

## **A Study on Non-Human Intelligence Contacts and their relevance to anomalous perception.**

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### **Abstract**

The survey presented is the Slovak translation of its original English version. It was designed by the Dr. Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Experiences (FREE). The FREE survey is the first comprehensive study of non-human intelligence contacts (NHI contacts), formerly known as ETs, which was administered in different languages throughout many countries. It aims at investigating different forms of NHI contacts reported by respondents who claim to have experienced them. The NHI contacts may or may not be associated with the so-called “Unidentified Aerial Phenomena” (UAP). Note: Throughout the FREE study, the term UAP was used instead of the more traditional term, “Unidentified Flying Objects” (UFOs). The paper posits that NHI contacts in the form of near-death experiences (NDEs), out-of-body experiences (OBEs), mystical and religious encounters, spiritual meditation, channeling, remote viewing, precognition, retrocognition, and other anomalous experiences may be connected.

### **Introduction**

One of the most important aims of the study is to highlight and analyze different forms of NHI contact experiences and their effects. The experiences include the whole range of extraordinary and paranormal phenomena and their effects, mostly pertaining to the human faculty of perception under non-ordinary states of consciousness. Some of the experiences reported by the respondents left a long-term impact on the respondents. It is further important to mention that FREE's co-founder Dr. Edgar Mitchell (2014) posited that The Quantum Hologram Theory of Consciousness (QHTC) and “contact modalities” such as near-death experiences (NDEs), out-of-body experiences (OBEs), mystical and religious encounters, spiritual meditation, channeling, remote viewing, precognition, and retrocognition, may be connected. Thus, as Swansons (2003) points out, all of these contact experiences may be interrelated and share a common root.

### **Research Study Methodology**

The subject of this study is the FREE survey, administered in the Slovak language, which aimed to target subjects mainly in Slovakia and the Czech Republic. The subjects completed the quantitative survey comprised of 522 questions. 69 participants took part in the survey between January 2017 and May 2018 via Survey Monkey, an online program. At the beginning of the survey, participants were asked to provide the following demographic information: age, gender, occupation, state and country, race, and ethnicity.

The survey questions mostly pertained to different forms of NHI contacts. The subjects reported on different forms of NHI contact experiences including out-of-body experiences (OBEs), near-death experiences (NDEs), remote viewing, channeling, telepathy, feeling sense of presence, separation of consciousness from the body, scenes from distant past or future, time, space and body-distortions, past lives, etc.

All of the subjects provided consent to participate in this study. None of the subjects reported any prior personal mental illness history. Moreover, only participants whose experiences were

solely based on conscious memories, rather than memories based on hypnosis, regression or other interventions or methods, were allowed to participate in the survey.

The survey questions were prepared by the representatives of FREE. The survey is a modified version of a survey administered by Kenneth Ring in 1984 for research pertaining to NDE or UAP related experiences.

Questionnaires were received from 69 individuals. However, likely due to the high volume of questions, which may be considered the major defect of the study, the response rate of the study constitutes only between 30-40%. Thus, out of the 69 people who initially took part in the survey, an average of 27 respondents replied to the survey questions.

This study aims to present data on respondents who experienced NHI contacts that may have been connected to OBEs, NDEs, and other paranormal experiences, including those occurring during childhood. The paper basically examines the nature of non-physical interactions with the NHI contacts by describing different types of abnormal, anomalous, paranormal, and parapsychological experiences resulting in transpersonal perception rooted in the NHI contacts reported by the subjects. The paper takes a closer look at the following anomalous experiences: OBEs, NDEs, the sense of presence, time and space distortion, separation of consciousness, the nature of sounds, lights, colors as related to the NHI contacts, body-distortion, Matrix reality experiences, etc. I compare this data with data collected by five additional surveys aimed at studying OBEs, NDEs, ictal autoscopic phenomena (ICP), and anomalous perception studied under the Cardiff Anomalous Perception Scale (CAPS). The paper also takes a look at different paranormal experiences children may have encountered in various forms, which may or may not be NHI contact related. I further report on the impact of NHI contacts in the form of spiritual transformative experiences of transpersonal nature, and other life changes, which the subjects reported spontaneously occurred after experiencing their NHI contacts. The changes pertain to religious beliefs, life interests, attitudes, concerns, values, priorities, etc. The paper also examines psychological behavior, as well as affective changes, resulting from the reported NHI contacts.

## **Results**

The results from the FREE survey are described below.

### **Out-of-Body Experiences**

The survey asked the following two direct questions pertaining to experiencing an OBE:

1. Have you ever had an Out-of-Body Experience?
2. Have you ever met a Non-Human Intelligent being during the OBE?

60.61% out of 36 respondents replied yes to the first question. Regarding the second question, 40.00% out of 25 replied they have met a non-human intelligent being during the OBE. Cases of individuals, belonging to the healthy population, who saw or interacted with a NHI during OBEs have been reported before. Interestingly, the English version of the survey revealed that 1,950, or 81%, of the respondents who took the Phase 1 FREE survey experienced OBEs (FREE, 2018). In addition, Sellers (2015) reported a case of an out-of-body experiencer whose contacts with NHIs seemed frequent and started occurring during childhood. The experiencer reported interactions with entities that do not have physical or tangible bodies. Furthermore, they do not possess any bodily contours, existing as plain forms of energy. According to the experiencer, the NHI beings consist of light, colors, geometrical forms, and different sounds/vibrations (audible and inaudible) (Sellers, 2015).

Interestingly, the predisposition to OBEs among the healthy population was measured by the Cardiff Anomalous Perception Scale (CAPS), which serves as a measure of propensity to anomalous perception (Braithwaite et al., 2010). The study of Braithwaite et al. (2010) was reportedly the first investigation of predisposition to OBEs in the non-pathological population, employing CAPS as well as the Launay-Slade Hallucination Scale (LSHS). CAPS consists of 32 items classified into nine selection categories pertaining to the following anomalous experiences: 1) changed intensity of sensory perception, 2) non-shared sensory experience, 3) distortions in sensory experience, 4) perception of an unexplained source in the form of sensory experience, 5) verbally based hallucinations, 6) form/size/shape/distortions, 7) perceiving thoughts out loud and hearing thoughts as an echo, 8) the so-called sensory flooding, and finally 9) temporal lobe challenges (Bell et al., 2006). According to Bell et al. (2006), the CAPS has a high level of reliability and uses a neutral language. Furthermore, it is important to state that for the purpose of the CAPS study, items which did not occur in a clear waking conscious state were removed from the CAPS so that a clear distinction could be made between the waking state and such states as the borderline between sleeping and waking. This is similar to the FREE survey, which too requested that participants have conscious waking memories of their NHI based contact experiences. The results of Braithwaite et al. (2010) show that out-of-body experiencers reported a high level of anomalous perception as revealed by their CAPS scores. In general, the study showed that OBEs are consistent with disturbances of temporal lobe and body-based processing. Specifically, the OBEers scored significantly higher scores than non-OBEers in the following CAPS subscales: temporal lobe instability, body-distortion, thought echo/out loud. Thus, the study showed that OBEers indicated a higher number of perceptual anomalies compared to the non-OBEers, despite the fact that they did not have any pathological history such as epilepsy or seizure (note that both OBEers and non-OBEers belonged to the psychologically normal population as indicated earlier). As mentioned above, the research represented the first empirical investigation of OBEs employing the CAPS measures. It is further worth noting that the CAPS measures were also employed to investigate the OBEs of a frequent experiencer (Sellers, 2017). Interestingly, the subject (a healthy man belonging to the normal population) showed elevated CAPS scores. He replied yes to all 32 questions, thus receiving the maximum score.

