
18/01/2022	23:20	\$	10.00	Mexico	2021	Main room	Yes	
13/02/2022	19:52	\$	5.00	Mexico		Stairs	No	Anxious
13/03/2022	19:00	\$	20.00	Mexico	2019	Kitchen	No	
29/03/2022	18:32	\$	10.00	Mexico		Stairs	No	
29/03/2022	20:41	\$	20.00	Mexico	2019	TV room	No	
13/04/2022	00:26	\$	20.00	Mexico	2019	Main room	No	
15/04/2022	14:27	\$	10.00	Mexico	2021	Stairs	No	
29/04/2022	19:50	\$	20.00	Mexico	2015	Stairs	No	
08/05/2022	00:51	\$	10.00	Mexico	2021	Main room	No	Anxious
09/05/2022	18:08	\$	20.00	Mexico	2015	Stairs	No	
10/05/2022	01:45	\$	5.00	Mexico	2021	Main room	No	
23/05/2022	23:26	\$	20.00	Mexico	2014	TV room	Yes	
10/06/2022	00:28	\$	10.00	Mexico	2017	Main room	No	Tense
10/06/2022	00:35	\$	20.00	Mexico	2021	Main room	No	Tense
10/06/2022	00:42	€	0.20	European Union		Main room	No	Tense

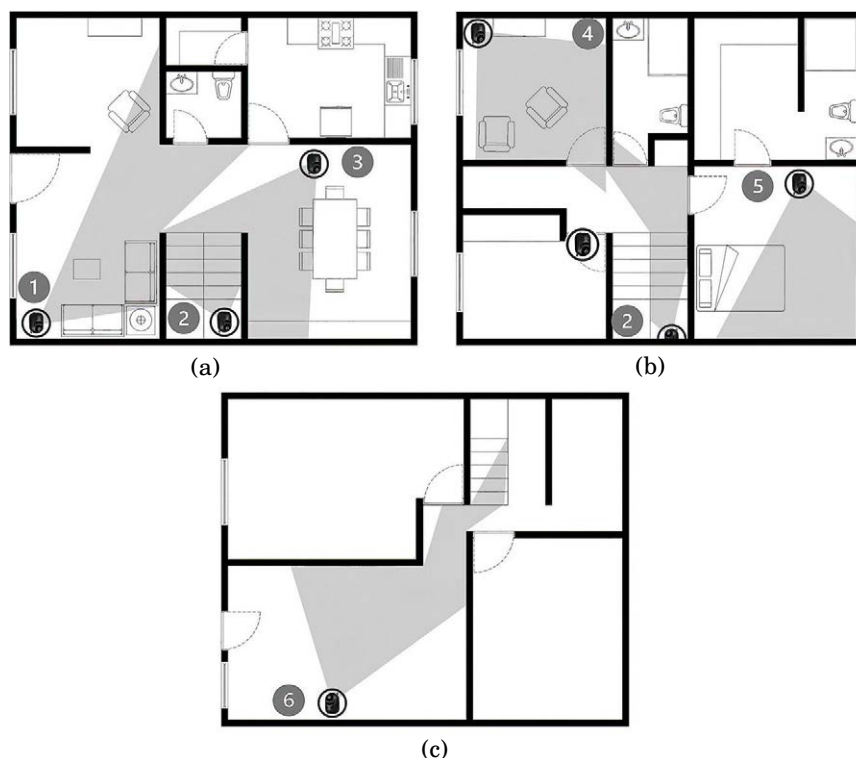


Figure 3. HM's house plan and location of the cameras. Six cameras were installed in HM's house, which is on three levels. The location of each camera was not random, but determined so as to cover the largest area possible. Further, they were installed in places where anomalous activity (i.e., apports) has been reported. On the first floor, three cameras were installed, and are numbered as follows: 1, living room; 2, dining room; 3, stairs. On the second floor, two cameras were installed, and are numbered as follows: 4, TV room; 5, main room. On the third floor, one camera was installed: 6, laundry room. Installed surveillance cameras are circled in black, and the shaded areas depict their fields of view.

On several occasions, some of them suddenly stopped recording or storing, but we were able to fix this kind of issue in a relatively short time. Unfortunately, at the end of September 2021, the camera in the main room was disabled for privacy reasons. This seems reasonable considering the time period that this study covered, but given that around 40% of the apport cases (both before and after the installation of the cameras) occurred in this very room, this adds to the list of limitations of the study.

It is worth recognizing HM's willingness to allow continuous recording for over 13 months, which certainly constitutes a clear invasion of his and LS's

privacy. During this period of time, they carried out their normal lives, which sometimes included inviting other people to their place or activities that could be considered to require some level of privacy and intimacy. As will be detailed in a later section, this adds to the list of reasons that we think that this case is genuine and not some highly elaborate hoax.

Clinical aspects of HM

In July 2012, HM used to live in his apartment in La Condesa, a neighbourhood close to Mexico City's downtown. And although apport cases had not yet begun, several other strange phenomena happened at his house, such as objects moving and falling with no apparent reason (these were also witnessed by HM's daughter, who was living with him at that time). On one occasion, HM planned a family trip to an amusement park with his son and daughter. That day, he took a tub bath, but when he came out of the tub, he fell face down on the floor. He passed out and lost consciousness momentarily. That day, three of his children were present: two younger ones and his daughter who lived with him at the time and attended college. It was the daughter who called one of HM's friends and asked him to take her father to the emergency room immediately. He stayed at the hospital for 3 weeks. Though his life was never at risk, he had severe injuries to his nose, teeth, elbow, and head. Different doctors suspected that there might have been brain damage. The final diagnosis was of an injury about 3 mm wide to the left frontal and temporal lobes. He was discharged, but the doctors banned him from driving for 2 years.

Several months later, he went to his office to sign the payroll check. When leaving, someone asked if he was feeling well, and the next thing he remembers is waking up lying on the stairs, with some of his coworkers trying to help him up. One of them took him straight to the hospital, where doctors recorded an electroencephalogram (EEG). The neurologist told him that he had experienced a mini epilepsy episode. In May 2016, another EEG was recorded, and the diagnosis was a considerable improvement: 'moderate abnormal' but without epileptic activity.

Around 2015, HM was diagnosed with severe depression and was prescribed a strong antidepressant. Eventually, he managed to overcome it and began to delve into areas such as energetic and alternative medicine. According to him, this is something that put him in contact with his spiritual side, which he had never explored. He also claims that this spiritual awakening is what has prevented him from falling into depression again.

HM's neurophysiological and clinical analyses

Different clinical analyses were carried out on HM between May and June 2021 in the Hospital Angeles, one of the best hospitals in Mexico City, which were interpreted by at least six different doctors and clinicians. Here, we present a summary of the most relevant aspects for each study:

- (1) *Electroencephalogram*. The EEG examination was carried out in both awake and somnolence conditions. HM's results fell within the normal range, without focal or generalized epileptic activity.
- (2) *Magnetic resonance imaging (MRI)*. Two different MRI studies were performed: traditional and with contrast. Both revealed no evidence of intracranial hemorrhage, infarct, midline shift, or mass effect. Overall, the results were considered normal.
- (3) *Clinical laboratory analyses*. Three main analyses were performed: complete blood count, which showed no relevant alterations; urine analysis, which fell within normal limits; and a thyroid profile, which also fell within the normal range. However, blood tests revealed that HM was beginning to develop pre-diabetes. This was the only anomalous result from the clinical tests.

Personality and cognitive profile

In addition to the neurophysiological and clinical tests mentioned above, fourteen cognitive and projective psychometric tests were given to HM at the Instituto Mexicano de Neurociencias (Mexican Institute of Neurosciences). Here we will summarize the most relevant findings from these tests.

According to the Wechsler Adult Intelligence Scale (WAIS), which measures cognitive ability, HM has an average–brilliant intelligence. In terms of IQ, this result could be considered well above the average of the Mexican population.

In broad terms, psychological tests indicated the presence of depressive episodes (which HM previously admitted having been through) and a diagnosis of attention deficit/hyperactivity disorder. Additionally, the final psychological report also mentions an emotional dysregulation associated with the feminine figure, probably driven by the lack of maternal emotional support and distancing of his mother before her passing.

Despite finding a few issues in HM's psychological and cognitive profile that may benefit from counselling, we could not identify anything particularly relevant that was related to the strange manifestations surrounding him (specifically coin apports).

Apport numismatics

The majority of the apported objects were typically well-preserved coins (Figure 4(a)), most from Mexico but several from different countries, including two Indian rupees, two Colombian pesos, two Czech crowns, and four euros, and a coin-like object—one Pope Francis Medal. Other objects such as withered flowers and even apples have been reported to appear as well. As has happened with other kinds of anomalous phenomena, coins have appeared both in current and former houses. Before our first meeting with the couple, at least sixty-one apported coins were reported and partially documented to appear in ways that neither HM nor LS has been able to

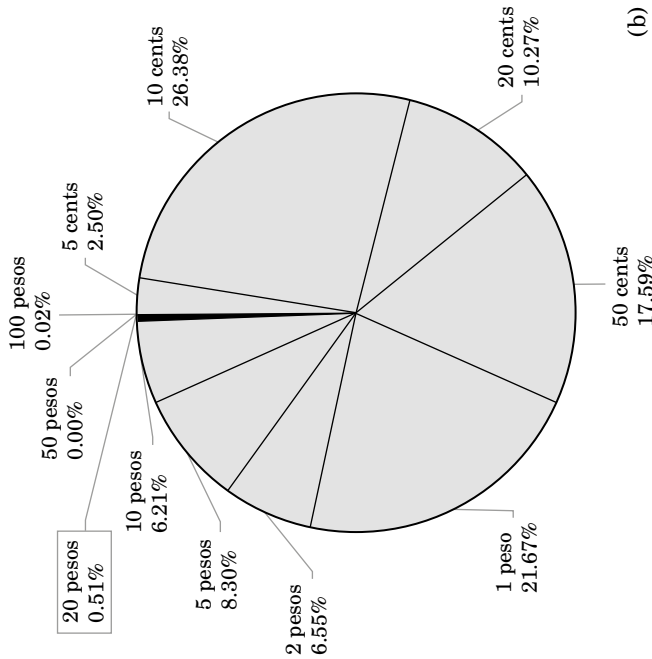
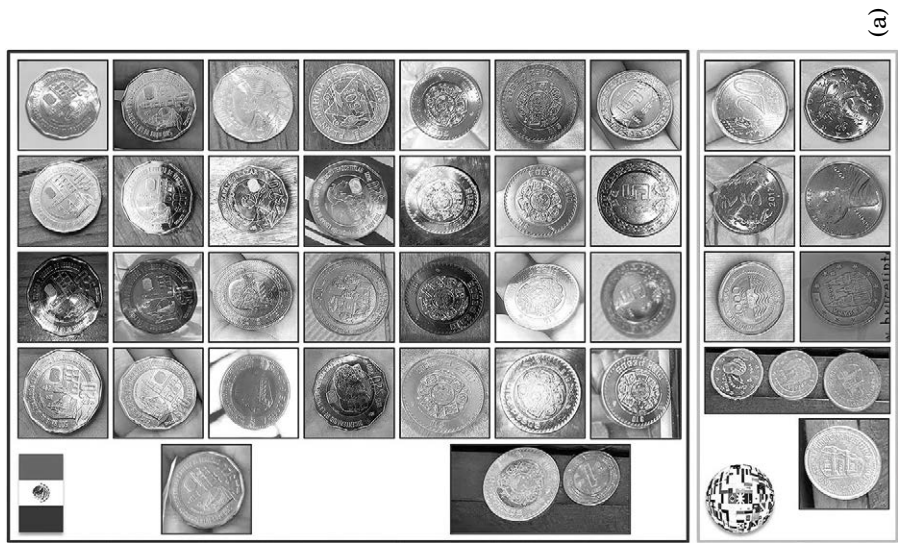


Figure 4. Some basic features of the apported coins. (a) Some of the coins that anomalously appeared to HM since the onset of the apport phenomena. Most of these are Mexican coins (top) and several belong to other countries (bottom). (b) Distribution of all circulating Mexican coins according to Mexico's Central Bank. The 20-peso coin, which is the most commonly apported coin that HM found, corresponds to roughly 0.5% of all coins in circulation.



explain, and another forty-two have been documented since the installation of the cameras.

We found it deeply perplexing that most apported coins looked brand new in mint condition, as if fresh out of the bank. Also, many of them were commemorative editions, and some corresponded to an anniversary important to HM. He has even found foreign coins, some from countries he has previously visited, and others from places he has not (such as a crown from the Czech Republic). He also told us that at the onset of the phenomena it didn't seem right to him to spend the apported coins, so he decided to put them in an offering after consulting a Mexican medium.

The distribution of coins by country is represented in Figure 4(b). HM and LS have both visited all the countries which they come from, except for the Czech Republic.

Regarding Mexican coins, it is noteworthy that most of the apported ones correspond to one of the least common denomination at the national level: the 20-peso coin, which for the last few years has only been released through special editions which commemorate the anniversary of an important event. According to Mexico's Central Bank (Banxico, 2022), 20-peso coins represent only 0.51% of all the circulating coins in Mexico. However, this kind of coin is overrepresented in HM's collection of apported coins (Figure 4(a)). If we assume that apported coins follow a Gaussian distribution among the circulated currency, we obtain a highly significant difference ($p < 0.001$; one-tailed binomial test, $n = 103$) when comparing the incidence of 20-peso coins within our sample and with the national circulation.

Documented apports since the installation of the cameras

As stated above, we documented forty-two allegedly apported coins between June 2021 and July 2022, though not all of them were recorded on video at the time they appeared. In total, about a quarter of the recorded cases were videotaped (Table 1), although for most of them, ordinary explanations cannot be ruled out so easily. Additionally, a few other different anomalous phenomena were also video recorded.

Overall, the following are what we consider to be the most relevant videos:

- Three recordings where coins were apported barely out of camera range, but the sound produced by a coin's fall was recorded.
- Four recordings where the apported coin appears in camera range but the point of origin could not be identified.
- Two videos where a camera records the procedure of a coin being apported in real time.