In addition, I posit that CAPS measures are relevant for the studying of some of the phenomenological correlates of OBEs due to the fact that many of the questions relate highly to some of the typical characteristics of OBEs. According to Braithwaite et al. (2010), CAPS is well suited for investigating not only anomalous perception, but also some of the most important factors of the OBEs. I agree with this statement as some of the CAPS subcategories contain items that are commonly occurring during OBEs. For instance, the category on sensory intensity asks respondents whether they ever find that their skin is more sensitive than usual to touch, heat, or cold. Interestingly, Sellers (2019) reports the following on the changes in the levels of tactile perception of a frequent OBEr:

“When I am out of body, my orientation relies on extrasensory perception solely. I orient myself through touching at distance. ...It's a principle similar to that of an animal which does not see at night and yet can navigate its body. ...Vibratory-oscillation energy, which is a part of my body, but is at the same time extended in the broader space/time area, has the ability to cover my vision, touch, taste, hearing, feeling and the sense of smell.”

In addition, the temporal lobe disturbances are not only consistent with OBE occurrence in the healthy population, as shown by the Braithwaite et al. (2010) study, but also with other paranormal experiences such as religious, mystical, spiritual experiences, or sense of presence. Persinger speculated that religious experiences, including mystical perception, spontaneously occur in the temporal lobe within the healthy population. This seems to support another study

conducted by Persinger and Valliant (1985) which too, links temporal lobe disturbances with experiencing paranormal states, including mystical experiences. It is important to note that the study was conducted within the healthy population. Interestingly, experiencers in the study, although healthy subjects, reported experiencing different pathological symptoms during their paranormal experiences, such as hearing voices, olfactory disturbances, anomalous vestibular experiences, as well as depersonalization symptoms.

The connection between the disturbance of the temporal lobe and accounts of paranormal and anomalous cognition was not only established in the healthy population, but in the pathological population as well (Persinger, 2001). According to Persinger (2001), people with mild brain injuries would have frequent paranormal episodes, as well as mystical accounts, including the feeling of a presence. Most of the paranormal episodes would be attributed to the right side of the brain. Specifically, the patients would show heightened brain activity over the parietal and temporal regions. This is in line with the study of Devinsky and Lai (2008) who reported that individuals suffering from temporal lobe epilepsy would undergo religious or spiritual experiences between, during, or after seizures. Furthermore, temporal lobe disturbances in the healthy population was a preselected category of anomalous experiences in the CAPS study. The following CAPS questions: “Do you ever have the feeling of being uplifted, as if driving or rolling over a road while sitting quietly?” and “Do you ever sense the presence of another being, despite being unable to see any evidence?” were taken directly from experiences present in the Temporal Lobe Scale of Makarec and Persinger and were shown to exist in healthy populations experiencing temporal lobe disturbances (Bell et al., 2006). Thus, temporal lobe disturbances may not always be pathological, or associated with distress or disability.

### **Sense of Presence**

Another phenomenon experienced by some of the FREE survey participants resembled phenomenology of the so-called sensed presence. Sense of presence is a paranormal perception which can be described as the feeling of someone being near you, when in fact there's no one there. According to Persinger (2001), as well as Persinger & Makarec (1986), the sense of presence phenomena may be related to the disturbance of the temporal lobe associated with a specific type of neural activity within the temporal lobe. The feeling of a presence is attributed to temporal lobe disturbances in both the healthy and the pathological populations. According to Persinger (2001), people with mild brain injuries would have frequent paranormal episodes and mystical accounts, including the feeling of a presence. The sense of presence phenomenon was also implicated in the electric stimulation of the left temporoparietal junction (Arzy, Blanke, Ortigue, Seeck, and Spinelli, 2006). Brugger and Regard (1997) posit that sense of presence belongs to autoscopic phenomena which includes the following five modes: heautoscopy proper, autoscopic hallucinations, the out-of-body experience, and two forms of autoscopic phenomena (which the authors distinguished as inner and negative).

In addition, the phenomenon of the sense of presence was included in the CAPS study (Bell et al., 2006). The Temporal Lobe category of the survey included a question on whether participants have ever sensed the presence of another being, despite being unable to see any evidence (Bell et al., 2006). Interestingly, this question was taken from a Makarec and Persinger study (1985), which was aimed at studying temporal lobe disturbances. The study, among others, revealed that people with temporal lobe disturbances often report sensing the presence of another being. Moreover, Persinger and Healey (2002), in their study, showed the sensed presence phenomenon can also be induced by applying a magnetic field over the temporal lobe. Braithwaite et al. (2010) similarly confirmed that the subjects participating in the CAPS study experienced disturbances attributed to the temporal lobe, such as distortion of time, or a feeling

of sensed presence. Moreover, the study showed that the group of OBErs reported significantly higher temporal lobe instability compared to the group of non-OBErs.

As mentioned above, the CAPS survey, which was presented to nearly 400 healthy population participants, showed high scores of temporal lobe disturbances associated with anomalous perception, including the sense of presence. This is in line with Persinger (2001), who claims that the phenomenon of the sense of presence identified in the healthy population is probably caused by a disturbance in the temporal lobe. This seems to be consistent with Sellers' report (2019) of an anomalous experiencer who reported instances of increased spirituality and mysticism, including the sense of presence, during his out-of-body states. This subject regularly experienced, not only the presence of a person which was not physically visible, but also sensing the presence of an overwhelming force, which usually came from an unexplained source in the form of sensory auditory hallucinations; distortions in form/size/shape, as well as sensory flooding (Sellers, 2019).

Feeling the presence of both energy and/or guides/helpers is a common experience for OBErs. A **series of** interesting out-of-body experience questionnaires were administered by Twemlow et al. (1982). The questionnaires pertained to the nature and impact of OBEs on 339 participants who claimed to experience an OBE. The questionnaires employed over 220 queries pertaining to conditions existing at the time of the OBE, its phenomenology and nature, as well as the impact of OBEs on the lives of the experiencers. The study revealed interesting information on sensing energy or guides during the OBEs of the respondents. More specifically, the study reported over 50% of the OBErs (total of 339) felt a sense of energy during their OBEs and more than 20% felt the presence of guides or helpers. Twemlow's study further reported subjects being aware of the presence of non-physical beings during their OBEs. Some of them felt that the beings were people close to them, who had died.

Similarly, Greyson's NDE scale, the Item Analysis of Preliminary NDE questionnaire, showed that 47% of NDErs encountered mystical or unearthly beings. Interestingly, the same amount of NDErs reported the absence of mystical or unearthly being during their NDE. Furthermore, when asked whether they saw deceased or religious spirits, 26% of the respondents said that they did, while 62% replied they did not.

In his study, Hoepner et al. (2013) investigated the anomalous experiences of subjects during ictal autoscopic phenomena (AP), which mostly included simple partial autoscopic seizures. The study showed that none of the AP experiencers indicated that they encountered mystical beings or presence, or saw deceased or religious spirits.

In the Contact Experiences category, the Psychic or Parapsychological Experiences subcategory of the FREE survey, the respondents were asked whether they have ever seen what can be described as a ghost or spirit. 76.47% of 34 respondents replied yes to the question. Furthermore, 34% out of 23 responded that they encountered a mystical being, which they were able to see. 30% reported they were not able to see an actual being, only sensed the presence of the being.

The FREE survey further asked a question on encountering deceased or religious spirits while in a Matrix-like type of reality. Note: The FREE survey defines a Matrix-like type of reality not as a three-dimensional reality, but rather a reality with no boundaries, similar to that of being positioned in outer space. 22 respondents replied to the question. Out of them, 18% reported they felt the presence of deceased or religious spirits, while over 22% were able to see them. When asked about meeting a deceased person and conversing with them, 38.24% (out of 34 total who replied to the question) said they either met or conversed with a deceased person. 61.76% replied no to the question.

In the Psychic and Parapsychological Experiences category of the FREE survey, respondents were asked whether while in their own houses they saw dark cloudy images, which appeared as human-like apparitions. 23.08% out of 23 respondents, who replied to the question, said yes, while 76.92% replied negatively. Similarly, in her case study, Sellers (2017) reports on an OBER who, when out-of-body, is able to perceive information from the deceased, and entities of different natures as well as spirits, at the level of exchange of instant thoughts (telepathy). I posit that telepathy is a natural process of communication that is somehow inbuilt within the human biology. Telepathy includes both electromagnetic processing, which is built on oscillation, as well as vibrational processing, based on audible as well as inaudible sound.

**Near-Death Experiences**

The FREE study asked the following question pertaining to NDEs: “Have you ever had a Near-Death Experience?” 30 respondents replied to the question. Out of them, 53.33% replied that they have experienced a NDE. Interestingly, some of the survey respondents underwent their NDE during their childhood. 35.71% reported they nearly died as a child. 16.67% reported their NDE occurred when they were children.

NDEs are often associated with OBEs, especially due to the fact that a NDE is often accompanied by an OBE. The study conducted by Mattingly, Nelson, and Schmitt (2007) revealed that 76% of NDErs suggested they also experienced an OBE. The study conducted by Greyson (2007) similarly confirmed that some individuals who experienced NDEs also experienced OBEs.

Similarly, Sellers (2017), in her study, reports on an OBER who has experienced certain features of OBE phenomenology as well as semiology, similar to NDEs. When taking the Greyson (1983) NDE questionnaire the OBER replied “yes” to all 16 final NDE scale items as reconstructed in the Table 1. below.

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|--|
| Table 1.   |
| Greyson NDE Scale  |
| Did time seem to speed up? yes   |
| Were your thoughts speeded up? yes                                       |
| Did scenes from your past come back to you? yes                          |
| Did you feel a sense of harmony or unity with the universe? yes          |
| Did you have a feeling of joy? yes                                       |
| Did you see or feel surrounded by a brilliant light? yes                 |
| Did you feel separated from your physical body? yes                      |
| Did you seem to be aware of things going on elsewhere, as if by ESP? yes |
| Did scenes from the future come to you? yes                              |

|   |
|---|
| Were your senses more vivid than usual? yes                 |
| Did you suddenly seem to understand everything? yes         |
| Did you seem to enter some other unearthly world? yes       |
| Did you seem to encounter a mystical being or presence? yes |
| Did you see deceased spirits or religious figures? yes      |
| Did you come to a border of point of no return? yes         |

## **Sounds**

Hearing unusual or distorted sounds, voices and other auditory phenomena, is a frequent characteristic of extraordinary experiences such as OBEs, NDEs, or other anomalous forms of cognition involving altered states of consciousness. The FREE survey applied several questions aimed at describing the nature of sound or voices heard during NHI contacts or other paranormal experiences specified in the survey.

Below, I present an analysis of questions the FREE survey asked on the nature of sounds or noise the respondents may have experienced during their NHI contacts. The respondents were asked whether they sometimes hear unusual sounds that they cannot identify. 60.00%, out of the 30 respondents who replied to the question, said that they sometimes hear unusual sounds, while 40.00% felt they did not.

The following is the breakdown of the type of unusual sounds 20 respondents reported hearing:

Buzzing 50%  
 High-pitched 45%  
 Humming 20%  
 Pulsing sounds 55%  
 Beeping 35%  
 Other 25%

In addition, Sellers, in her case study (2017), identified the following characteristics of the most frequent noises and sounds associated with OBEs:

- sounds similar to buzzing bees, or flies
- a deep droning sound, similar to the sound of singing the Indian Ohm mantra
- sounds similar to rattling, wheezing, ticking, or a powerful roar
- the sound of bells or sounds of metal objects colliding with each other

This seems to correspond with the Twemlow et al. study (1982), which implied buzzing, as well as roaring, sounds as the most frequent sounds heard during OBEs of the respondents. More specifically, in the section on the nature of OBEs, 71 respondents (out of 339 total) reported hearing noises in the early stages of their OBEs, while the most common noises were buzzing, roaring, music, or singing.

The FREE survey respondents were further asked whether they heard buzzing, or a vibration, in their ears while experiencing telepathic NHI contact. 19 respondents replied to the question. Out of these, the majority, 68.42%, heard buzzing in both ears before detecting the telepathic message. 21.05% heard buzzing in the left, while 10.53% in the right ear.

In addition, the FREE survey inquired whether respondents have ever experienced hearing a voice in their head that seemed like another person was talking to them. Out of the 35 respondents who replied to the question, 57.78% replied yes, while 42.22% said no.

In addition, Greyson's preliminary NDE scale included the question pertaining to hearing "meaningful sounds" during NDEs (Greyson, 1983). 22%, out of 74 respondents, reported the presence of meaningful sounds during their NDEs, while 64% felt meaningful sounds were absent. In addition, both CAPS (2006) as well as the Twemlow OBE Scale (1982) included several questions pertaining to hearing sounds/noise during instances of anomalous perception. CAPS included questions pertaining to experiencing sounds and noises in the following 5 (out of 9) categories:

Inherently Unusual or Distorted Sensory Experience, Changes in Levels of Sensory Intensity, Having a Non-Shared Sensory Experience, Sensory Experiences from an Unexplained Source, and Verbal Hallucinations.

Interestingly, some of the CAPS items related to hearing sounds/voices/noise, as a result of anomalous experience, are highly relevant to some of the OBE phenomenology pertaining to auditory sensations. Based on my research of a spontaneous OBE as well as my own first-hand accounts, I posit that the following CAPS items meaningfully relate to OBE auditory phenomenology:

Noticing that sounds are much louder than they normally would be, or are distorted in strange or unusual ways.

Hearing voices saying words or sentences when there is no one around that might account for it.

Hearing sounds or music that people near you don't hear.

Hearing noises or sounds when there is nothing to explain them.

Furthermore, Sellers (2015) described the following auditory sensations associated with first-hand accounts of two individuals who experienced OBEs (one was a daily OBEr, the other experienced OBEs less frequently):

Account of the 1<sup>st</sup> individual:

"When you are out-of-body, you feel the three-dimensional environment, so to speak. Except it is more than 3D; it is multi-dimensional, as you are able to see with 360-degree vision, you can hear many sounds coming from different sources at once, you hear it all at the same time. You can hear what is going on out on the street and in any apartment inside a building at the same time; you can hear it simultaneously, so to speak. It is like you are extended in space, you crossed the border of your body..."