It is certainly a possibility that, for recordings in which we only hear the fall of the coin or in which we could not identify the point of origin, there are conventional explanations, including throwing of the coin by a person who was present in the house at that time. Here, we will only describe, in brief, the two

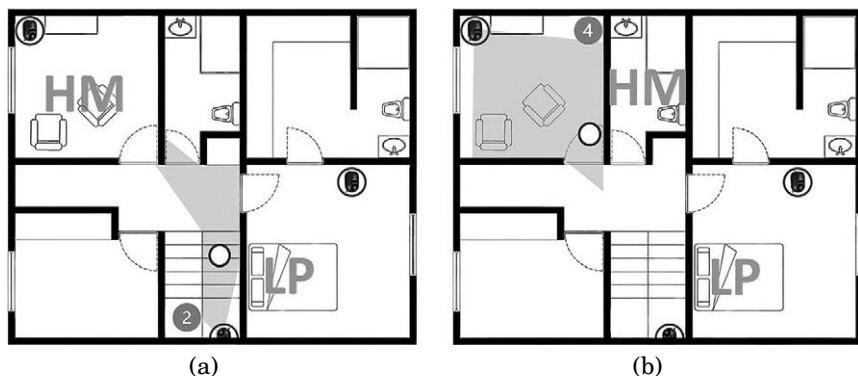


Figure 5. Spatial location of two apport events recorded inside the house. (a) Apported coin appearing at the bottom of the stairs on the second floor, recorded by camera #2. (b) Apported coin appearing at the entrance of the TV room, next to the door, recorded by camera #4. White circles with black outlines indicate the exact locations where the coins were found. Installed surveillance cameras are circled in black, and the shaded areas depict their fields of view.

instances in which the apport process was completely recorded and for which we couldn't find any conventional explanation.

The first one happened on September 19th, 2021, around 3 months after the installation of the cameras. At that time, HM and LS were the only people present in the house. Both were on the second floor but in different rooms: HM was in the TV room watching TV, while LS was in the main room, reported to be cleaning. On this occasion, the coin appeared at the bottom of the stairs on the second floor (Figure 5(a)) and was recorded by camera #2. A recording of the event is online (UPIDE CISC, 2021a). A shiny 10-peso coin seems to appear out of nowhere, apparently in free fall from a not very great height. After closely examining the video in slow motion we could not identify any trajectory that would suggest someone had tossed the coin from another room. It is worth mentioning that the characteristic bouncing sound of a coin falling can be heard 1.5 seconds before the apparent materialization of the 10-peso coin.

The second well-documented apport happened just a month after the first one, on October 22nd, 2021. Again, HM and LS were the only people present in the house when the coin appeared. HM was in the bathroom, while LS was in the main room. On this occasion, the apported coin was a 5-cent euro, and appeared at the entrance of the TV room next to the door, which at that moment was open (Figure 5(b)). It was recorded by camera #4, and the video is online (UPIDE CISC, 2021b). As in the previous case, a coin-falling sound can be heard 1.7 seconds before the coin appears. At this very moment, HM's chihuahua

dog is seen in the video right outside the TV room, where the coin appears a fraction of a second later. When the coin appears and the dog sees it, he runs out of the room. By visually analysing the video recording, it seems as if the coin materializes from the dog's nose, but that appears to be an artifact due to the video quality and camera distance. One could even argue that the dog had the coin in its mouth and at that moment spat it out, but this seems very unlikely for two reasons: the sound that the coin makes almost 2 seconds before its appearance, and the fact that the dog never opens its mouth when approaching the site where the coin appears.

Obstacles encountered throughout phase 1

Several obstacles were identified throughout the first phase of this case study. For example, we tried to conduct a forensic analysis of the coins, but financial limitations, time constraints, and the lack of video recordings of a sufficient sample of allegedly-apported coins were problematic. Furthermore, from the end of October 2021, there was ongoing disconnection of the cameras. This occurred even when neither HM nor LS is at home, and by analyzing several recordings from different cameras corresponding to moments before they were disconnected, we can corroborate that no person, animal, or other kind of entity was close to the camera connector before the video was lost. Moreover, there was an instance where one of the researchers (RD) was talking on the phone with HM and watching the livestream in which HM could be seen reconnecting the cameras on the first floor. After doing this, the video transmission of the other cameras was recovered, only to be lost again a few moments later when HM walked into the kitchen. When RD told him that he could no longer see him, HM left the kitchen and, as suspected, the cameras were disconnected again. In addition, some of the cameras' memory cards have also disappeared (HM and LS have assured us that no one, not even them, had access to the cameras), which forced us to do without them and opt for a cloud storage system.

All this, added to emerging negatively perceived phenomena, and decreasing motivation to keep the study running and the cameras recording (especially from LS), affected the quality of the controls, and hindered opportunities to obtain more interesting, high-quality data. Furthermore, the agency of the disconnected cameras and the disappearance of memory cards seem unrelated to both HM and LS's conscious and unconscious desires, which made them hesitant and worried during recent months.

Finally, a scientific approach seems to have helped reassure HM that he wasn't going mad (as he initially thought), but unfortunately parapsychology is not currently equipped to answer the questions that drove both HM and LS to seek help in the first place. Questions such as: 'Why is this happening to us?' and 'Is there something we should be doing?' remain, for now at least, unanswered.

Phase 2: Mediumistic approach

Even if none of the authors were practicing psychologists, we were deeply concerned about the ethical considerations of our work. Throughout the study, we prioritized the health and well-being of everyone involved, especially HM, LS, and occasional visitors to the house.

After several months of phase 1 of the study, we considered that HM and LS had contributed more to scientific understanding than we could reasonably ask of participants, particularly given the significant privacy invasion due to continuous surveillance. Furthermore, while the video documentation of apport phenomena provided robust scientific evidence, it did not adequately address the deeply personal and existential concerns continuously expressed by HM and LS: Why was this phenomenon happening specifically to them? Did these events carry particular messages or imply certain actions they needed to undertake? Were they chosen or special in some meaningful way?

In response to these unresolved personal questions, we designed a second approach—mediumistic consultations—aimed at exploring subjective meanings or guidance possibly connected to the phenomena. We consulted three different mediums (including one certified by the Windbridge Research Center) and one channeler (who exclusively channels natural entities and had no prior interaction with the couple). While blind controls and structured methodologies were ideally desired, we intentionally placed these in a secondary position to avoid hindering the meaningful insights HM and LS sought. We conducted two separate online interviews with each psychic: one only with RD to explain the process clearly, and another involving LS, HM, and available research team members. During these latter interviews, our role shifted toward acting as a supportive ‘consultant agency’ rather than purely as researchers, providing careful feedback afterward on which mediumistic information could potentially be attributed to body language analysis, cold reading, or publicly available information.

One of the mediums heard the word “Santería” (in Spanish), which is an African American religion derived from Yoruba, even though she had never heard it before, nor knew what it meant. Another medium said that LS wasn’t answering the call for her Yoruba-related roots.

All three mediums agreed that there was a non-human consciousness linked to the phenomena, and two mentioned it wasn’t ill intended. Two of them said that both HM and LS were co-creators of the strange phenomena happening at their house.

One medium mentioned that LS was the main “force” or “fuel” of the phenomena, while the other two agreed that HM was the trigger, which might be backed up by instances in which an apport case is linked to his emotional states.

Overall, we were a little disappointed that, following their own intuition, neither HM nor LS wanted to proceed to a second round of interviews and

did not accept the proposal of the channeler to go to their house and try to communicate with the supposed entity responsible for the phenomena.

DISCUSSION

The symbolism of apports

One of the things that we have been able to figure out after all these years researching the series of strange phenomena surrounding HM and LS is that there seems to be some psychological symbolism related to apport cases. For example, Braude (2007) theorized that the brass foil of the Gold Leaf Lady might be an unconscious mockery, a kind of ‘fool’s gold’ ridiculing her husband’s strong desire to obtain something of value from her emergent psychic skills. Likewise, we cannot discard the relevance of Sai Baba’s religious motivations reflected in his main kind of apport: the *vibhuti* (sacred ash; Haraldsson, 2017).

Regarding HM’s situation, it is noteworthy that he went through very difficult times and an economic crisis before the onset of the phenomena, literally wishing for “money to fall from the sky.” In addition, it should be remembered that he used to collect coins in his childhood, which seems to contribute to the hypothesis that the nature of the apports is not trivial but has a deep psychological symbolism, probably rooted in HM’s unconscious.

On the other hand, the lack of economic stability at some point in LS’s past, which happened right after she made the decision to divorce her first husband—about 16 years ago—might have produced expectations linked to monetary safety and manifested by what HM had achieved before.

One might wonder why, if both he and LS were financially well off, apported objects were still mostly coins? Perhaps the reason, at this point, has less to do with an unconscious desire for money to appear and more with the symbolic aspect that the coins represented during an important period in HM’s life.

Phenomenological overlaps in object-related anomalies

One class of spontaneous events relevant to the present case involves objects that disappear inexplicably and are never recovered. Known as ‘flyaways,’ these incidents challenge conventional notions of environmental stability, and are characterized by the sudden and irreversible absence of an object that was previously present and accounted for. Barrington (2018) documented numerous such events, including one in which a 35-cm paintbrush fell audibly onto a linoleum floor but, despite an immediate and thorough search, was never found again. Although no such disappearance was conclusively recorded in the present investigation, one reported incident—where a coin allegedly fell onto the bed but could not be located afterward—illustrates the phenomenological overlap with this category.

Reports of spontaneous materializations—where objects or substances appear without an identifiable source—are a recurring feature of poltergeist

cases. Classic examples include sudden rainfalls of stones, bolts, lumps of soil, or even feces within enclosed spaces and the unexplained appearance of liquids as small puddles on the floor or atop furniture (Dullin, 2024). These accounts are echoed in Barrington's (2018) classification of 'windfalls,' which describe objects of unknown provenance inexplicably found in specific locations. One such case involved a stranded motorcyclist who discovered a perfectly fitting spark plug lying in the gutter—precisely the part he needed to continue his journey. The coin-based phenomena documented in the present study align closely with this category, particularly in instances where objects appear suddenly within the field of view of recording devices, with no discernible physical origin. While fraud or error must always be considered, these episodes raise questions about whether some apparent materializations might reflect a genuine anomaly deserving of further methodological scrutiny.

Some of the most dramatic reports in the literature describe teleportation events—instances in which people or objects are said to vanish from one location and reappear in another under conditions that preclude conventional movement. Objects such as toys, stones, or cutlery have allegedly relocated instantaneously without any visible trajectory or human intervention (Bender, 1969). Even more striking are cases involving people, such as the one documented by Ritson (2020), in which a child was transported from his upstairs bedroom to a closet located in his parents' room—also on the upper floor—where he was later found wrapped in a blanket, with no clear explanation as to how he had been moved there. These phenomena bear resemblance to what Barrington (2018) classified as 'walkabouts,' which refer to the spontaneous relocation of familiar items to improbable or previously inaccessible places. Unlike the more modest spatial anomalies observed in the present study, these cases exemplify more extreme forms of spatial discontinuity and remain among the most challenging phenomena to reconcile with current physical models. Their inclusion here underscores the need to view object-related anomalies across a broader spectrum, ranging from subtle displacements to complete translocations, whether framed through the lens of poltergeist activity or spontaneous JOTT-like manifestations.

Ruling out a hoax: Supporting evidence for a genuine case

The strange phenomena that HM and LS have been dealing with suggest that we might be facing one of the most striking cases of poltergeist phenomenon on record. And with this comes the possibility that some, if not all, the apport events and other weird phenomena are the result of an elaborate hoax. Even when the case is less extraordinary than that reported here, such a possibility always remains. Therefore, before reaching any firm conclusions, we must assess as objectively as possible whether there was any

evidence that this was a hoax. Overall, we think that the phenomena we were dealing with were genuine, and there are several reasons that make us lean toward this conclusion.

First, since we were informed about this case by John Kruth from the Rhine Research Center, we took it on with quite a bit of skepticism and maintained this attitude during the interviews that we had with HM prior to our first in-person meeting. Initially, we expected that there would not be much openness on his part, but quite the opposite occurred. He always seemed very interested in what we explained to him and was willing to carry out the actions we proposed, including undergoing various clinical studies. Both parties agreed that we would not go any further before having all the necessary information that we needed to start our investigation, and he was fine with that. He even agreed to the obvious invasion of privacy that would represent placing surveillance cameras throughout his house, even though LS was initially quite wary about this. And regarding the apparently apported objects—mainly coins—he has kept a detailed record of each of them, even before meeting us, and has always been open to the possibility of carrying out more specific analyses that could give us information about their composition, origin, etc. All of this led us to believe that he is truly convinced that there is something strange going on around him, and that he wants to understand the nature of the strange phenomena as much as we do.

Secondly, neither HM nor LS has sought to gain any kind of recognition or benefit from this case. It is quite evident that they have a very good and stable economic position and that they don't need any more money. It can be said that both are normal people with normal lives and that they are comfortable with their jobs, which are economically profitable. In fact, they have been quite cautious and do not usually talk to other people about the strange incidents that have been surrounding them for years.

Furthermore, both HM and LS (but clearly more HM) have been trying for years to find a possible reason for this series of unexplained phenomena and have always listened carefully to those who have tried to give them an explanation, without closing off any kind of elucidation. The fact that HM shouts “¡duende!” (which could be translated as ‘elf’ or ‘gnome’) every time a coin appears does not mean that he is entirely convinced this sort of being or any other ultra-terrestrial entity is responsible for the phenomena, but it seems to be an explanation that he is comfortable with for lack of a better one. In other words, it is perhaps the simplest explanation that he has come up with, but he is aware that the real reason behind it might have nothing to do with what he currently believes. In addition, there have been occasions when LS has expressed serious concern regarding some of the apport episodes, to the point that her health has been negatively affected on more than one occasion. This would indicate that she, of the two of them, is the one who has been least able to process these events. HM is aware of this,

and we do not think he's been purposely causing such distress to his own partner—at least not consciously. Nevertheless, it does remain a possibility, albeit very unlikely, that this could be some manifestation of RSPK on the part of HM.

And finally, there is the issue of surveillance cameras. As we stated above, the recordings from all of them were uploaded to a cloud storage service, which stored the video for 10 days, and to which only researchers had access. The reason behind their installation and their strategic placement was not only to try to capture one or more of the apport events live but also to try to identify if there was anything that suggested fraud, a hoax, or any intervention of human agency. Every time that a coin or other object was apported, HM notified us as soon as possible and told us if there were any other people in the house at that moment. In most of these instances, the apported object fell out of the cameras' range, but despite this we were able to confirm that the people who HM said were in the house were indeed there (or, on the contrary, that there was no one else in). This was also the case for the apport events that could be recorded: we reviewed the recording of every camera in the time window surrounding these events, and we were able to verify what HM had reported to us and that the appearance of the object was highly unlikely to be the result of some human agency.