"The feeling of being out-of-body is similar to the feeling of being within your body with the exception that any sounds, colors, lights, taste, smell, and touch are experienced much more intensely. You can hear over long distance. When you are out of body, you hear all sounds coming from all sides at once. You hear conversations of people who are beyond walls."

Account of the 2<sup>nd</sup> individual:

"Oftentimes, when out-of-body, I was only able to hear clear voices, different sounds and noises, which you can usually encounter on a busy street. Sometimes I hear the voices of men, other times the voices of women. Mostly they speak in Slovak and English. Furthermore, some of my out-of-body experiences were accompanied by a sharp sound similar to the sound of a drill, in addition to different buzzing sounds, as well as sounds of my own breathing. As soon as I slipped out-of-body, however, the sounds ceased. It is interesting that sometimes, when going out-of-body, I am able to hear sounds taking place within my own body, such as my pulse or heartbeat, and also movement of different internal organs, as well as a rushing noise which I

think could be attributed to the movement of blood, water or lymph in my body. Another time I heard mixed voices of many different people and their conversations, taking place somewhere in the distance. Sometimes, when out-of-body, I don't see or hear anything. I only receive and read ideas that appear in my head, on what appears to be something similar to a screen. The ideas have no sound attached to them, they are inaudible.”

### **Lights, Colors**

Seeing lights or colors is another frequent feature associated with many paranormal experiences, especially OBEs and NDEs.

The FREE survey asked the following question pertaining to seeing light: “While in this Matrix-like type of reality, did you see or feel surrounded by a brilliant light?”

More than 58%, of the 22 respondents who replied to the question, reported seeing or feeling surrounded by a brilliant light. Specifically, 36.36% reported seeing an unusually bright light, and 22.73% were clearly aware of a light of mystical or other-worldly origin during their NHI contact while in the Matrix-like type of reality.

Seeing light in different shapes and colors is a common phenomenology reported by OBEs, NDEs, as well as individuals who experienced different anomalous experiences. For example, Ring (1980) posits that one of the NDE stages is seeing a brilliant light, as well as entering a different realm or world of existence, with the help of the light. Similarly, Twemlow et al.’s OBE study (1982) reported OBEs seeing a brilliant white light. 44 of the total 339 subjects opined the light was very attractive, while 32 subjects thought the light, in reality, was a being who tried to communicate with them. Interestingly, the study further revealed that 25% of respondents saw a white light at the end of a dark tunnel episode they experienced as part of their OBE.

Greyson et al.’s (1983) study in the Item Analysis of Preliminary NDE questionnaire showed that 43% of 74 respondents (with an 81% response rate) reported unnaturally brilliant light during their NDE. However, 40% of NDEs reported such light was absent during their NDE.

Interestingly, Greyson’s NDE scale includes certain questions, on experiencing lights, that are similar to some of the CAPS items. In the subcategory pertaining to changes in levels of sensory intensity, or sensory experience from an unexplained source, CAPS asks whether participants “ever have days where lights or colors seem brighter or are more intense than usual”. The second question under the category of Sensory Experience from an Unexplained Source asks the respondents whether they “ever see shapes, lights, or colors even though there is nothing really there.” Sellers (2017) describes a subject, who claimed that during his OBEs, his surroundings not only appeared in brighter colors than what is considered normal under a regular state of consciousness, but during his OBEs he was able to see colors that were not visible when in the physical body. The subject further claimed he was no stranger to anomalous perception such as sensing or seeing plasma, lights, colors, or different shapes of light and sound coming from an unidentified source. Sellers (2017) further described the following visual elements occurring during the OBEs of the subject of the study:

- visions of bright glare despite the fact that the OBE takes place at night and in complete darkness, while the experiencer often sees bright vibrant colors or plasma-like shimmering lights accompanied by sounds.

Moreover, the question pertaining to the ability of subjects to see or feel surrounded by a brilliant light was presented to patients in the study of Hoepner et al. (2013). Interestingly, 2 out of 5 patients experiencing AP (cerebral lesions) replied yes to the question. The first patient experienced autoscapy, while the second patient was an OBE experiencer. Hoepner et al.’s

(2013) study further revealed that experiences of subjects during autoscopic phenomena, which mostly included simple partial autoscopic seizures, had common features with NDEs.

It is worth noting that Hoepner et al. used Greyson's NDE scale to study their subjects' AP. The scale consisted of 16 items divided into 4 subscales: cognitive, affective, paranormal, and transcendental. Questions related to phenomenology typical of NDEs, such as speeding up thoughts and time, experiencing feelings of harmony or unity with the universe, feelings of joy, pleasantness, experiencing brilliant light, feelings of separation from the physical body, experiencing scenes from both past and future.

Hoepner et al. (2013) report on a total of 5 subjects who experienced ictal AP, out of which 4 reported experiencing OBEs, and one subject reported autoscopia. Interestingly, the study reported that the experience of ictal autoscopies may have some features similar to NDEs. Moreover, I hypothesize that ictal autoscopies may in some aspect resemble certain characteristics of OBEs. Further, OBEs and NDEs have a number of similar features related to both phenomenology, as well as semiology, of the phenomena. Thus, experiencing a near-death feeling does not mean one has to be dying or experiencing a situation which would threaten their life in one degree or another. I posit that not only ictal autoscopic phenomena, but also OBEs, as well as different NHI contact modalities can cause semiology and phenomenology similar to that experienced during a NDE.

This seems to be in line with the report of the case of the OBEr who regularly experiences dark tunnel episodes during his OBEs (Sellers, 2017). Thus, tunnel episodes are not prerequisites of experiencing a NDE. This further seems to be in line with Twemlow et al. (1982), who similarly reported as many as 25% of OBErs felt a sense of being in a dark tunnel with a light at the end of it during their OBEs.

Could the tunnel experience be occurring not only during the process of dying, but also as an organic part of other phenomena, such as time travel or quantum tunneling? Research on NDEs, conducted by Ring (1980), suggested that out of 102 who reported being near death, a quarter would experience the tunnel journey. Interestingly, the study further found that suicide attempters would describe NDEs differently from those who experienced NDEs as the result of a disease or accident. According to the study, NDEs resulting from a suicide attempt did not last long, and included elements similar to those occurring during OBEs, such as detachment of the physical body, or floating in space. It is further intriguing, that the element of the tunnel, in NDEs occurring during suicide attempts, was missing (Ring, 1980).

Furthermore, it is worth noting that a study conducted by Facco (2012) reported a case of a NDE under normal, that is non-life-threatening, conditions. The study presents a case of a male, who underwent an extraordinary anomalous experience accompanied by many of the characteristics common to NDEs, with the exception that this experience occurred under normal, non-life-threatening conditions. In other words, the individual, who belonged to the healthy population, experienced a NDE under normal conditions, while not experiencing a near-death state. Facco's study implies that one does not have to be dying in order to experience a NDE. This hypothesis seems to be in line with Seller's study (2017), which presents a case of an individual who, during his OBEs, regularly experiences elements typical for NDEs. As reported earlier in this study, the individual who has spontaneous OBEs every day, but has never experienced a NDE, replied yes to all items on the Greyson NDE scale. The most frequent NDE items experienced by the OBEr were as follows: speeding up thoughts and time, experiencing feelings of harmony or unity with the universe, experiencing brilliant light, feelings of separation from the physical body, and experiencing scenes from both past and future.

### **Time, Space, and Body Distortion**

Anomalous perception, such as time distortions, is a frequent feature of an altered state of consciousness occurring during different paranormal experiences such as OBEs, NDEs, mystical, religious experiences, or shamanic journeys to name a few. The FREE survey asked a number of questions pertaining to distortions of time. Respondents were asked whether they experienced any “*missing time*”, such as arriving much later than expected, for which they could not find any reasonable explanation; or whether they realized that time had progressed much more rapidly than expected. 66.67%, out of the 30 who replied to the question, said there was no missing time, while 33.33% felt they did experience missing time. When further asked how much time they felt was missing, 57.14%, out of the 14 respondents who replied to the question, reported missing time of less than 5 minutes, while 14.29% claimed their time gap lasted more than 3 days.

In addition, inquiry about time distortions was part of the FREE survey category related to the Matrix-like type of reality. Specifically, respondents were asked whether in the Matrix-like type of reality, time seemed to speed up or slow down. The majority of respondents, 79%, out of 24 who replied to the question, felt changes in the time flow. Out of these, 54.17% reported time stopped or lost all meaning, while 25.00% felt everything seemed to be happening at the same time. When asked whether they perceived that time did not exist in the Matrix-like type of reality, 22 people out of 25 answered yes to the question.

When compared to other studies, which investigated time distortions perceived by respondents who underwent different anomalous experiences, certain similarities may be found. Greyson (1983) revealed that the majority of respondents/NDEs (64%) replied that time stopped or lost meaning during their NDE. However, according to Greyson (1983), the item on time only weakly correlated with the rest of the preliminary NDE questionnaire items. Further, in the Item Analysis of Preliminary NDE questionnaire, Greyson (1983) reported 22% of NDEs felt events seemed instantaneous. Similarly, the CAPS (2006) study in the temporal lobe subcategory asked whether subjects’ experience of time ever changed in a dramatic way. It seems that time distortions are often associated with temporal lobe disturbances. Hoepner et al.(2013), in their study, reported two patients, out of five with an epileptic dysfunction close to the TPJ region, felt time speeded up or slowed down when experiencing ictal AP, such as autoscopy and OBE.

Interestingly, 107 subjects/OBEs in Twemlow et al.’s study (1982), reported feeling a change in time sense, while 220 reported they did not. Moreover, a regular OBEr reported the flow of time as non-existent during his OBEs with the experience of time moving forward and backward at once (Sellers, 2017).

It is further worth mentioning that time and space distortions were implicated in the research on neurophysiology of meditation. A study on alterations in the sense of time, and space and body, connected to mindfulness meditation shows mindfulness meditation induced feelings of timelessness, as well as spacelessness, in the subjects of the study (Berkovich-Ohana, Glicksohn, Goldstein, and Ziderman, 2013).

Persinger (1974), in his study, likewise concludes that paranormal experiences, which I posit should also include the category of OBEs, cause distortions in physical time. The study of Berkovich-Ohana et al. (2013) further revealed possible implications of right temporoparietal junction (TPJ) in the distinct sensations of time and space distortion. This is intriguing as TPJ on both sides of the brain is implicated as cause of possible OBEs in many studies. In addition, according to the study conducted by Messier and Smith (2014), the left TPJ may be the cause of eliciting OBEs in a woman who belonged to the healthy population. She was able to elicit OBEs at will, during which she found herself floating above her physical body. According to Gloor (1990), distortions in time are a common feature during temporal lobe seizures.

Time and space distortions seem to frequently occur during the anomalous experiences mentioned above. In addition to these, recent research has revealed distorted own body perceptions are similarly a frequent feature occurring especially during OBEs, or mystical and religious experiences, thought to occur during heightened temporal lobe disturbances. According to Brugger and Regard (1997), who used phenomenological criteria for the definition of autoscopic phenomena, phenomena associated with autoscopic perception presented challenges to body ownership, embodiment, and demonstrated distorted own body perceptions. Distortion of own body perception is further implied by Sellers (2015) in a description of an etheric hand seen by an OBEr during an OBE:

“I remember I tried to raise my hand. However, I could not see any hand. What I saw was only the contours of my hand. It looked cloudy, shadowy, and I knew it was not a hand made of physical matter, flesh, muscles, and tissues. It was a phantom, an etheric double hand.”

In addition, Sellers (2017) reported the following anomalous distortion of surroundings from the point of view of an OBEr:

- distorted vision of the surrounding environment
- wave-like distorted motion of surrounding objects
- changes of shapes of surrounding objects in unusual ways.

This further seems to be in line with the description of the distortion of the external world as experienced by an OBEr (Sellers, 2015):

“In the state of what I would call a waking sleep, I often saw the walls moving in the room from side to side. With them, everything else in the room started to move. I felt the space around me actually change its shape like it was a banding. Objects around me were no longer material, dense, physical objects. They shape-shifted into some sort of waves, or wavy lines moving from side to side and shimmering. I could feel everything was vibrating or pulsating. Things around me were losing their shape, geometry, density, and mass turning into wavy, curly objects. Furthermore, I felt something was happening to time itself. It felt different. It was passing by at a different rate and speed from what I was used to under normal conditions. The pulsing of time felt different within the inner part of myself.”

The above description is further consistent with the experience of the representatives of the psychologically normal population who, in the subcategory on distortion of form of own body and of external world in the CAPS study (Bell et al., 2006), reported experiencing body-distortion phenomenon. The study revealed that respondents experienced the sensation that their body, or a part of it, changed shape. Furthermore, the study conducted by Braithwaite et al. (2010) showed respondents reporting the appearance of things or people seemed to alter in a puzzling way, such as distorted shapes or sizes or color. Interestingly, the study further showed that in the CAPS subcategory on body-distortion the OBErs scored significantly higher scores than non-OBErs.

### **Separation of Consciousness from the Body. Floating in Space.**

The survey further inquired whether, during their NHI contact, respondents felt their consciousness was separated from their body. 39.13%, out of 23 who replied to the question, said that their consciousness was separated from their body during their NHI contact, while 60.87% felt it was not.

There are other reports of individuals, belonging to the non-pathological population, who experienced their self separated from their body. Specifically, Braithwaite et al.'s study (2010) reported that 6 out of 17 OBErs either saw their own body separated from the physical body, or another form of body representation during their OBEs. Moreover, all 5 ictal AP patients,

studied in Hoepner et al.'s study (2013), reported experiencing separation from their physical bodies while experiencing ictal AP. All 5 responded yes to the following question: "Did you feel separated from your body?" (Note that the question was originally taken from the Greyson NDE scale.) Separation from body, as well as detachment from surroundings, was further reported by Greyson (1983) in his NDE scale study.

In addition, Twemlow et al. (1982) not only reported on experiencing the separation from the physical body experienced by the respondents, but more than half of the experiencers (over 60% of OBEs out of the total of 339 respondents) were aware of an out-of-body figure similar to a physical body, or felt their own out-of-body figure in the same environment as their physical body.

Interestingly, CAPS subjects, in the category on temporal lobe disturbance, reported a feeling of being uplifted, as if driving or rolling over a road while sitting quietly. The CAPS study further reported instances where subjects experienced a sensation that their body, or at least a part of it, changed or changed shape without there being a separation of the self from the physical body.