Taken altogether, we think that all these reasons make a strong argument against the possibility of all of this being a highly elaborate hoax. We are also aware that we could be overlooking other reasons for fraud and so cannot absolutely rule out its possibility, but widening the scope would perhaps require other types of analysis that go beyond the scope of this investigation.

Recommendations for future research

Future studies investigating apport and similar large-scale psi phenomena could significantly benefit from methodological refinements and the use of both established and emerging analytical tools. To enhance data integrity, improve evidential standards, and better understand potential mechanisms, we propose the following prioritized set of recommendations, grouped by feasibility and resource intensity.

Tier 1—Foundational and readily implementable measures

These recommendations are practical for most field investigators and provide a strong baseline for systematic observation.

Enhanced video documentation and monitoring:

- *Multiple overlapping camera angles.* Deploy additional cameras strategically positioned to create overlapping fields of view in the most active areas of the residence, significantly reducing blind spots and enhancing the reliability of visual documentation.
- *Continuous automated recording.* Employ motion-detection-triggered

recording systems alongside continuous monitoring to optimize data capture, conserve storage, and minimize manual intervention.

Supplemental environmental monitoring:

- *Environmental sensors.* Deploy sensors to continuously monitor temperature, humidity, atmospheric pressure, and electromagnetic fields to detect anomalies correlating with apport occurrences.
- *Acoustic monitoring:* Utilize sensitive microphones or acoustic monitoring devices to capture subtle auditory anomalies preceding or coinciding with phenomena.

Psychological and physiological tracking:

- *Real-time physiological and emotional tracking.* Integrate wearable biometric sensors (e.g., heart rate variability monitors, galvanic skin response sensors, EEG headbands) to correlate emotional and physiological states with the timing and intensity of reported phenomena.

Tier 2—Intermediate enhancements (resource dependent)

These additions can be pursued by teams with modest institutional support or collaborative arrangements.

Advanced forensic and analytical techniques:

- *Microscopic forensic examination.* Conduct forensic fingerprinting, residue analysis, and microscopic surface examination of apported items to detect signs of human handling or anomalous structural characteristics.

Neurological and cognitive evaluation:

- *Longitudinal neurological studies.* Conduct periodic neurological assessments (e.g., EEG) of key participants to explore possible neural correlates of recurring phenomena.

Tier 3—Specialized and high-tech approaches

These methods, while potentially highly informative, require significant funding, specialized expertise, or institutional collaboration.

Enhanced video capture:

- *High-speed cameras.* Utilize high-speed or ultra-high-definition cameras to precisely capture apport phenomena, potentially revealing subtle details or object trajectories not visible at standard resolutions or frame rates.

Expanded environmental instrumentation:

- *Geomagnetic and radiation sensors.* Include geomagnetic and ionizing radiation sensors to explore possible geophysical associations with anomalous activity.

Chemical and isotopic analysis:

- *Detailed material analysis.* Perform chemical composition testing (e.g.,

mass spectrometry or X-ray fluorescence) and isotope ratio analysis on apported objects to detect unique signatures or indications of unconventional origin.

Advanced neuroimaging:

- *Functional brain imaging.* When feasible, employ methods such as functional magnetic resonance imaging (fMRI) or positron emission topography (PET) scans to investigate potential changes in neural activity patterns preceding or coinciding with episodes of anomalous phenomena.

A final note on apports agency

The onset of the phenomena and their subsequent manifestation are coherent with what has been previously described in the poltergeist literature (Dullin, 2024). However, there also seems to be a spiritual or mediumistic awakening in progress for both HM and LS. It is quite interesting that, every time a coin falls, HM tends to say out loud “¡duende!” and both HM and LS seem to agree, at least temporarily, that it’s some sort of entity—most likely a gnome—who is bringing them the coins.

Before addressing plausible explanations for the possibility that an external agent is responsible for these phenomena, we must consider the possibility that one person, particularly HM, is the agent responsible for several, if not all, of the apport phenomena. Certainly, in many instances it might seem that neither HM nor LS has any control or influence over them, but there are some that suggest otherwise. For example, the very fact that, to date, the vast majority of apported objects are still coins, which could be a physical manifestation of a subconscious process related to the symbolic nature that these could have for HM, as suggested above. On the other hand, there are those episodes in which coins have directly hit HM, sometimes even leaving bruises on his skin, which could be seen as a way of externalizing—in the form of self-harm—some repressed feeling or emotion (Auerbach, 2010), as it is suggested in instances such as the Zugun case in which Eleonore Zugun—the poltergeist agent—presented scratches on her skin which were suggested to be an unconscious manifestation associated with episodes of sexual abuse that she had previously suffered (Mulacz, 1998).

Could some of the other manifestations of the phenomenon be the agency of a non-human entity? We think that this might be a possibility, although perhaps quite remote. It is true that there were some instances that suggest neither HM nor LS was the likely cause, such as the smashing of appreciated objects and the movement of objects that caused them fear and distress. In addition, there was also the physical discomfort experienced by LS prior to an outburst of anomalous phenomena that took place within a narrow time window. Moreover, the phenomena have persisted for over 8 years and across four different residences, further challenging a haunting-related (or place memories) hypothesis and conventional psychological explanations. Taken

together, all these instances are difficult to explain as a result of psychological processes that might be occurring at an unconscious level. Besides, many of the events leave physical evidence (such as broken objects) that, in principle, could nullify the possibility that those involved are simply making up these episodes.

According to the couple, it doesn't seem likely that any of the other people who visit the house are responsible. In fact, most of these strange occurrences happened when HM and/or LS were the only ones present in the house. Furthermore, it is worth noting that the phenomena have continued up to early 2025 and, as reported by HM, they have persisted despite the couple having moved to another house, and even seem to be extending to some of the people he is working with, as if they have somehow become infected with the phenomenon, so to speak. This idea of contagion by poltergeist agents is not new, and has been at the center of discussion in a relatively recent case that occurred in the city of South Shields, England, which involved a young couple and their 3-year-old son. Throughout this case, several people who had maintained direct or indirect contact with the family during the outbursts of strange phenomena apparently 'got infected' and experienced similar episodes in other locations besides the house that was the center of the phenomenon (Ritson, 2021).

There is currently no consensus on the mechanisms behind contagion effects in poltergeist cases. Competing hypotheses include physical transmission, psychological suggestion, or even metaphysical 'infection,' with some researchers proposing that focus persons may inadvertently trigger or spread the phenomena to others (Houran et al., 2022). However, it is interesting to note from the current study that people who have most reported some kind of contagion are those who have been in direct contact with HM during his energy-based healing practices. The possible relationship between this type of practice and PK has been previously noted, suggesting that both could share a common mechanism (Green, 1999)—an additional point that could reinforce the idea that the agent in this case is HM.

Overall, though we can't discard the possibility that several anomalous phenomena are the work of an unknown, external agent, or a multi-agent one, we think that the most likely scenario is that most of the strange phenomena that surround HM are somehow provoked partially—if not mostly—by him, and this could have something to do with the frontal and temporal lobe damage that he suffered 6 years and 3 months before the first apport case. There is some evidence that subjects with left frontal lobe damage tend to perform better on certain micro-PK tasks, such as influencing the output of a random number generator (RNG) that is reflected in the movement to the right or left of a small arrow that experimental subjects see on a computer screen (Freedman et al., 2003, 2018). Furthermore, in keeping with the same line of research, this group of researchers has also identified similar effects in subjects with reversible brain lesions induced by repetitive transcranial magnetic stimulation (Freedman et al., 2024). This has led them to suggest that the frontal lobe of the brain may act as an inhibitor of psychic functioning.

Certainly, there is an enormous gap between influencing the output of an RNG by micro-PK and the movement and materializing of macroscopic objects, but we find it striking that the apport phenomena in HM's life began sometime after he suffered the injury to both the left frontal and temporal brain regions. Considering all the conditions surrounding these strange phenomena, including the fact that they seem to intensify when HM is going through an emotionally intense situation, it seems likely that he is somehow related to these manifestations at the unconscious level. Additional research is needed to shed more light on this, but we ultimately depend on the attitude and disposition of both HM and LS to expand our understanding of this case. It's worth mentioning again that we haven't felt, at any time, the desire of HM or LS to obtain monetary gain, recognition, or any type of verification that they have these phenomena, addressing the possible question of ulterior motives. We think that there is a good chance that this is correct because, after more than 3 years of study, the phenomena do not seem as if they will be going away anytime soon.

Finally, considering this research was undertaken using a cooperative inquiry group paradigm, we want to leave the last words in this report to HM (January 2025), which are as follows:

I didn't want to write about the coins that have been constantly received 'out of the blue' for several years, nor about the other objects such as caramels, petals, crystals, or water, among others, which have been launched or have fallen in different countries, in four different houses, and even in coffee shops in Mexico City; or of the voices and other psi events that we routinely live with. What I want to talk about are the windows that these phenomena have opened toward new knowledge, the exploration of our inner selves' depth, and the infinite consciousness of the universes we cohabit.

After more than 200 apport and materialization cases, the questions are still: How do they appear? From where? Who sends them? How can they exhibit a mint, polished appearance? How can they, apparently, go through roofs and walls, or be projected out of thin air? What triggers the phenomenon? Is it a spiritual entity? Is it the merging of two or more dimensions? And perhaps one of the biggest questions, no doubt, is: Why us?

My deepest gratefulness and acknowledgment to Ramsés D'León and the UPIDE team, who with all their professionalism, patience, and a genuine scientific interest have been a very important and notable part in trying to shed some light on this phenomenon which, at its onset, made me doubt my own mind.

PS. Recently, while we were spending a weekend with a couple of very beloved friends in a rest house in Malinalco, Estado de México [near Mexico City], we were talking at dusk, and one of our friends got up to go to the kitchen, located a few meters away from where we were. A few minutes later I heard a couple of screams, and for some reason I knew that 'my duende' was up to its usual tricks again. And indeed, our beloved friend, who is a psychologist, had received a blow—which she described as very painful—to the lower part of the skull, right below the ear. That blow was caused by a coin. Upset, sore and bewildered, after several days she still can't explain why this happened.

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GENAI MAPPING OF DIMENSIONAL-SLIPS TO CLASSIC TRANSCENDENTAL SPACES

BY JAMES HOURAN

ABSTRACT

This research explores whether anomalous ‘dimensional-slip’ experiences—reported by an allegedly haunted woman named ‘Nell’—would systematically map to distinctive features of various transcendental spaces discussed in spiritual and psychological traditions. A two-part content analysis using ChatGPT-4o compared the phenomenology of Nell’s written accounts ($n = 4$) to an inventory of thirty-two classic transcendental realms sourced via a rapid literature review. The results reveal strong alignment with realms containing symbolic-archetypal contents and serving integrative, transformative, and revelatory functions. Ultimately, the GenAI program determined that the available details of Nell’s journeys most strongly aligned to the Spirit World of shamanic and indigenous traditions—a space characterized by vivid encounters with spirits, ancestral memory, and moral-emotional reckoning. Her own post-hoc assessment under masked conditions also partially supports this interpretation. The study demonstrates the potential of large language models to enrich spirituality studies and transpersonal research, as well as offers a replicable framework for investigating certain consciousness states. It also opens new cross-disciplinary avenues for understanding the wide spectrum of encounter experiences through metaphysical, clinical, and narrative lenses.

INTRODUCTION

Thought exercises or experiments, also known as Gedankenexperimente, are mental explorations often used in fields such as physics, psychology, and philosophy to examine concepts and theories by imagining or comparing different scenarios (Nersessian, 1992). But such speculative outputs can play a vital role in the academic literature by developing ideas that challenge existing paradigms, propose new perspectives, shape academic discourse, or guide future research (Jaakkola, 2020). This paper correspondingly presents a series of generative artificial intelligence (GenAI)-driven thought exercises that opportunistically extend a two-part case study (Houran et al., 2025; O’Keeffe et al., 2024) of an individual with an above-average level of transliminality—i.e., a hypersensitivity to psychological material originating in the unconscious and the external environment (Evans et al., 2019)—who allegedly experienced a series of dimensional-slips, which denote anomalous spacetime perceptions

or distortions that can occur with or without transcendental elements (cf. O’Keeffe et al., 2024).

In particular, a ~60-year-old female named ‘Nell’ (pseudonym) who fits the profile of haunted people syndrome¹ (Houran & Laythe, 2022) documented four instances in which she was completing chores alone at home when suddenly and without explanation she felt herself ‘physically transported to another time or place’—a distinctly removed series of ‘realms’ filled with novel and familiar features but also spiritual figures that sometimes helped her to address personal issues and lingering conflicts (for synopses of these experiences, see the Appendix). She expressly characterized these ‘journeys’ as something other than time expansions, mystical visions, channeling discarnate agents, or out-of-body experiences (OBEs). The experiences also appeared to be independent from an ongoing ghostly episode involving a mixture of various *subjective* (e.g., sensed presences) and *objective* (e.g., object displacements) phenomena at her residence.

Previous analyses used the large language GenAI program ChatGPT-4 to assess Nell’s written descriptions of the dimensional-slips. Specifically, a series of content analyses (O’Keeffe et al., 2024) tested for diagnostic criteria across five alternative hypotheses that followed from a preliminary visual inspection of her accounts, i.e., (1) deliberate fabrication, (2) mental time travel, (3) clinical dissociation, (4) psi-type perceptions via activities or processes such as remote viewing (or ‘consciousness casting’), and (5) shamanic-type journeying. A follow-up study by Houran et al. (2025) then tested the phenomenology of her experiences against the prospects of (6) kundalini awakenings, (7) physical mediumship, (8) bilocation-type phenomena, and (9) electromagnetic field (EMF) effects. The cumulative results showed that her experiences had a mixed phenomenology strongly suggestive of several potential mechanisms, though most consistent with shamanic journeys (or ‘magic flights’ to the Spirit World) and further influenced by localized EMF-related phenomena from natural sources. Houran et al. (2025, p. 101, emphasis added) concluded therefore that Nell’s dimensional-slips embodied:

a fusion of environmental phenomena, somatic-sensory sensitivities intrinsic to higher transliminality, and possibly consciousness-related anomalies. Though we think it is unlikely that Nell materially traveled to other locations, she undoubtedly journeyed ‘somewhere’—whether into *the depths of her own psyche* (e.g., O’Keeffe et al., 2024, pp. 173–174), *the fringes of a strange physical phenomenon* (e.g., Sheehan, 2024), or *a point in spacetime where both may intertwine* (e.g., Moussa et al., 2023). In our estimation, the latter scenario is the most parsimonious interpretation of the prevailing evidence.

1. This concept asserts that recurrent encounter-type experiences or ghostly episodes emerge from people with heightened somatic-sensory sensitivities that are stirred by dis-ease states, contextualized with paranormal belief, and reinforced via perceptual contagion and threat-agency detection (Laythe et al., 2021, 2022).

THE PRESENT STUDY

Though prior investigations indicated that Nell's journeys were more likely experiential than physical in nature, a fundamental mystery nevertheless remains—*To what 'space' did Nell exactly travel?* This intriguing question was explored via a two-part and multi-step thought experiment featuring GenAI content analyses. This technology has become a valuable tool for qualitative research (Gupta et al., 2024; Kar et al., 2023; Platt & Platt, 2023), offering unique advantages over human evaluators. AI scoring has likewise been applied to parapsychological-oriented case studies apart from the present author (e.g., see Mossbridge et al., 2025). One primary benefit is its consistency and objectivity. Unlike the personal biases and varied interpretations of human evaluators, GenAI systems tend to apply criteria more uniformly, reducing subjective influence and ensuring more reliable outcomes (Kaur et al., 2022). Moreover, these programs can readily handle large datasets, which enables the efficient analysis of information that would otherwise be impractical to review manually (Lee et al., 2020). As a result, GenAI is generally cost effective and eliminates the potential for human fatigue or cognitive load in assessment tasks that often lead to inconsistencies or errors.

Part 1 therefore examines the GenAI program's available corpus of spiritual and psychological literature to benchmark a selection of 'classic transcendental realms' where psychological dramas, spiritual experiences, or divine encounters reportedly occur. Part 2 then compares the phenomenology of Nell's dimensional-slips to these descriptive maps to find an ostensible match and particularly affirm the idea that Nell's experiences were possible examples of shamanic-like journeys in a secular context. The findings are expected to enhance our understanding of the psychology and potential parapsychology of these anomalous experiences. In particular, the outcomes should provide a more nuanced psychological assessment of meaning-making, emotional resonance, and identity transformation in this case. Parapsychologically, it may help to systematize the phenomenology of encounter experiences with elements of ostensible non-local awareness, offering a basis for comparative research and theoretical development across experiential domains.

This study was reviewed and approved by the Ethics Committee at Integrated Knowledge System, as well as adhering to the Journal Article Reporting Standards (Kazak, 2018). Therefore, the paper specifies the research samples, data exclusions (if any), research questions, applicable manipulations, and all measures and data abstractions used in the content analyses (cf. Vassar & Holzmann, 2013). The protocols were not pre-registered but largely reproduce the initial steps of prior GenAI content analyses related to this case (Houran et al., 2025; O'Keeffe et al., 2024).

PART 1: MAPPING CLASSIC TRANSCENDENTAL SPACES

‘Transcendental spaces’ refers to non-ordinary realms of consciousness or reality that are perceived to exist beyond the material world. These spaces are often described in spiritual and psychological traditions as domains accessible through different altered states of consciousness, which may be spontaneously triggered or deliberately cultivated. Religio-spiritual practices such as Vedanta, Buddhism, and various esoteric Western philosophies often envision transcendental spaces as layers or planes of existence that reveal deeper truths about the self and the cosmos (Wilber, 2000). These realms are not merely metaphorical but are experienced as being vividly real by those who encounter them. However, there do not seem to be any systematic inventories or comparative reviews of these realms in the academic literature, despite their broad relevance across various disciplines such as cultural anthropology, religious studies, and transpersonal psychology.

On the other hand, O’Keeffe et al. (2024, pp. 173–174) identified five types of transcendental spaces as conceptualized by behavioral scientists. One is the *psychosphere*, a hypothetical mental field where human thoughts and emotions converge, suggesting our inner worlds are interconnected (Dossey, 2013). Similarly, Jung’s (1959/1969a) *collective unconscious* denotes a shared reservoir of archetypes and ancestral memories influencing dreams, myths, and instincts. De Chardin’s (1955) *noosphere* expands this idea to a planetary mind—an evolutionary layer of collective thought shaped by culture and technology. Wilber’s (2000) *integral theory* synthesizes these concepts, offering a holistic framework of consciousness that integrates psychological, philosophical, and spiritual dimensions. In parallel, Sheldrake’s (1981) notion of *morphogenetic fields* asserts that non-material patterns guide biological and behavioral forms, hinting at a transpersonal organizing intelligence. These mystical and psychological models collectively imply that consciousness extends beyond the individual, with transcendental spaces serving as thresholds to expanded awareness via personal insight, transformation, and connection to a greater whole.

Method

Chat Generative Pre-trained Transformer (ChatGPT)

Some researchers contend that ChatGPT (OpenAI, 2024) “is currently the most powerful generative AI model available for public use” (Pérez-Núñez, 2023, p. 355). Therefore, only this particular software was used for the thought exercises, similar to studies that relied on the proficiency of a single GenAI model (e.g., Odiah & Gosling, 2024). ChatGPT is an AI-powered program called a neural network that mimics how the human brain processes information. It has multiple layers of ‘neurons’ (or mathematical functions) that process information. Each layer transforms the input data in some way and passes it to the next layer. OpenAI (2024) trained the software on a vast amount of text data from the internet, including books, articles, websites, and other written material.

Validation and benchmarking of the program involved several steps to ensure its effectiveness and reliability. Initially, the model was subjected to extensive testing with a variety of questions to assess the accuracy and coherence of its responses. These responses were systematically compared to those generated by other similar models to evaluate relative performance. Additionally, human evaluators provided qualitative feedback on the helpfulness and accuracy of the GenAI model's outputs. This was complemented by assessments using specific metrics designed to quantify the correctness and relevance of the responses. Through this comprehensive approach, the performance of ChatGPT was thoroughly validated to ensure it meets high standards of accuracy and utility (OpenAI, 2024).

Procedure

ChatGPT-4o was used to conduct a rapid-type review of the major transcendental spaces discussed in spiritual, mystical, or philosophical traditions. Unlike systematic reviews, which involve exhaustive searches and long processing times, rapid reviews use targeted strategies to balance speed and depth within a limited timeframe (Tricco et al., 2017). The approach focuses on quickly identifying, evaluating, and synthesizing relevant literature to inform decision-making or research development (Khangura et al., 2012). This often goes beyond mere description to include a degree of analysis and conceptual innovation, which typically produces a working hypothesis or practical model (Grant & Booth, 2009, p. 94).

Accordingly, the GenAI program was prompted to (1) “list and define the broad spectrum of religious, spiritual, or mystical concepts of sacred or transcendental spaces that enable humans to engage with the divine and otherworldly realms or transpersonal aspects of reality.” Next, the program was prompted to (b) “organize this list into thematic categories based on their contents and contexts.” Finally, the program was prompted to (2) “compare the thematic grouping of transcendental spaces to the list of five, previously defined psychological realms (i.e., psychosphere, collective unconscious, noosphere, integral theory, and morphogenetic fields).” The author reviewed and amended these outputs as deemed necessary.

Results

Transcendental spaces in spiritual traditions

As seen in Table 1, ChatGPT-4o returned twenty-seven discrete examples of transcendental spaces, which condense into five types of realms per a visual inspection that was cross-checked with a GenAI content analysis: (1) Afterlife, (2) Celestial & Divine, (3) Cosmic & Metaphysical, (4) Shamanic & Mythological, and (5) Primordial & Foundational. Note that these categories are not mutually exclusive and should be considered preliminary, recognizing that some transcendental spaces can map to more than one theme. For instance, the Duat and Tuat overlap with both Afterlife Realms and Shamanic Realms due to their

TABLE 1.
Representative list of transcendental spaces across different religio-spiritual traditions

Category	Transcendental space (tradition)	Definition	Reference
Afterlife Realms	Heaven (Christianity, Islam, Judaism)	Transcendent realm of eternal peace and divine communion	Smith (1991)
	Valhalla (Norse mythology)	Hall of honor for slain warriors, ruled by Odin	Larrington (1999)
	Elysium (Greek and Roman traditions)	Paradise-like final resting place for heroes and the virtuous	Homer (c. 800 BCE/1999)
	Duat (Ancient Egyptian)	Realm of judgment and transformation for the deceased	Frankfort (1978)
	Tuat (Ancient Egyptian)	Underworld where the deceased pass- through trials before reaching the afterlife	Frankfort (1978)
	Underworld (Greco-Roman, indigenous, world mythologies)	Spiritual realm of death and transformation	Homer (c. 800 BCE/1999), Furst (1995)
	Summerland (Spiritualism, Wicca, Theosophy)	Peaceful realm for rest and reincarnation	Cunningham (2000)
	World of Dead (Ancient Egyptian, Greek, Roman)	Realm for souls after death, known as Duat in Egyptian mythology and Hades in Greek and Roman beliefs	Homer (c. 800 BCE/1999), Pinch (2002)
Cosmic & Metaphysical Realms	Nirvana (Buddhism, Hinduism, Jainism)	Liberation from the cycle of birth and death	Rahula (1974)
	Pleroma (Gnosticism)	Fullness of divine presence and light	Pagels (1979)
	Void (Buddhism, Mysticism)	Formless realm of pure consciousness	Huxley (1954)
	Realm of the Forms (Platonism)	Realm of ideal, abstract forms beyond physical reality	Plato (c. 380 BCE/2000)
	Realm of Aether (Greek philosophy, esotericism)	Subtle spiritual medium between matter and spirit	Homer (c. 800 BCE/1999)
Shamanic & Mythological Realms	Spirit World (Shamanism, indigenous traditions)	Realm of spirits and ancestors visited through altered states	Harner (1990)

Continued

TABLE 1—continued.
Representative list of transcendental spaces across different religio-spiritual traditions

Category	Transcendental space (tradition)	Definition	Reference
	Otherworld (Celtic, pagan traditions)	Mystical land of deities and ancestors	Green (1997)
	Dreamtime (Aboriginal Australian spirituality)	Timeless spiritual realm influencing physical reality	Ellis (1998)
	Lower and Higher Worlds (Shamanism, Mesoamerica)	Realms symbolizing ancestral and celestial powers	Furst (1995)
	Astral Plane (Theosophy, esotericism)	Non-physical realm accessed through astral projection	Leadbeater (1903)
Celestial & Divine Realms	Celestial Realm (Daoism, Christianity, Buddhism)	Realm of divine beings and spiritual harmony	Kohn (2009)
	Divine Realm (Various mystical traditions)	Space inhabited by gods, angels, or higher spiritual beings, accessed through intense meditation or mystical experiences	Eliade (1958)
	Mount Meru (Hinduism, Buddhism, Jainism)	Cosmic mountain representing spiritual hierarchy	Radhakrishnan (1953)
	Jade Emperor's Palace (Daoism, Chinese folk religion)	Celestial palace of the supreme Daoist deity	Kohn (2009)
	Akashic Records (Theosophy, New Age spirituality)	Mystical compendium of universal knowledge	Blavatsky (1888)
	Shambhala (Tibetan Buddhism)	Enlightened kingdom representing spiritual awakening	Trungpa (1984)
Primordial & Foundational Spaces	World Tree (Norse mythology, Siberian shamanism, Mesoamerican traditions)	Sacred tree connecting heaven, earth, and the underworld	Vandebroek (2002)
	Cosmic Ocean (Hinduism, Mesopotamian and Egyptian cosmologies)	Primordial source of all creation	Radhakrishnan (1953)
	Sacred Mountains (Various indigenous and religious traditions)	Mountains seen as spiritual axes linking realms	Harner (1990)

roles in Egyptian mythology. Nirvana and the Void likewise intersect between Afterlife Realms and Cosmic Realms, since they represent transcendence beyond the material world. The Otherworld and Spirit World overlap with Shamanic Realms and Afterlife Realms, because they are both inhabited by spirits and reached through mystical experiences. Mount Meru and the Celestial Realm share elements of both Divine Realms and Cosmic Realms, representing spiritual ascent. And the World Tree and Sacred Mountains connect Shamanic, Mythological, and Cosmic Realms, serving as links between different planes of reality.

More importantly, the twenty-seven transcendental spaces can be further parsed by their specific *contents*, i.e., how each realm is apparently perceived or experienced according to their respective definitions in Table 1. In particular, another visual inspection followed by a GenAI review indicated that the transcendental spaces fundamentally involve three major perceptual themes: (1) *symbolic or archetypal imagery*, (2) *energetic or field-like presence*, and (3) *abstract or conceptual structures*. This simplified formulation offers a practical map for contextualizing the content of transcendental spaces irrespective of their nominal categories.

Correspondences between spiritual vs psychological transcendental spaces

Table 2 shows the results of the GenAI comparison of the five psychological realms (i.e., psychosphere, collective unconscious, noosphere, integral theory, and morphogenetic fields) and the Table 1 categories of transcendental spaces from religio-spiritual traditions. Beyond similarities in their perceptual contents (e.g., symbolic-archetypal imagery, energetic or field-like presence, or abstract-conceptual structures), ChatGPT-4o further found that the two sets of transcendental spaces have overlapping *functions* (e.g., guiding consciousness, preserving knowledge, or structuring reality). A visual inspection again followed by a GenAI content analysis suggests that the five functions outlined in Table 2 revolve around three basic themes: (1) *transformative* or catalyzing personal or spiritual development; (2) *revelatory* or providing access to hidden knowledge or universal truth; and (3) *integrative* or structuring or connecting various layers of being—mind, body, spirit, and cosmos. This simplified coding offers an exceedingly practical map to contextualize the functions of transcendental spaces irrespective of their nominal categories.