The FREE survey further asked whether participants felt they were a spirit floating in space, meaning they appeared to be non-material, as if they were pure consciousness. Specifically, the respondents were asked whether they have ever experienced NHI contact, but were not in a three-dimensional reality; i.e., they were not in a perceived physical location, such as on earth, on a planet, on a ship, etc., but instead, they perceived themselves in a Matrix-like type of reality (a reality with no boundaries, similar to existing in outer space). Out of 31 respondents who replied to the question, 70.97% replied yes, while 29.03% replied no. Furthermore, 64.00% of respondents, out of 25, replied that they were not in their physical body while experiencing the NHI contact. The survey further asked whether they felt they were separated from their physical body while in the Matrix-like type of reality. 48.00%, out of 25 respondents who replied to the question, felt they were separated from their body, lost awareness of their body, clearly left their body, and existed outside it. 36.00% responded negatively to the question, while 16.00% were not sure about being separated from their physical body while in the Matrix-like type of reality.

The feelings of becoming pure consciousness, or a spirit floating in space, as described by the definition of the Matrix in the FREE survey, are similar to the feelings of a frequent OBEr who described his self during one of his many OB states as: flowing in space, independently of the physical body, as a point of consciousness, the self perceiving the surrounding environment through all senses, which seemingly connected to both the physical body as well as the independent point of consciousness (Sellers, 2017). In addition, literature reporting on the phenomenon of OBEs includes the sensory perception of floating in an elevated position as one of the frequent features accompanying the phenomenon of OBEs (Blanke et al., 2002; Bos, Schouten, Smits, Spoor, & Vincent, 2016; Messier and Smith, 2014; Sellers, 2017; Monroe, 1971).

In addition, a study conducted in 1941, further revealed that upon electrical stimulation of the right superior temporal gyrus in epileptic patient, the patient perceived a sensation of floating (Penfield, 1941 as cited in Tong, 2003). Similarly, a study conducted by Blanke et al. (2002) revealed an epileptic patient reporting floating close to the ceiling after electric stimulation of the patient's angular gyrus in TPJ, as well as displacements of whole body. In addition, Bos et al. (2016) indicated an implication of the left, as opposed to the right, TPJ in eliciting OBEs in a patient who underwent craniotomy while awake. The patient reported a floating sensation after stimulation of her left TPJ. Association of OBEs with floating sensations was further implicated in the study conducted by Blanke, Halje, and Lopez (2008). Interestingly, floating sensations were also reported by NDEs. Research on NDEs conducted by Ring (1980) revealed that NDEs

included elements similar to those occurring during OBEs, such as detachment of the physical body, or floating in space.

### **NHI Contacts, OBEs, NDEs Feel Real**

A recent study on NDE memories showed that individuals who experienced a NDE reported NDE memories as real events, with a high emotional content when compared to real or imagined memories (Brédart, Charland-Verville, Dehon, Ledoux, Thonnard et al., 2013). Similarly, enhanced reality (Anzellotti et al., 2011), along with the sensory perception of floating (Monroe, 1971), as well as a profound feeling of being outside of the body (Messier and Smith, 2014), are considered among the main features of OBEs. The element of experiencing vivid reality during OBEs is further suggested by the majority of OBE researchers (Brugger, 2002). Furthermore, feelings of enhanced reality are reported to be a vital part of the OBEs of a subject described by Sellers (2017). The subject reported his OBEs were “extremely real, with extremely vivid settings, highly intensified emotional perception, as well as intensified sensory input.” Based on the evidence above, I hypothesize that OBEs, NDEs, and NHI based contacts and experiences may share a common element of “experiencing vivid or enhanced reality”.

Similarly, the FREE survey inquired whether the multi-dimensional experience of the respondents, while in the Matrix-like type of reality, seemed as real or normal to them as if they were speaking with a family member. The majority of respondents who replied to the question, 19 out of 24, replied yes to the question. Only 2 respondents responded no, and 3 respondents were not sure.

Twemlow et al.'s (1982) study showed that more than 45% of the respondents felt that their perception during an OBE was extremely vivid and real. Specifically, over 90% of the respondents replied yes to the question asking whether their OBE experience felt more real than a dream. Interestingly, the respondents emphasized their experience was definitely an OBE and not a dream. They further reported, with certitude, that they were aware of the difference between a dream and an OBE. A similar question, pertaining to the intensity of the experiences, was asked by the Greyson NDE scale. The majority of respondents replied that their senses were either more vivid than usual, or atypical/ambiguous, when experiencing a NDE. Similarly, Braithwaite et al.'s (2010) study revealed that 4 out of 17 subjects, who experienced OBEs more than once in their lives, reported vivid OBEs. Hoepner et al.'s study (2013) showed 3 out of 5 patients, experiencing ictal AP, reported their senses were more vivid than usual while experiencing an OBE or autoscopy. This is in line with previous studies reporting on a hyperreality of OBEs. Blanke, Brugger, and Mohr (2006) reported that OBEs feel very real to experiencers while they undergo them.

### **Scenes from Distant Past or Future**

OBE features related to scenes from the past and future include strong feelings of being taken into another space/time, dimension, remote past, distant future, or an environment substantially different from terrestrial, as well as an instant transfer over long distances to different places, including what is perceived by the experiencer as other dimensions, the past, or the future (Sellers, 2017).

Respondents in the FREE survey responded to questions pertaining to seeing scenes from their past or their future. The majority of the respondents, 17 out of 24 who replied to the question, reported they were not aware of any scenes from their past coming back to them. However, 16% of the respondents reported that their past flashed before them very quickly, and it was out of their control, while 12% reported remembering many past events. Regarding future scenes, over 71% (15 from the total of 21 respondents) reported scenes from the future coming to them while

experiencing NHI contact in the Matrix-like type of reality. Over 14% reported seeing both future scenes from their personal future, as well as from the world's future. Interestingly, the Item Analysis of Preliminary NDE questionnaire (Greyson, 1983) shows that only 16% from a total of 74 respondents saw visions of the future. In addition, Sellers (2017) describes an OBEr who, during his OBEs, is able to perceive in a multisensory mode, different scenes, situations and happenings from a very distant past as well as from the future. This is similar to the descriptions of five patients who experienced IPA (Hoepner et al., 2013). Some of those who reported OBEs and other autoscopic phenomena would also report seeing past or future scenes, encountering mystical beings, seeing spirits and the deceased, and visiting worlds that had otherworldly settings. This further seems to be in line with other OBErs who reported encountering supernatural settings during their OBEs (Irwin, 1985).

### **Matrix Reality**

The following FREE survey questions pertain to what the survey calls Matrix-like reality experiences. As mentioned earlier, experiences in a Matrix-like type of reality are characterized by the FREE survey as experiences occurring not in a three-dimensional reality, but rather a reality with no boundaries, similar to that of outer space. It is worth mentioning that the majority of the questions in the FREE survey subcategories related to non-3D multidimensional realities, Matrix realities, were identical to questions used in the Greyson NDE scale from 1983.

The replies from the participants provided below pertain solely to NHI contacts experienced in a Matrix reality - a non-3D multidimensional reality. Plus, it is assumed, the replies were consciously recalled by the respondents, which should have excluded experiences occurring under hypnosis, regressions, dreaming, influence of hallucinogens, etc.