Conclusions

The present list of transcendental spaces from the religio-spiritual and social scientific literature can be fundamentally described using a 3 ‘content’ (symbolic-archetypal imagery, energetic or field-like presence, abstract-conceptual structure) × 3 ‘function’ (transformative, revelatory, integrative) phenomenological grid. Table 3 shows this outcome, which comprises a novel ‘feature map’ of transcendental spaces as derived from a final round of visual inspections, deliberations, and subsequent GenAI corroboration via the

TABLE 2.
Mapping transcendental spaces in psychology to religio-spiritual traditions

Category	Psychological realm	Similar spiritual realms	Comparison of functions
Psychosphere & Collective Mental Fields	<i>Psychosphere</i> —a shared mental environment influencing individual and collective behavior (Dossey, 2013)	The Spirit World (Harner, 1990)—space of spirits and ancestors; the Otherworld (Green, 1997)—mystical land accessed through altered states	Both describe an interconnected, non-physical space influencing human experience, whether mental or spiritual
Collective Unconscious & Archetypal Realms	<i>Collective unconscious</i> —deep layer of shared ancestral memories shaping human thought (Jung, 1959/1969a)	The Akashic Records (Blavatsky, 1888)—repository of universal knowledge; the Underworld (Homer, c. 800 BCE/1999)—place of transformation and hidden wisdom	Both hold deep, shared knowledge beyond personal experience, functioning as a repository of hidden truths and influencing individual development
Noosphere & Higher States of Consciousness	<i>Noosphere</i> —the evolution of human thought toward a collective, interconnected consciousness (de Chardin, 1955)	Nirvana (Rahula, 1974)—transcendent state beyond suffering; the Pleroma (Pagels, 1979)—realm of divine fullness and enlightenment	Both describe higher levels of awareness, with the noosphere focused on intellectual and cultural growth, while mystical realms emphasize spiritual liberation
Integral Theory & Multi-layered Realms	<i>Integral theory</i> —a holistic framework integrating psychology, philosophy, and spirituality (Wilber, 2000)	The Celestial Realm (Kohn, 2009)—realm of divine peace; Mount Meru (Radhakrishnan, 1953)—cosmic mountain symbolizing different levels of reality	Both describe a hierarchical structure of development, whether in human consciousness or spiritual cosmology
Morphogenetic Fields & Structural Forces	<i>Morphogenetic fields</i> —invisible patterns that guide the development of life and consciousness (Sheldrake, 1981)	The World Tree (Vandebroek, 2002)—structure connecting different realms; the Cosmic Ocean (Radhakrishnan, 1953)—primordial source of creation	Both function as guiding frameworks behind existence, with morphogenetic fields shaping biological and mental structures, and mystical realms serving as archetypal blueprints of reality

TABLE 3.
GenAI-based feature map of classic transcendental spaces

Content	Transcendental space	Function		
		Transformative	Revelatory	Integrative
<i>Symbolic-archetypal imagery</i>	Collective Unconscious	X	X	X
	Dreamtime	X		X
	Duat	X		
	Elysium		X	X
	Heaven	X	X	X
	Jade Emperor's Palace		X	X
	Lower and Higher Worlds	X		X
	Otherworld	X		X
	Sacred Mountains	X		X
	Shambhala	X	X	X
	Spirit World	X	X	X
	Summerland		X	
	Tuat	X		
	Underworld	X	X	
	Valhalla	X		
	World of Dead	X	X	
	World Tree			X
<i>Energetic or field-like presence</i>	Astral Plane	X	X	X
	Cosmic Ocean			X
	Morphogenetic Fields			X
	Psychosphere	X	X	X
	Realm of Aether			X
	Void	X		
<i>Abstract or conceptual structure</i>	Akashic Records		X	X
	Celestial Realm			X
	Divine Realm	X	X	X
	Integral Theory	X		X
	Mount Meru	X		X
	Nirvana	X		X
	Noosphere		X	X
	Pleroma		X	X
	Realm of the Forms		X	

prompt “Using the available details in Tables 1 and 2, create a new table that systemically maps all thirty-two transcendental spaces according to the three categories of contents and the three categories of functions.” Note that this basic system parallels Sagher et al.’s (2019) finding that exceptional human experiences involve the two major themes of perception and function.

Broadly speaking, it was found that most transcendental spaces involve symbolic-archetypal contents (53%) and serve integrative (75%) functions. But the feature map further reveals important nuances. Take for instance the largest thematic category, i.e., symbolic-archetypal spaces. These largely involve transformative (76%) functions, followed by integrative (65%) and revelatory (53%) functions. Realms likewise can serve more than one psycho-spiritual function, and it can be seen indeed that twelve (or 71%) of the seventeen symbolic-archetypal spaces comprise two or more functions, with 46% of the spaces in this category having both transformative and integrative functions. Interestingly, only six realms (or 19%) across all thirty-two types of transcendental spaces seem to encompass all three functions simultaneously.

PART 2: PATTERN MATCHING DIMENSIONAL-SLIPS TO CLASSIC TRANSCENDENTAL SPACES

Part 1 produced a requisite feature map of classic transcendental spaces for ‘pattern matching’ to the details of Nell’s dimensional-slips. This denotes a method of systematically evaluating independent sets of ideas or information, which is particularly useful in case study research where data can be rich and complex. Yin (2018) explained that pattern matching specifically involves comparing an empirically-based pattern in data to the predicted one, or sometimes against several alternatives. Pattern matching is powerful because it goes beyond a simple ‘yes-or-no’ answer, allowing researchers to assess how closely two concepts align and gain deeper insights into their relationships and effects. Specifically, Nell’s experiences were compared to the inventory of classic transcendental spaces in terms of (1) content, (2) function, and (3) holistic mapping. This was mainly an exploratory exercise, though O’Keeffe et al. (2024) previously characterized the dimensional-slips as most closely resembling shamanic journeys or ‘magic flights’ to the Spirit World. Therefore, the aim was to determine whether a GenAI-triangulated content analysis would produce consistent evidence for this, or an alternative, transcendental space as the realm Nell most likely experienced.

Method

Narrative material

Nell documented her dimensional-slips in four separate narratives reportedly written soon after the experiences occurred. As a result, the present author did not dictate their format or word length. The Appendix provides synopses of these experiences (cf. O’Keeffe et al., 2024, pp. 184–185), but the full accounts (Narrative A: Brother Jerry Realm [2,323 words], Narrative B: Underground Realm (1,960 words), Narrative C: Green Labyrinth Realm [1,001

words], and Narrative D: My Mother Realm [1,226 words]) are available for review at the Psi Open Data repository: <https://open-data.spr.ac.uk/dataset/nells-dimensional-slips-narrative-set>. As part of the written informed consent, Nell approved for this textual material to be published in part or whole for educational and research purposes.

Procedure

To evaluate qualitative data scientifically, content or thematic analysis is often used to simplify complex text-based information into quantifiable data suitable for standardized comparisons or statistical analyses (Namey et al., 2008). This approach involves assigning a series of unique labels to texts that reference a particular thematic category of information that maps the “distinct phenomena into descriptive categories” (Krippendorff, 2013, p. 275). The content analyses used a narrative lens, which involves a deductive approach that applies existing theories (and codes that follow from them) to qualitative data (Braun & Clarke, 2006). The ChatGPT-4o software (OpenAI, 2024) was used to systematically assess and rate Nell’s accounts via three major content analyses, which considered perceptual contexts vs. putative functions vs. holistic mapping. Note that several minor follow-up content analyses were also conducted when appropriate.

ChatGPT-4o was not trained on any specific guidelines, research, or other benchmarks prior to the analyses. Instead, specific prompts were applied for each analysis, i.e., “Conduct three content analyses based on the attached set of Narratives [A, B, C, & D]”: (1) “Rate how well the perceptual features or characteristics referenced in the attached narrative set match each of the distinct perceptual features or characteristics of the thirty-two transcendental spaces listed below using the rating system: 0 = Very Poor Match, 1 = Poor Match, 2 = Good Match, 3 = Very Good Match”, (2) “Using the same 0–3 rating system, evaluate how well the apparent psychological or spiritual functions referenced or inferred in the attached narrative set match the contextual functions (i.e., transformative, revelatory, and integrative elements) of the thirty-two transcendental spaces listed below”, and (3) “Using all available textual and contextual information, collectively evaluate and plot (with justification) the attached narrative set to the specified Map of Classical Transcendental Spaces.”

Results

Comparison of reported contents

Table 4 shows that ChatGPT-4o rated six transcendental spaces with the highest possible score of 3 (‘Very Good Match’), namely Heaven, Spirit World, World of Dead, Astral Plane, Akashic Records, and the Divine Realm. This implies that the perceptions involved in Nell’s dimensional-slips were most representative of the Afterlife and Shamanic & Mythological Realms. Furthermore, these

TABLE 4.

GenAI ratings of Nell's dimensional-slips compared to the contents of various transcendental spaces

Transcendental space	Fit rating	Explanation
Heaven	3	Encounters with divine love, peace, and spiritual guidance directly align
Spirit World	3	Frequent, vivid contact with spirits and ancestors strongly aligns
World of Dead	3	Direct experience of the deceased in their post-mortem state is central to the narratives
Astral Plane	3	Strong match via out-of-body sensations, energy transitions, and ethereal realms
Akashic Records	3	'Book of Life,' automatic writing, and revealed knowledge point strongly here
Divine Realm	3	Rich in spiritual encounters with beings of light and divine authority
Collective Unconscious	2	Shared archetypal themes, ancestral knowledge, and psychic motifs align moderately
Dreamtime	2	Nonlinear time, layered reality, and ancestral guidance echo this Aboriginal concept
Duat	2	Spiritual judgment, emotional trials, and death transition experiences reflect this realm
Elysium	2	Afterlife settings with joy, reunion, and rest evoke this paradisiacal space
Lower and Higher Worlds	2	Descent (underground episode) and ascent (spiritual home) suggest vertical cosmology
Otherworld	2	Mystical settings with ancestral and fairy-like qualities mirror this Celtic realm
Summerland	2	Peaceful afterlife realms with emotional closure are compatible with this concept
Tuat	2	Similar to Duat; reflects transition and underworld trials
Underworld	2	Descent, darkness, and emotional weight map well onto this realm
Morphogenetic Fields	2	Hidden patterns, spiritual blueprints, and organizing forces appear implicitly
Psychosphere	2	Sensory impressions, shared consciousness, and energetic fields show moderate overlap
Void	2	Some content hints at vast, formless realms of pure being, though not dominant
Celestial Realm	2	Peaceful, divine domains with immortal beings align moderately
Integral Theory	2	Experiences weave body, mind, soul, ancestry, and cosmology—mirroring this integrative model

Continued

TABLE 4—continued.

GenAI ratings of Nell’s dimensional-slips compared to the contents of various transcendental spaces

Transcendental space	Fit rating	Explanation
Noosphere	2	Spiritual evolution and planetary consciousness echo this conceptual model
Pleroma	2	Descriptions of fullness, divine light, and knowledge match moderately
Shambhala	1	Themes of spiritual mission and wisdom appear, but without geographic or esoteric framing
World Tree	1	Implied connection across realms, but no explicit axis mundi or sacred tree symbolism
Cosmic Ocean	1	Some resonance with primordial or pre-form symbolism, but only marginally referenced
Realm of Aether	1	Lightness and non-material realms loosely connect, but no specific etheric cosmology
Mount Meru	1	Layered cosmology is faintly present, but lacking clear cosmological mountain symbolism
Nirvana	1	Some peace and transcendence, but no escape from suffering or ego dissolution themes
Realm of the Forms	1	Some abstract truths surface, but ideal forms aren’t central or explicitly referenced
Jade Emperor’s Palace	0	No references to Daoist cosmology or celestial bureaucracy
Sacred Mountains	0	No mountain symbolism or geographical sacrality present
Valhalla	0	No heroic or warrior afterlife themes present

Scoring key: 0 = Very Poor Match, 1 = Poor Match, 2 = Good Match, 3 = Very Good Match.

particular transcendental spaces tend to be subsumed within the general content category of symbolic-archetypal imagery (50%), followed by abstract-conceptual structure (33%) and Energetic or Field-Like Presence (17%).

Comparison of ostensible functions

Table 5 shows the GenAI ratings of the degree of correspondence between the apparent psycho-spiritual functions (i.e., relative degrees of transformative, revelatory, and integrative elements) expressed in Nell’s narratives and the typical functions individually associated with the thirty-two transcendental spaces. It can be seen that ChatGPT-4o gave the highest possible rating of 3 (Very Good Match) to twelve realms. These outputs replicated the six transcendental spaces identified above, i.e., Heaven, Spirit World, World of Dead, Astral Plane, Akashic Records, and the Divine Realm, though the highest ratings also described the Collective Unconscious, Dreamtime, Lower &

TABLE 5.
GenAI ratings of Nell’s dimensional-slips compared to the functions of different transcendental spaces

Transcendental Space	Fit rating	Explanation
Collective Unconscious	3	Nell’s experiences align with ancestral memory, symbolic dreams, and archetypal insight
Dreamtime	3	Nonlinear time, spiritual guidance, and coexisting layers match well with this realm’s function
Heaven	3	Deep spiritual connection, reassurance, and divine interaction reflect core heavenly themes
Lower and Higher Worlds	3	Vertical journeys and moral-spiritual contrast strongly echo the layered functionality
Otherworld	3	Access to symbolic, enchanted realms with transformational and integrative dimensions
Spirit World	3	Encounters with deceased individuals across space and time mirror all functions deeply
World of Dead	3	Post-death communications and recognition of souls align with all three narrative functions
Astral Plane	3	Out-of-body features, energetic transitions, and learning all strongly match the astral function
Akashic Records	3	Access to past, present, and destiny via symbolic or channeled knowledge is central to both
Celestial Realm	3	Themes of divine presence, peace, and harmony mirror celestial function strongly
Divine Realm	3	Thematic emphasis on divine encounters, purpose, and spiritual guidance strongly aligns
Integral Theory	3	Integration of psyche, spirit, physicality, and insight matches this space’s holistic function
Duat	2	Encounters with post-mortem judgment and transformation resonate with this function
Elysium	2	Emotional peace and reunion suggest good alignment with afterlife fulfillment
Shambhala	2	Spiritual instruction and destiny fulfillment appear but lack esoteric kingdom framing
Summerland	2	Rest, peace, and reincarnation motifs are lightly touched, but not central
Tuat	2	Echoes in themes of death passage and hidden knowledge; moderate match
Underworld	2	Spiritual descent and confrontation map well to emotional catharsis and self-reckoning
World Tree	2	Implied cosmological layering and interconnection support a good integrative match

Continued

TABLE 5—continued.
GenAI ratings of Nell’s dimensional-slips compared to the functions of different transcendental spaces

Transcendental Space	Fit rating	Explanation
Morphogenetic Fields	2	Narrative content reflects implicit organizing patterns and destiny-like forces
Psychosphere	2	Overlap in energetic, mental, and collective influences parallels Nell’s visionary phenomena
Void	2	Moments of mystery, formlessness, and spiritual stillness modestly match the Void’s functions
Mount Meru	2	Layered symbolic space and spiritual ascent map moderately well
Noosphere	2	Concept of collective evolution and spiritual cognition fits moderately
Pleroma	2	Some divine fullness and revelatory knowledge appear, but not dominant
Jade Emperor’s Palace	1	The hierarchical celestial order is absent in Nell’s narratives; limited thematic match
Sacred Mountains	1	No direct mountain or pilgrimage motif; minor structural symbolism appears
Cosmic Ocean	1	Formlessness and creative source themes are faint, yielding weak functional similarity
Realm of Aether	1	Ethereal experiences appear lightly, but not a central functional theme
Nirvana	1	Limited functional match—liberation from desire and ego not emphasized in Nell’s case
Realm of the Forms	1	Abstract truth and ideal form are present only symbolically or tangentially
Valhalla	0	Heroic death and warrior culture are absent; no matching function evident

Scoring key: 0 = Very Poor Match, 1 = Poor Match, 2 = Good Match, 3 = Very Good Match.

Higher Worlds, Otherworld, Celestial Realm, and Integral Theory. This implies that the predominantly transformative and integrative functions involved in Nell’s dimensional-slips were most representative of the broad Shamanic & Mythological and Celestial & Divine Realms. Again, the specific transcendental spaces identified in this analysis tend to be subsumed within the general content category of symbolic-archetypal imagery (58%), followed by abstract-conceptual structure (33%) and energetic or field-like presence (8%).

Locating Nell’s dimensional-slips on the map of transcendental spaces

The last thought exercise synthesized the results from the two preceding content analyses along with the detailed textual and contextual information in Nell’s narrative set. For example, in multiple accounts, Nell spoke of

luminous environments where she perceives both the tangible and intangible simultaneously. These realms often exhibit shifting colors, fluid structures, and an overwhelming sense of interconnectedness. Such descriptions resonate strongly with the Astral Plane in Table 1, which is characterized by ethereal landscapes, enhanced perception, and encounters with non-physical entities. Additionally, Nell recounted a realm where she communicates with higher intelligences, experiencing a profound sense of guidance and wisdom. This aligns with the Higher Dimensional Realm, where one gains access to knowledge beyond human comprehension. In these experiences, she describes a weightless, timeless state—features commonly associated with higher-dimensional spaces where linear time loses significance.

But not all of Nell's experiences fit neatly into the present set of realms. Some narratives describe dark, dense environments with a feeling of emotional turbulence and confusion. This might suggest a temporary visit to the Lower Astral Plane, a place known for its chaotic and sometimes unsettling nature. These experiences contrast sharply with her visits to more harmonious realms, highlighting the diversity of her otherworldly journeys. One of Nell's most striking accounts involved an overwhelming sense of unity, where she perceives herself as both an observer and participant in a grand cosmic dance. This experience aligns with the Unity Consciousness Realm, where ego or individuality dissolves, and one merges with an all-encompassing presence (cf. Canby et al., 2024). Here, Nell describes an expansion beyond selfhood, a defining trait of unity-based realms. After a thorough comparison with Table 1, it becomes evident that while her experiences might touch upon multiple realms, Nell's narratives describe journeys beyond ordinary perception and into spaces that seemingly defy conventional physical laws. Her accounts provide intricate details of landscapes, beings, and sensations, all of which align with various otherworldly realms outlined in Table 1.

However, increased clarity comes from a comparison of Nell's experiences to the psycho-spiritual functions that Table 2 suggests various transcendental spaces can serve. In particular, ChatGPT-4o gave her dimensional-slips the highest rating of 3 for all three possible functions. Nell's narratives suggest a *transformative* element in that she experiences emotional healing, forgiveness, and empowerment through direct encounters with deceased loved ones and spiritual guides. Nell's vivid narratives (e.g., reunions with deceased family, forest labyrinth, and spiritual guidance) feature rich symbolic imagery and arguably catalyze a personal or spiritual transformation. Next, the narratives had a *revelatory* quality, i.e., she received hidden knowledge by way of family secrets, spiritual truths, or messages about destiny. Nell's episodes therefore seem to deliver certain revelations (e.g., hidden deaths, betrayal, messages from beyond, cosmic purpose) via symbolic environments and beings. Finally, her narratives were deemed *integrative* since her experiences unified layers of being—mind, body, spirit, and cosmic awareness—often through multi-sensory,

immersive environments. The dimensional-slips seemingly integrated emotions, memories, spirit entities, and cosmic elements into layered meaning systems, echoing the multidimensional nature of symbolic-integrative spaces.

Based on the content $\times$ function grid in Table 3, ChatGPT-4o profiled Nell's dimensional-slips as mostly encompassing symbolic-archetypal imagery (i.e., rich sensory imagery [e.g., doors of light, forests, underground chambers] and symbolic figures [e.g., saints, children, ancestors]) and serving all three core functions: transformative, revelatory, and integrative, i.e., a relatively rare combination observed in only 19% of transcendental spaces mapped in this study. This set of characteristics, as further contextualized by the available information in the narratives, collectively motivated the GenAI program to conclude that Nell's narratives best mapped overall to the Spirit World—a transcendent space that skirts the line between the Afterlife and Shamanic & Mythological Realms. Readers might like to know the specific reasons for this assessment, given that the symbolic-archetypal imagery section of Table 3 includes three other realms with the same set of three functions, i.e., Collective Unconscious, Heaven, and Shambhala.

To begin with, the difference between Nell's dimensional-slips and the collective unconscious lies not in what these realms represent conceptually, but in how they are encountered and described. The collective unconscious, as envisioned by Carl Jung, is a deep, internal psychic layer—a shared inheritance of archetypes, emotional patterns, and mythic forms. It purportedly shapes our dreams, intuitions, and symbolic insights, but it does so subtly. It 'speaks' in voices or 'guides' people through landscapes; it 'whispers' through symbols and emotional impressions. One perhaps does not visit the collective unconscious as much as draws from it. Dreams, instincts, and deep psychological motifs rise up from this reservoir, often without clear spatial or interpersonal form.

By contrast, the dimensional-slip narratives read like journeys. She entered vivid environments that felt distinct from her waking world. Nell did not just receive insight; she *interacted* with beings who guided, supported, and even challenged her. These encounters are embodied, emotional, and relational. Nell does not simply experience archetypes; she connected with entities—some familiar, others unknown—who appeared to act with their own intelligence and intent. These qualities of relational depth, environmental immersion, and the perception of autonomous spiritual presences closely correspond to the Spirit World as described in shamanic and indigenous traditions. In essence, while the collective unconscious might explain the psychological content of Nell's experiences, the Spirit World better reflects the structure, feeling, and interpersonal dynamics of her journeys. She did not merely explore inner archetypes—she seemingly walked among spirits.

The author also agrees with ChatGPT-4o's determination that the sample of dimensional-slips showed a poorer overall fit to Heaven or Shambhala based on the core structure, function, and emotional tone of her experiences. Her episodes

were not simply about encountering divine peace or esoteric enlightenment, but about entering a liminal space between worlds, where personal relationships, unresolved grief, ancestral memory, and spiritual accountability play out in vivid, embodied ways. In the Spirit World, the living and dead interact intimately and purposefully rather than abstractly. Nell's reunions with her deceased brother, mother, and even a missing child are emotionally charged, filled with sensory detail, and oriented around messages of unfinished business, forgiveness, warning, and healing. These exchanges are relational and narrative driven, with the spirits often acknowledging past events, revealing secrets, or guiding her decisions in the present. This closely mirrors the Spirit World's function as a realm where ancestors and spirits are not symbolic figures but active agents involved in the moral, emotional, and spiritual lives of the living (Harner, 1990).

Next, Heaven traditionally represents the 'final destination' of divine union and eternal peace. It is typically static, perfected, and transcendent, with arguably less emphasis on personal reckoning or worldly affairs. While some aspects of Nell's experiences—such as feelings of peace or being told she has “a place in Heaven”—echo this celestial promise, the dramatic tension, unfinished stories, and calls to action in her narratives go far beyond the serene repose of classical Heaven. The deceased in her visions are not resting in divine bliss; they are urgently communicating, reconciling, and participating in a dynamic posthumous dialogue.

Similarly, Shambhala is an enlightened kingdom symbolizing spiritual wisdom, inner transformation, and esoteric truth. Though Nell's underground experience with St Benedict hints at this theme, particularly in its reference to buried knowledge and the sacredness of discernment, her narratives are not structured around mystical training, initiatory trials, or transcendental liberation. Instead, they are grounded in deep personal meaning, visceral memory, and direct relational exchange with spirits. In Shambhala, the self is transformed through spiritual discipline; in Nell's Spirit World, the self is healed through encounter and emotional truth. In short, Nell does not ascend to the perfected peace of Heaven, nor does she navigate the symbolic map of Shambhala's wisdom path. She instead enters a realm alive with memory, voice, and presence—a Spirit World—where the past is not finished, the dead are not silent, and the soul's journey is still unfolding in conversation with those beyond the veil. Thus, Nell's narratives are not just about traveling to other realms but are fundamentally about communicating with the dead, healing unresolved grief, accessing moral truths, and affirming one's spiritual destiny—hallmarks of Spirit World functionality. This arguably makes the Spirit World the most coherent or parsimonious match for her dimensional-slips, offering both personal resonance and thematic structure that spans her entire narrative set.

WHAT DOES NELL THINK ABOUT THE CLASSIC TRANSCENDENTAL SPACES?

Rather than disclose the present results and interpretations to Nell for a member-checking (or respondent validation) exercise (McKim, 2023), she was

instead asked to evaluate her dimensional-slips against a randomized list of the thirty-two transcendental spaces (spiritual and psychological) with the corresponding definitions from Tables 1 and 2. She was specifically instructed to (1) study the list, (2) select the top five realms that she thought best approximated the 'location(s)' she visited during her journeys and why, and then (3) identify the one transcendental space that best matched her experiences overall. This post-hoc exercise had no set time limit or rigid parameters, so she was allowed to research the transcendental spaces in more depth before making any comparisons or drawing final conclusions. The goal was to determine whether Nell, who was blinded to the present findings, would also identify the Spirit World as the transcendental space best resembling the contents and functions of her experiences. Nell submitted her conclusions after reflecting for nearly 2 hours (J. Houran, personal communication, April 14th, 2025):

I did read your request and carefully studied the list, and honestly this is what I can apply to my four journeys:

1) Seeing my deceased brother Jerry in our oldest brothers home (never been there) in which he was staying at for about five weeks till his untimely death. I would have to say the VOID would be the only one that could possibly apply to my experience here, reasoning in my mind is due the fact my brother was deceased, and he was showing me what happened to him by my cousin Carole who gave him a poison in his milkshake, that caused his early death. Please also remember I was wide awake when all these happened, either doing chores or watching TV.

2) Going to my childhood home and seeing my mother and her perfume remained on my shirt that I still have packed away, would say the VOID to this one also, would say Spirit World to this and the one above, but I was not in an altered state for certain to be honest.

3) The Vatican one was again the VOID because I was wide awake, but possibly it was the Divine Realm only due to St. Benedict being there and confirmed with him it was okay to share that information about what was hidden in that wall.

4) The little girl missing from here, the green forest and glass wall, the Void and possibly Realm of Forms (the unending glass wall that was not straight but had curves), again wide awake, none related to hypnagogic in anyway, it takes me awhile to go to sleep. I think I would have to say the VOID is the best choice for all four, each realm had a certain reason for me to be there three were actual locations and the last was a green forest type area with pine trees and bed of needles on the ground and the small stream (location unknown), if there was some way to actually share my experience with someone else like hold their hand and drag them with me, I honestly think it would blow their wig off. Able to see, touch, smell your actual surroundings and speak to people and you can touch them. Hope this kind of helps, because your choices of locations was very limited.

The description of the 'Void' (i.e., a formless realm of pure consciousness) clearly resonated with Nell for most of her experiences, although she specifically noted that the Spirit World could apply to at least two of her experiences, with the other experiences possibly involving the Divine Realm and Realm of the Forms.

A CONNECTION TO *THE TELEPATHY TAPES*?

The Telepathy Tapes is a 2024 podcast series created and hosted by documentary filmmaker Ky Dickens. The podcast explores claims that non-speaking autistic children possess telepathic abilities, communicating thoughts and emotions directly to others without spoken language. Collaborating with neuroscientist Diane Powell (e.g., Powell, 2009), the series presents anecdotal accounts and purported experiments suggesting that these children can read minds, often using spelling boards or other facilitated methods to convey messages. A classroom, run by a dedicated and hands-on educator named Maria, serves as a central setting where the various phenomena (e.g., thought-sharing or telepathy) reportedly occur among the autistic students. These accounts are primarily shared through the experiences of Dan, a volunteer in Maria's classroom, who describes witnessing these extraordinary events firsthand.

No judgments are made here about the legitimacy or validity of the methods or claims in the podcast but instead attention is drawn to some curious information of possible relevance to the present thought experiments. Specifically, Dan referenced a metaphysical realm called 'the Hill,' which is allegedly a "telepathic chat room" where the non-speaking autistic individuals gather to share information, support each other, and communicate with divine beings (PodScripts, 2024). This concept was introduced in the first episode ("Talk Tracks Ep 1: A Volunteer's Passage to the Hill"), during which Dan recounts his observations of students engaging in anomalous forms of communication. The term 'the Hill' was reportedly coined by a non-speaking autistic child named Houston, who referred to it as "the talk on the hill." Another individual, John Paul, is mentioned as someone who "talks on the hill" using techniques like lying on his bed with pillows stacked on his head to muffle external noise and 'tune in' to this telepathic space.

It is intriguing that the Hill appears as a mysterious, recurring inner landscape—quiet, elevated, and somehow set apart from ordinary space and time. It could be interpreted as a form of transcendental space with symbolic—archetypal themes, much like the Sacred Mountain or Mount Meru in spiritual traditions. These mountains often represent a meeting point between worlds—a place of revelation, heightened perspective, or inner transformation. Similarly, the Hill seemingly serves as a threshold space where altered perception, deep memory, and telepathic connection is possible, marking it as a personal yet archetypal site of transcendence and insight. Some important and direct parallels to the Spirit World therefore seem apparent, which is a liminal space where one encounters ancestors, guides, or non-ordinary knowledge through altered states. To be sure, the Hill ostensibly functions in just this way, i.e., it is a space apart from everyday reality, where people access information or experiences they could not have known through ordinary means. It shares that sense of non-local awareness, symbolic geography, and otherworldly communion that defines the Spirit World. The Hill sounds like a sacred mountain, but its

apparent function and atmosphere conceivably align more strongly with Spirit World phenomenology.