Out of 25 respondents, 9 were physically not in their body during their NHI contact. 9 people further reported their consciousness was separated from their body at the time of their NHI contact.

Out of 19 respondents who replied to the question about whether their thoughts sped up during their NHI contact, 5 said their thoughts sped up incredibly. 4 out of 20 (20%) reported their senses were incredibly more vivid than usual. 9 (45%) respondents replied their senses were more vivid than usual.

33.33% of respondents felt incredible peace or pleasantness while in the Matrix-like type of reality. Another 33.33% felt relief and calmness during their NHI contact while in the Matrix-like type of reality. However, the same percentage of respondents (33.33%) reported that they did not experience a feeling of peace or pleasantness. Interestingly, based on the Item Analysis of Preliminary NDE questionnaire, 57 (77%) NDErs experienced feelings of peace, while 47 (64%) NDErs experienced feelings of joy (Greyson, 1983).

Similar positive experiences were reported by OBErs in Twemlow et al.'s (1982) study. More specifically, 83% of respondents (from a total of 339) felt calm, at peace and quiet during their OBE, while 51% felt joy. The majority of respondents in Twemlow et al.'s study further reported being physically relaxed and mentally calm during their OBEs. This is in line with Braithwaite et al.'s (2010) study, according to which the vast majority of OBEs occur during a relaxed state. Furthermore, a high number of respondents in Twemlow et al.'s study reported having an OBE while dreaming. Out of these, 83% were described by the experiencers as a "flying or falling" dream. Consequently, the question arises whether an OBE occurring during a dream should be considered a genuine OBE. I posit that an OBE occurring during a dream be considered an OBE-like experience. This is consistent with Braithwaite et al.'s (2010) study which specifically

excluded sleep-related states, such as dreaming, from the study of OBEs in the psychologically healthy population, on the basis that dreaming does not constitute a form of OBE.

FREE survey respondents were further asked whether they felt a sense of harmony or unity with the universe during their NHI contact in the Matrix-like type of reality. Over 80% (19 out of 23) replied yes to the question. Out of these, 69.57% reported they felt united or at one with the world, while 13.04% felt no longer in conflict with nature. Similarly, in the Item Analysis of Preliminary NDE questionnaire, 57% of NDErs experienced feelings of cosmic unity (Greyson, 1983).

Our survey participants were further asked whether, when experiencing NHI contact in a Matrix-like type of reality, they seemed to enter some other, unearthly world. Out of 22 respondents, 40.91% replied no to the question, while 31.82% responded they had entered some unfamiliar and strange place. 27.27% respondents felt they entered a clearly mystical or unearthly place.

Interestingly, some of the respondents felt they had memories of themselves visiting or receiving a glimpse of "Heaven", or what can be called the "Spirit World", while in the Matrix-like type of reality. Out of the 32 respondents who replied to the question pertaining to experiencing a glimpse of "Heaven" or spotting the "Spirit World" during their NHI contact, 45.16% replied yes, while 54.84% replied no. As many as 85.71% respondents (out of 28) felt that there is a connection between NHI and the spirit world, life after death and heaven.

Based on the above, I posit that the description of a Matrix-like type of reality may be similar to the description of the environment, or reality, which OBErs or NDErs enter during their experiences. Moreover, the Greyson NDE scale indicated some NDErs reported entering an unearthly world during their NDEs (Greyson, 1983). Similarly, one subject suffering from ictal AP, as revealed by Hoepner et al.'s study (2013), reported entering some other, unearthly, world during his ictal episodes. Specifically, this pertains to a case IV patient who experienced autoscapy, while he was the only patient out of the five experiencing AP, who reported entering some other unearthly realm. Interestingly, Sellers's (2019) study similarly reports on an OBEr who inspected different and remote places, including settings which didn't seem to be of earthly origin.

The survey further inquired whether respondents had any type of interaction (voice, channeled, telepathic, etc.) with a *non-visible*, non-human intelligent entity. 46 respondents replied to the question. 60.87% said they did, 21.74% replied they did not, while 17.39% said they were unsure.

Out of 43 respondents who replied to the question, 62.79% reported that their experience involved some type of telepathy, or thought transference, or direct knowing, transmitted to them via their NHI contact. When asked whether this information was conveyed to the respondents via "Channeling" (process of receiving messages or inspiration from extra-dimensional beings or spirits, whereby one is a medium or channel for such an entity), 50% of respondents felt it was conveyed via channeling, while the other 50% felt it was not (a total of 44 respondents replied to the question). When asked what type of information the respondents received during their NHI contact, out of 35 replies, 54.29% claimed they received personally relevant information, pertaining directly to them. 40.00% of respondents received spiritual or religious information.

The FREE survey further asked whether respondents experienced the so-called AHA moment: "Did you suddenly seem to understand everything?". Over 60% (13 out of 21) replied yes to the question, out of which more than 23% reported they understood everything about themselves and others, and more than 38% said they understood everything about the Universe. Interestingly, sudden understanding was present in 30% of 74 respondents in the Greyson

(1983) Item Analysis of Preliminary NDE questionnaire, while 45% of the respondents reported that the sudden understanding during their NDEs was missing.

### **Passing Through Walls?**

Our survey asked respondents whether they have had dreams or memories of flying or passing through windows, walls, or ceilings. Out of 26 respondents, 46.15% replied yes to the question. Passing through walls, windows or closed doors, similarly, is a common characteristic reported by individuals who experienced OBEs. Sellers (2015), in her book, observes the following based on the first-hand experience of an OBEr:

“When you are out-of-body, virtually no obstacles exist for you. You pass through closed doors, walls and windows..... You can hear things taking place behind walls, you can go through walls and doors, you can see in all directions at once (the so-called 360-degree vision).”

In addition, Twemlow et al.'s (1982) study showed more than 82% of respondents (from a total of 339) who experienced an OBE reported that they did not feel a sense of borders or limits while undergoing the OBE. Moreover, some of them felt they were able to pass through objects, touch objects, or experienced panoramic vision. This seems to be consistent with Sellers' (2017) case report, which describes the following as part of the OBE phenomenology of a regular OBEr:

- ability to cross or pass through tangible objects such as walls, doors, windows, pieces of furniture, ceilings, buildings, different objects
- 180-degree inversion in perceiving the environment
- 360-degree vision (the so-called circular vision).