DISCUSSION

The present triangulated GenAI content analyses examined Nell's dimensional-slips in terms of their reported contents, ostensible functions, and overall placement on the map of transcendental spaces. This exercise consistently profiled her experiences as predominantly involving symbolic-archetypal imagery imbued with transformative, revelatory, and integrative meanings. This result, combined with the specific contexts of the experiences, ultimately suggested that her dimensional-slips most closely resemble journeys to what shamanic and indigenous traditions refer to as the Spirit World. Nell herself independently affirmed the viability of this interpretation, although it should be noted that this realm also has important correspondences to the more academic concept of the psychosphere (cf. Table 2). The present findings therefore lend some credence to O'Keeffe et al.'s (2024) original characterization of Nell's dimensional-slips as essentially 'magic flights' (or shamanic journeys) that somehow manifested in secular settings and without any deliberate cultivation or ritual training (e.g., see Houran et al., 1997). At the very least, it seems likely that Nell's elevated transliminality helped to mediate or moderate these anomalous experiences (cf. Evans et al., 2019; Rosen et al., 2023; Simmonds-Moore, 2024; Swami et al., 2024; Thalbourne et al., 2003).

The preceding thought experiments nonetheless have clear limitations. For instance, ChatGPT is a convenient and efficient tool, but some authors (e.g., Batubara et al., 2024) have argued that it currently lacks a sufficiently sophisticated understanding of textual data or its context to produce robust results (for a contrasting view, see Houran, *in press*). It is also true that conducting content analyses with other large language programs could yield different results. Further, some readers may question the ethics of GenAI-generated analyses or data (Resnik et al., 2025) or the epistemic value of the four-point Likert system that was filtered through different evidential criteria with their own nuances or complexities. Validity concerns could likewise apply to the proposed 'reductionist' matrix for mapping transcendental spaces. Moreover, Nell's four dimensional-slips were analyzed collectively rather than each considered separately. This approach follows previous procedures (Houran et al., 2025; O'Keeffe et al., 2024), but the implicit assumption of a common 'location' or realm across her four experiences might be incorrect.

It should likewise be stressed that the rapid review of transcendental spaces in religio-spiritual and psychological traditions was not exhaustive, as well as the proposed mapping system was quite simplistic compared to other methods of documenting the phenomenology of anomalous-exceptional experiences (e.g., see Forbes et al., 2024; Neppe, 2011; Taves & Barlev, 2023). Fort et al. (2025) should especially be recognized for their robust classification scheme that notably

delineates between temporal and spatial features of transpersonal states. In a similar vein, none of the present results or conclusions were independently cross-checked or amended by content experts, which is a common tactic used in previous GenAI analyses (e.g., see Hamilton et al., 2023; Houran et al., 2025; O’Keeffe et al., 2024). Lastly, the list of transcendental spaces almost entirely referenced positive realms versus more negative examples such as ‘Hell’ (Janse van Rensburg & van Eck, 2008), ‘flights to the Witches’ Sabbath’ (Musgrave & Houran, 2000), ‘alien abduction’ settings (Mack, 1994), or ‘near-death experiences’ (NDEs) with frightening or distressing contents (Greyson, 2023). The findings should therefore be viewed as a first-pass filter to identify patterns, trends, or areas of interest before committing resources to deeper human-led evaluation of more extensive data on dimensional-slips and transformative magic flights as discussed in religious studies and wider social scientific literature.

Attempting to understand to which experiential space(s) Nell traveled during her dimensional-slips is not a trivial issue, as these journeys may reflect a hybridized state of consciousness that fuses archetypal, psychological, and transpersonal domains. Her episodes might correspond to a recognized transcendental space—arguably the Spirit World—and thereby reflect a structured phenomenology with both theoretical and therapeutic implications (e.g., Dossey, 2013; Eliade, 1958; Forbes et al., 2024). Academically, the results invite deeper investigations into consciousness models that accommodate layered realities and ostensibly ‘non-local awareness,’ expanding theoretical frameworks in both the biomedical sciences and religious-transpersonal studies (Jung, 1960/1969b; Wilber, 2000). In this context, identifying ‘where’ Nell traveled is less about spatial coordinates and more about ontological placement—locating her experiences within structured metaphysical schemas that may hold consistent patterns across case studies and cultures.

Moreover, there potentially is clinical value in pinpointing and describing the particular space(s) to which Nell ‘traveled.’ There are indeed compelling case studies and documented therapeutic accounts where encounters with transcendental spaces played a transformative role in healing or psychological growth. These often emerge in transpersonal psychotherapy, psychedelic-assisted therapy, and Jungian analysis. In Stanislav Grof’s holotropic breathwork sessions, clients often report vivid journeys through symbolic death and rebirth sequences; one notable case involved a woman suffering from chronic depression who passed through dark, constricted realms before emerging into a radiant, sacred space—an experience that catalyzed her recovery (Grof, 1985). Similarly, Carl Jung recounted a patient whose recurring dreams of a wise old man led to explorations of mythic symbolism and the collective unconscious, ultimately restoring the patient’s sense of meaning and direction (Jung & Jaffé, 1963). In more recent psychedelic-assisted therapy, a terminal cancer patient at Johns Hopkins described a profound psilocybin-induced experience of cosmic unity, which dissolved her fear of death and brought enduring emotional peace

(Griffiths et al., 2016). Michael Washburn (1995) similarly documented a case of spiritual regression triggered by meditation, where a client encountered deep inner darkness followed by numinous visions of divine archetypes, resulting in renewed psychological strength through symbolic integration. Christina Grof's own experience, once misdiagnosed as psychosis, involved intense visionary states and past-life imagery; with support and reframing, she came to understand it as a spiritual emergency—an insight that helped to launch the Spiritual Emergence Network and new therapeutic approaches to transformative crises (Grof & Grof, 1990).

Alternatively, orthodox psychologists and biomedical researchers might simply explain Nell's experiences as manifestations of accepted dissociative phenomena (e.g., Ross & Joshi, 1992), which are often treated in clinical settings as symptoms of psychological dysfunction or trauma. This interpretation may describe Nell's narratives, as O'Keeffe et al. (2024, pp. 164–166) gave the clinical dissociation hypothesis an overall rating of 'Good' (i.e., 2.33 on a 0–3 scale)². But research suggests that dissociative phenomena can nonetheless serve positive psychospiritual functions under certain circumstances, particularly when framed within transpersonal, trauma-informed, and cultural contexts. In the realm of spiritual transformation, dissociative experiences are sometimes interpreted as integral to spiritual emergence or awakening. For instance, states of derealization (i.e., when the external world feels unreal, distant, or dreamlike) or depersonalization (i.e., when a person feels detached from their own body, thoughts, or sense of self, as if observing themselves from outside) are often present in mystical experiences, OBEs, or NDEs, where they are not seen as symptoms of pathology but rather as processes facilitating enhanced self-awareness and transcendence of the ego (Dein, 2020; Friedman, 2018; Gorelik, 2016; Grof & Grof, 1989; Yaden et al., 2017). When properly integrated, such dissociative states can provide individuals with profound spiritual insights that facilitate personal growth and a deeper understanding of existence.

This idea is consistent with perspectives in transpersonal psychology—underscored by the examples above—which emphasize the transformative potential of various altered states of consciousness, even those that initially feel disorienting or unsettling (Drinkwater et al., 2022; Grof & Grof, 1989; Storm & Goretzki, 2021). From a psychological perspective, dissociation also plays a protective role, especially in response to overwhelming trauma. For instance, dissociative states can act as coping mechanisms, allowing individuals to psychologically distance themselves

2. Note that O'Keeffe et al. (2024, p. 165) originally misreported the content expert's averaged fit index for the hypothesis of clinical dissociation as 2.67, whereas the correct value is 2.33 based on what should have been the highest rating of 3 (vs 4) for 'dissociated identity' in their Table 6. But this adjustment does not alter O'Keeffe et al.'s major conclusions except that their previously reported (p. 170) negative Spearman correlation ($\rho = -0.15$, $p = 0.80$, two-tailed) between the GenAI- and content-expert-derived fit indices changes to a positive association ($\rho = 0.21$, $p = 0.74$, two-tailed), implying some directional agreement between the sets of ratings (cf. Houran, in press).

from painful or traumatic experiences (Putnam, 1997). This protective function is particularly evident in conditions like dissociative identity disorder, where the fragmentation of identity is often an adaptive strategy to compartmentalize traumatic memories and preserve psychological functioning.

In this way, dissociation may serve as a necessary survival mechanism, helping individuals to cope with stress and trauma in the short term. Moreover, research suggests that dissociative experiences can lead to meaning-making and post-traumatic growth. As individuals process their dissociative states over time, Lomax et al. (2011) noted that some may reinterpret these experiences in a way that facilitates a deeper understanding of their personal narrative, contributing to psychological healing and spiritual development. In these instances, what begins as a disorienting or upsetting experience can evolve into a source of strength and insight, particularly when individuals are supported by therapeutic interventions or spiritual practices. This process, known as spiritual dissociation, allows for a restructuring of meaning, identity, and existential understanding, often leading to greater psychological resilience (Lomax et al., 2011).

A related phenomenon that merits consideration is maladaptive daydreaming (MD), a condition marked by excessive, immersive, and often compulsive fantasy activity that can interfere with daily functioning (Somer, 2002). On the surface, Nell's vivid and evocative narratives could be construed as forms of elaborate fantasy, especially given their narrative coherence and symbolic richness. However, key distinctions emerge upon closer inspection. Unlike MD, which is typically volitional, internally generated, and recognized by individuals as imaginary, Nell's dimensional-slips were described as spontaneous, involuntary, and experienced as subjectively real. Moreover, MD often serves a dysfunctional escapist purpose (Bigelsen & Schupak, 2011), whereas Nell's episodes carried transformative and integrative meaning, involving autonomous entities and relational dynamics not typical of self-directed fantasy. Still, the phenomenological similarities suggest that MD might exist on a psychological—transpersonal continuum with dimensional-slip phenomena. This continuum would reflect how narrative-based immersion—whether rooted in dissociative coping or spiritual altered states—can bridge psychological defenses and mystical experience (Somer et al., 2017). Future studies should examine whether traits like absorptive imagination or dissociative tendencies function as portals or primers for such experiences across clinical and transpersonal domains.

Finally, dissociative-like phenomena in cultural and religious contexts are not universally considered pathological but instead viewed positively as signs of spiritual calling, divine possession, or the ability to access alternate realms of consciousness for healing purposes. Here, dissociative states may not only be tolerated but actively instigated, as they are believed to facilitate spiritual insight, healing, or communication with otherworldly forces (Winkelman, 2010). These culturally specific interpretations highlight the capacity of dissociation to foster spiritual growth or community connection. Thus, while dissociative

phenomena are often linked to negative psychological outcomes in Western clinical settings, they may also serve significant positive functions in both psychological and spiritual domains. Whether facilitating ego transcendence in spiritual experiences, providing protective mechanisms in the face of trauma, fostering post-traumatic growth, or playing a key role in cultural and religious practices, dissociative-like states can have profound and transformative effects when viewed from broader perspectives (McClenon, 2002, 2012, 2013).

Taken altogether, this exploration does more than propose a simple but plausible mapping between Nell's dimensional-slips and a particular transcendental space—it provides a novel, hybrid framework for analyzing extraordinary experiences (whether dissociative in nature or not) across psychological, spiritual, and metaphysical domains. The convergence of GenAI-assisted content analysis with narrative phenomenology and cross-disciplinary theory formation demonstrates a promising model for future research in transpersonal psychology, religious studies, altered states of consciousness, and many other disciplines across the social and biomedical sciences. Rather than locating anomalous experiences as fringe phenomena, the present approach positions them within a structured ontology that can be interrogated, refined, or expanded through further empirical and conceptual efforts. Nell's journeys to an experiential space that most closely matches features of the Spirit World reflect not only personal transformation and emotional healing, but also invite broader considerations about consciousness, intersubjectivity, and the nature of transcendental encounters. It also urges deep contemplation about the exact nature of this particular realm, which apparently can be accessed in secular contexts and without ritual training or deliberate cultivation. As GenAI technology and integrative paradigms evolve, so must our capacity to describe, understand, and eventually navigate these extraordinary experiential spaces with greater precision and purpose. In this light, dimensional-slips and related 'magic flights' may not be mere anomalies but cartographic clues to the deeper architecture of mind and ultimate reality.

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APPENDIX

Synopses of Nell’s dimensional-slip experiences

Narrative A: Brother Jerry Realm

Date: January 18th, 2024

Summary: Nell describes a vivid, surreal experience where she encounters her deceased brother Jerry. While sorting clothes in her bedroom, she suddenly finds herself in an unfamiliar house where she reunites with Jerry, who shows her a disturbing scene of his final moments. Through this experience, she learns about the mistreatment Jerry suffered and the lies their older brother, Tiger, told her. The encounter is emotionally intense, with Nell feeling the physical presence of their brother and the atmosphere in the room, leading to a profound realization about family betrayal and unresolved grief.

Narrative B: Underground Realm

Date: April 18th, 2024

Summary: Nell describes a strange and mystical experience where she is transported from her living room into an underground realm. There, she encounters men digging and searching for a hidden door, which they believe she can help them find. Nell meets a figure she recognizes as St Benedict, who reassures her of a place in Heaven and discusses the significance of the hidden door. However, Nell feels conflicted about revealing the location of the door, fearing it may betray her faith, leading to a moral and spiritual dilemma.

Narrative C: Green Labyrinth

Date: May 5th, 2024

Summary: Nell again transported to a different realm where she finds herself in a grand, ancient library. In this library, she encounters a wise old man who guides her to a specific book. Upon opening the book, she sees her name written within, symbolizing her destiny or role in the larger cosmic order. The experience is filled with awe and mystery, as Nell grapples with the significance of her discovery and the responsibilities it may entail.

Narrative D: My Mother Realm

Date: July 5th, 2024

Summary: Nell recounts an extraordinary and deeply personal experience that took place while sorting mail at her table. A slit of warm light appeared, pulling her into a vivid and surreal encounter with her deceased mother in front of her childhood home. They shared a tender reunion, exchanging memories, and her mother expressed sorrow over family betrayals, especially involving her brother, Tiger. Nell's mother also revealed unsettling truths about other family members, confirming suspicions of murder and deceit. The conversation was emotionally intense, filled with the warmth of physical touch, familiar scents, and heartfelt advice. After almost an hour, Nell was suddenly back at her table, left with the lingering scent of her mother's perfume on her shirt, a poignant reminder of the encounter.