### **Childhood**

In the section pertaining to childhood experiences, the majority of the participants seem to be very intuitive from an early age. Out of the 23 participants who replied to the question on sensing the future, 52.17% replied that, as a child, they seemed to know things that were going to happen in the future, and they did. 58.33% out of 24 respondents replied that, as a child, they felt they had a "Guardian Angel" or special spirit friend that watched over them. 70.37% of 27 reported they had very vivid dreams as children. Pertaining to past life memories, 25.00% of the total of 24 respondents supported the notion of previous life memories. They felt that, as children, they had memories from past lives. Interestingly, 23.08% of 26 respondents claim they can remember being aware before the time of their physical birth; i.e. they believe they had memories of events that took place before they were born into the physical world. Stories of children who claim to remember their past life have been described before. Jim Tucker (2013) documented a number of cases of children who seemingly remembered their past life. Bowman (1998) launched her research on past life memories in children after her son accurately described, not only his past life, but also his death during the Civil War. Furthermore, one individual who claims to have memories from the prenatal period describes an interesting experience that reportedly took place directly in his mother's uterus: "I remember being in my mother's uterus. I remember how it feels, the exact sounds, colors, and surroundings. I remember many of my so-called past lives." (Sellers, 2015). Interestingly, recent research confirms that, next to past life recollection, children are prompt to experience additional paranormal phenomena such as OBEs, premonition, precognition, retrocognition, etc. A recent study revealed that the phenomenon of OBEs can happen to children as young as six (Cowie et al., 2017). In addition, research confirms NDEs may not only be experienced by adults, but also children (Morse, 1991). Atwater (1999, 2005, 2012) similarly reports on numerous near-death experiences in children, from across different cultures, and how NDEs relate to human

consciousness and the evolution of humankind. Rodwell (2016), in her latest book, goes even further. She describes children's encounters with NHIs and believes that the overwhelming increase in children's ADHD, dyslexia, and autism are actually new programs for humanity (Rodwell, 2016).

### **Impact**

The survey further inquired about the impact NHI contacts have had on the lives of the respondents.

Under the "psychological condition of the experiencer" category, general attitudinal and evaluative response subcategory, the respondents were asked four questions pertaining to the life-changing intensity as well as meaningfulness brought by the NHI contacts. 72.00% (18 out of 25 who replied to the question) felt that their NHI contacts were very meaningful with a long-lasting impact. When asked whether the NHI contacts changed their life, 30.77% (out of 26 total who replied to the question) felt an extreme life change as a result of their NHI contacts. 53.85% responded that their NHI contacts were slightly meaningful and had some impact on their life. 64.00% (out of 25 total) responded that their contact experience had a highly positive effect on changing their life.

Finally, when asked to provide an overall emotional evaluative response to their NHI contact experience, 30.77%, out of 26, felt that their NHI contact was the most positive, meaningful, and emotional experience in their life, while 42.31% felt that their NHI contact experience was a mostly positive, emotional, and meaningful experience in their life.

In general, the study shows that the contact experience was more positive than negative for the experiencers.

In the "psychological condition of the experiencer" category, life changes inventory subcategory of the study, the respondents were asked whether their **interest in UFO experiences affected their life by bringing about certain changes**. Interestingly, the majority of the respondents reported some kind of positive change brought onto their life due to their heightened interest in UFO/NHI contact experiences. This is in line with the FREE study administered in more than 100 countries, in the English language. Interestingly, the English version of the FREE survey revealed that 60% of respondents stated that their concern with spiritual matters strongly increased since they first became interested in their UFO experience, regardless of whether the experience was an OBE or non-OBE related NHI contact (Hernandez, 2018). Moreover, the study showed that an overwhelming number of respondents considered their NHI contact experience positive as well as spiritually transformative. The survey further revealed that the respondents' desire to achieve a higher consciousness, as well as their understanding of what life is, strongly increased. Many NHI experiencers experienced NDE/OBE related NHI contact modality.

**Respondents were further asked whether their** interest in psychic phenomena has increased or decreased (and to what degree, if any) since they became interested in UFO experiences. Out of 26 respondents who replied to the question, 61.54% felt their interest in psychic phenomena strongly increased, while 7.69% replied that their interest strongly decreased. Similarly, the section on the impact of OBEs of Twemlow et al.'s (1982) study showed that 78% (out of 339 respondents) replied that they became interested in psychic phenomena immediately after their OBE.

The survey further asked whether after they had become interested in UFO experiences, had their conviction, that there is life after death, increased or decreased. Out of 27 respondents who

answered the question, 55.56% said that their conviction that there is life after death strongly increased. 3.70% felt that their conviction decreased. These results again seem to correspond to Twemlow et al.'s (1982) study. The majority of the respondents in the study reported having a positive reaction to their OBEs. Specifically, the study revealed that 63%, out of 339, respondents felt a change towards their belief in life after death, after their OBE experience. Furthermore, more than 50% felt that their life changed immediately after the experience, and they considered the experience to be of a spiritual nature. Moreover, a high number of respondents reported the following occurring a long time after the experience:

|   |     |
|---|-----|
| Developed a greater awareness of reality                      | 83% |
| Felt the experience was very pleasant                         | 81% |
| Felt the experience had lasting benefits                      | 71% |
| Felt a change towards the belief in life after death          | 63% |
| Felt the experience was the greatest thing that ever happened | 40% |

## **Discussion**

This study has a number of defects. The major defect was that the study comprises over 500 questions which may have taken too much time for the individual respondents to answer. I suspect that may be the reason why a number of respondents did not respond to all the questions. Consequently, the response rate of the study is only between 30-40%. Thus, the most noteworthy limitation of our study is the small sample size. It is also relevant to note that this paper did not intend to analyze all the survey results, but only the results which specifically pertained to anomalous experiences such as OBEs, NDEs, and other abnormal experiences related to altered states of consciousness (ASC). Thus, the results are as follows. First, OBEs, NDEs, and NHI contacts have more commonalities than recognized by previous studies. Second, the phenomenology of NDEs may not necessarily be present only under life-threatening conditions, but under other ASC modalities such as OBEs and NHI contacts. Third, ictal OBEs (epilepsy-based OBEs) and other autoscopic phenomena may in some characteristics be equivalent to NDEs. And finally, the FREE survey shows that NHI contacts may have characteristics similar to those of OBEs, NDEs, ictal AP, anomalous perception as described by the CAPS, and a variety of experiences including mystical, spiritual, religious, paranormal, abnormal, anomalous, spiritually transformative, exceptional human, non-ordinary transcendent, parapsychological, as well as other ASC related experiences (including, but not limited to: channeling, remoteviewing, shamanic journeys, glossolalia, xenolalia, spontaneous dance, automatic writing, automatic drawing, EVP, astral travel, lucid dreaming, spontaneous prophecy, crystal-gazing, dowsing, travel in spirit, precognition, retrocognition, premonition, telepathy, orb contacts, communication with the deceased and animals, non-verbal communication, synesthesia, direct vibrational cognition, trance, hypnosis, peak experience, sense of presence, time travel, ecstatic dissociation, bilocation, and levitation). The phenomena may be related to temporal lobe instability, which in turn may be related to the artificial or organic stimulation of the temporal parietal junction. This may further cause breakdown in the multisensory integration causing different kinds of anomalous perception of proprioceptive, vestibular, auditory, visual, gustatory, tactile, or own body processing nature. All this seems to lead to a question of whether anomalous experiences such as OBEs, NDEs, NHI contacts, pathological ictal autoscopic phenomena, mystical and other paranormal experiences, may be attributed to a so far unidentified much deeper common trigger, or root, of quantum origin.

## **Conclusion**

The presented study investigated Non-Human Intelligence contacts (NHI contacts), formerly known as ETs, and their connection to other anomalous experiences, especially those related to OBEs, NDEs, and ictal AP. It also looked at the impact that those experiences have had on the lives of respondents. The results of the study showed that: 1) there may be connections between

NDEs, OBEs, ictal AP, and what we call NHI contact modalities; 2) in general, NHI contacts (as confirmed by the respondent's replies) were very meaningful for the respondents with long lasting impact. Future studies should take a closer look at investigating the links between OBEs, NDEs, autoscopic phenomena, and NHI contacts, whether UAP or non-UAP related.

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