BOOK REVIEWS

A CHAOTIC LIFE: THE MEMOIRS OF STANLEY KRIPPNER, PIONEERING HUMANISTIC PSYCHOLOGIST [3 VOLS]

*By Stanley Krippner. University Professors Press. 2024. 268, 272, 282 pp.
£56.26. ISBN 9781955737494, 9781955737517, 9781955737524*

A Chaotic Life is a three-volume series in which Stanley Krippner (b. 1932), a well-known American parapsychologist (and much more), recounts his life from his childhood, recalling his university years, recounting his reactions to various episodes of the Second World War and passages from his adult life. Krippner has visited more than one hundred countries and has interacted with cultures and people all over the world. *A Chaotic Life* mentions his interactions with historical figures such as Martin Luther King Jr and the architect Frank Lloyd Wright, as well as with American film stars. As regards parapsychology, his principal interest has been in altered states of consciousness, especially dreams. Krippner is a prolific author, having authored and co-authored more than forty books, and has about a thousand publications to his name.

This paternalistic figure has accompanied much of the growth of parapsychology, especially in Argentina, but also in Brazil, Chile, and Mexico, countries he has frequently visited. Since he has visited almost every country in Latin America, Krippner can perhaps be recognized as a natural ambassador for parapsychology and other avant-garde ‘psychologies’ such as psychedelic facilitated psychotherapy and hypnosis facilitated psychotherapy. Through his efforts, Krippner has sponsored the entry of dozens of young Latin Americans into many psychological associations, including the Parapsychological Association, through letters of recommendation, which earned him the nickname ‘Uncle Stan’. Krippner is not only a part of the history of parapsychology in the West, his charismatic personality has impacted at least three generations, and he has often functioned as an intercultural bridge. Besides Latin America, Krippner has served as ‘ambassador’ to China and India, presenting lectures and workshops at several universities, often helping to organize new institutional programs.

Krippner was introduced to things psychic at the age of fourteen when he was suddenly aware that an uncle was dead—and his uncle had, in fact, just died. This experience made him interested in parapsychology. When a student

at the University of Wisconsin in 1953 and despite opposition, he arranged to have J. B. Rhine speak there. After graduation, he visited Rhine's laboratory at Duke University several times. There he met Louisa Rhine, Karlis Osis, W. E. Cox, and J. Gaither Pratt, among others, and learned that "parapsychology was one of the most financially hazardous of professions" (Pilkington, 2011, p. 322).

Years later, as director of the Kent State University Child Study Center, a position he assumed in 1961 after receiving his doctorate from Northwestern University, he ran parapsychological experiments with students. In 1964, Gardner Murphy and Montague Ullman invited him to become director of the newly organized Maimonides Medical Center Dream Laboratory in Brooklyn, dedicated to the investigation of the relationship between telepathy and dreams. There, Krippner designed the research methodology for the experiments. This research led to one of his most popular books, *Dream Telepathy*, written with Ullman and one of their participants, the psychic Alan Vaughan. Originally published in 1973, the book has been re-edited every two decades with new revelations (most recently by Ullman et al., 1973/2023).

Krippner has had many unfortunate and unpleasant moments in his long life, but, after having read his memoirs, I am convinced that all of them are pleasantly compensated by the richness of a life worth imitating, especially his transpersonal perspective. Inspired by insights from Eastern and Western spirituality, he has once again served as a 'bridge' bringing meditation and spirituality into various aspects of mainstream psychology. Krippner has often demonstrated his transpersonal trait, always ready to serve as a mediator, especially in inter-religious and inter-spiritual dialogues. For example, he coordinated a symposium for the Association for Psychological Science, which created a dialogue between sceptics and parapsychologists.

A Chaotic Life not only reflects an intense (rather than a messy) life but illustrates how a scientifically based worldview can change everything: one's way of life, interaction with others, and legacy to future generations. Krippner is an example of everything a young scientific explorer (whether in the Amazonian jungle or in the antipodes of consciousness) can aspire to become. His three volumes are a reflection of his life, but also a guide—if we read it between the lines—on how to achieve goals and how to overcome frustrations despite the obstacles that society, culture, and one's personal life impose.

The volumes serve as an incomplete 'introduction' to Krippner's life and work. I received the complete manuscript, from which at least material for another volume could have been added. While reading the unpublished manuscripts, I had the pleasure of laughing, crying, marvelling, and admiring the life of Krippner, one of the most erudite avant-garde scholars at the end of one century and the beginning of another. Krippner writes about his numerous contacts with supporters and critics alike, his earlier work with the Richmond Public Schools, his graduate days at Northwestern University, and during the post-doctorate period before Maimonides. The range of his parapsychology projects

includes his investigation of the alleged mind-reading horse Lady, investigating a poltergeist case (Hastings & Krippner, 1961), and more!

Although he has written an autobiography once before (Krippner, 1975), and others have attempted to capture his fascinating and multi-paradigmatic life (e.g., Davies & Pitchford, 2015), *A Chaotic Life* describes much more, fifty more years of anecdotes and experiences. For example: How he was introduced to psychedelics by Timothy Leary, being “Rolfed” by Ida Rolf and her son, all before he began his career of investigating telepathic dreaming with Montague Ullman at Maimonides Medical Center. Later, he once spent several days in Haiti to attend some ‘voodoo’ ceremonies at the request of the tourism industry, a venture cut short with the outbreak of AIDS.

Attempting to describe the multifaceted personality who is Stanley Krippner is a daunting assignment. His list of publications covers the fields of parapsychology, humanistic psychology, shamanism, alternative healing, transpersonal psychology, personal mythology, hypnosis, dissociative states, and psychedelics. One of his best-known publications describes his Maimonides research study in which he explored dream telepathy with the audience of Grateful Dead concert goers acting as senders (Krippner et al., 1973).

At 92 years old, Krippner continues to be a key figure, as his work continues to contribute to our knowledge of human consciousness. *A Chaotic Life* reminds us that anomalous experiences should be taken seriously. Chaos theory holds that small events can have unpredictable consequences, hence the title of the memoirs. Thus, Krippner narrates minor episodes in his life that triggered his interest in certain fields. It is as if every door he opens makes him become an expert. For example, he recalls as a child being fascinated by a comic strip character, Mandrake the Magician, that sparked his interest in hypnosis and led to many published studies, earning him Fellow status in the American Society of Clinical Hypnosis and the International Association of Clinical and Experimental Hypnosis, and even a position as president of the Society of Psychological Hypnosis.

Another path led him to become involved in the study of ‘gifted children’—for that work he received three awards, and in 2022 he was named one of the *giants and pioneers* of creativity. Among many other awards and citations, Krippner also received the Pathfinder Award for his contributions to humanistic psychology, in 2002 the American Psychological Association gave him another award for his “contributions to the international development of psychology”, and in 2006, he and his colleague Ullman received the Lifetime Achievement Award from the International Association for the Study of Dreams.

Pilkington (2012) once brilliantly stated, “Krippner is a Renaissance man”—a cultured man of the Renaissance who was knowledgeable, educated, or proficient in a wide range of fields and who had acquired profound knowledge or proficiency in more than one field. Krippner has a profound understanding of multicultural milieus, and he describes instances where he participated

in native ceremonies and rituals. However, he is also knowledgeable about European and American opera, dance, drama, and musical theatre. Krippner has a great love for cinema and the fine arts as well, as revealed in many chapters.

Few have had a circuit of adventures and cultural experiences as incredible as Krippner. Finally, I admire Krippner because he is open and receptive to people, cultures, concepts, and ideas, as well as those of his students, giving them helpful but critical advice to foster their creativity so that they can make scientific contributions as well.

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OBITUARY

JULIE ANNE GORMAN

1961–2025



It is with deep sadness that we announce the passing of Julie Gorman, who served *JSPR* as its proofreader and typesetter. Julie was a great person to work with and a much-valued member of the team. She was conscientious and patient, with an incredible eye for detail that often proved essential.

Julie dedicated her professional life to the pursuit of accuracy, clarity, and excellence in publishing. She earned an honours degree in chemistry, and began her career in 1985 as a journals editor at Elsevier, before moving to Harcourt. Her keen eye and love of language were later key to the success of *Helius*, the business she co-founded—named after the Roman god symbolizing enlightenment—to help publishers bring books and journals to life.

Julie's fascination with both science and literature lay at the heart of who she was. She will be remembered not only for her editorial skill but for her generosity, wisdom, and dedication to the written word.

She will be greatly missed by her family, friends, and colleagues, and by those whose work she shaped.

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RICH CUTLER

CORRESPONDENCE

To the Editor:

Do We Survive Our Biological Death? A reply to Kidd's book review

Graham Kidd (2025) published a review of my book on survival (Ng, 2024) in *JSPR*, 89(3). Though the review is largely favourable and evaluates my book as “highly stimulating and a joy to read” (Kidd, 2025, p. 169), there are some inaccurate points that need clarification.

First, a couple of inaccurate facts:

- (1) End of first paragraph: Kidd mentions that I have “published some 30 books and 300 papers on subjects besides economics and philosophy”. In fact, it should be on all subjects inclusive of economics and philosophy. I am not that prolific.
- (2) Next, Kidd mentions: “This book is just 180 pages long, including appendices and references”. This is not accurate and contradicts the page number of 219 given under the title of the book review.

There are also some more substantive inaccurate points:

- (3) On precognition, Kidd (2025, p. 167) mentions: “he states categorically that this does not in his view explain precognition, which therefore does not exist”. This does not reflect my view; I never deny the possibility of precognition, though I dismiss most, if not all, cases of alleged precognition I have encountered/read. In fact, I also speculated: “could some precognitions of psychics be based on their ESP of God’s mind?” (Ng, 2024, p. 82). Obviously, I would not speculate on the explanation of something I regard as non-existent.
- (4) On p. 168, Kidd states: “He cannot conceive of the emergent evolution of mind”. This is inaccurate. In fact, I argue to the contrary (i.e., on the possible evolution of mind). In the third paragraph of Chapter 13 of my book, I argue: “For the emergence of very novel new properties like the emergence of living things from non-living things, the emergence of consciousness or mind from living things without consciousness, such huge leaps, if possible, require very, very much longer times.” Thus, I did “conceive of the emergent evolution of mind”—just that it requires a much longer time span than the 14 billion years of our universe, if

it is not created for fast evolution; on this latter point, see Ng (2011, 2019) for details.

- (5) On p. 163: “He quotes Carl Sagan’s belief that ‘extraordinary claims require extraordinary evidence’, in order, rightly in my view, to point out that this only applies if you have a paradigm that is committed to the opposite view.” This is confusing to me and may be interpreted to misrepresent my view. In fact, I quite agree with Sagan on this. However, what claims are regarded as extraordinary may depend on what paradigm one believes in.
- (6) Other statements such as “Ng gives the impression that he is, modestly, not entirely convinced by his own logic” (p. 163) may also be misleadingly interpreted, though Kidd, in a personal communication, did say that “This is meant actually as a compliment as to your essential style, philosophical outlook and modesty!”

In his personal communication, Kidd was generous enough to virtually concede all the six points of inaccuracy I have outlined above, explaining that he was “a little confused by some of your [i.e. my] quite subtle points”, and that he may have “jumped to conclusions”, etc. Nevertheless, I certainly hope that Kidd was right in saying that my book “will be influential”.

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NOTICE

Annual General Meeting 2026

The Annual General Meeting of the Incorporated Society for Psychical Research will be held at the SPR Offices, 1 Vernon Mews, London W14 0RL on Saturday 25th April 2026 commencing at 5:15 p.m. In the circumstance that it is not possible to hold a physical meeting, we reserve the right to hold the meeting online via a video conferencing application. The following six members of the Council will retire from office immediately before the meeting, and are eligible for re-election, pursuant to Article 28 of the Articles of Association:

R. S. Broughton, BA, PhD

D. N. Rousseau, BSc, PhD

B. J. Carr, MA, PhD

T. H. Ruffles, BSc, BA, MA, PhD, ARPS

G. T. B. Kidd, MBBS, MRCPsych

A. D. Parker, MA, PhD

Other nominations may be submitted by any Member or Associate of the Society and should be sent to The Secretary at SPR, 1 Vernon Mews, London W14 0RL before 31st January 2026. Potential candidates can be any Member or Associate of the Society; they must receive two written nominations, which will be kept on file for each candidate. A vote to elect six members of Council will only be required if there are more than six candidates for the six vacant places.

Full Members have the right to submit resolutions under Part 13 of the Companies Act 2006. These must be submitted in writing and must be sent to The Secretary at SPR, 1 Vernon Mews, London W14 0RL before 31st January 2026.

NOTES FOR AUTHORS

The *Journal of the Society for Psychical Research (JSPR)* provides a peer-reviewed forum for communication and critical debate for the community of scholars and interested parties involved and/or interested in the field of psychic, parapsychological or anomalous effects.

TYPES OF PAPER

The journal publishes empirical research, research notes and short letters to the editor. All submissions need to be in English. Research-based submissions to the *JSPR* for publication need to be *original* (i.e., not published or submitted for publication elsewhere), provide a *significant* contribution to the field, and be underpinned by a highly *rigorous* methodology.

Empirical Research (6,000 to 8,000 max.)

The journal welcomes a range of empirical work including (though not restricted to): experimental research (quantitative and qualitative); field investigations; case collections; theoretical contributions; review articles; historical perspectives.

Research Notes (4,000 to 6,000 words max.)

Research notes refer to short reports of interesting and important issues and/or relate to specific or current research carried out in the field.

Letters to the Editor (1,000 words max.)

The journal welcomes letters to the editor that comment on or otherwise develop ideas introduced by the material published in the journal.

MANUSCRIPT PREPARATION

As noted above the major criteria for the acceptance of a research article will be its originality, significance, and rigour. Detailed guidance on the preparation of empirical research articles, research notes, and letters to the editor can be found on the SPR website at: <https://jspr.spr.ac.uk/index.php/jspr/information/authors>.

SUBMISSION PROCESS

Submissions to *JSPR* ought not have been published elsewhere and must follow standards of expected ethical behaviour (see <https://www.spr.ac.uk/publication-ethics-publication-malpractice-statement>). All submissions need to be in English and submitted online at <https://jspr.spr.ac.uk/index.php/jspr/about/submissions>. Authors need to register with the journal prior to submitting or, if already registered, can simply log in and begin the process.

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