

Exploring The Boundaries Of Consciousness

A case presentation

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ABSTRACT

We examine the case of a Caucasian 32-year-old female psychiatric patient living in San Diego, California who spontaneously spoke, wrote, and translated complicated Sanskrit-related languages about spiritual concepts from four different traditions. 11 hours of video recordings of these phenomena were taken from June 6th – July 31st, 1983. She had no prior knowledge of these ancient languages, concepts, or traditions. Jackie received fifteen coherent messages consisting of five or six lines of phonetic Sanskrit in English script in various situations, including six while the patient was in a psychiatric hospital and under watch while heavily medicated. Additional recordings show Jackie in a trance, spontaneously speaking phrases and uttering incomplete messages in Sanskrit-related languages.

A review of the patient's life and an analysis of the complex messages she received provide compelling evidence that she could not have learned this composite of languages secretly nor constructed the text by culling the necessary materials during this pre-Internet period. The patient was unable to hold a job because of frequent episodes of severe headache and seizure-like activity thought to be psychogenic in nature; periodic hospitalizations were required to protect her from suicide; and she needed federal assistance for food, money, and medical care. These medical, psychological, economic, and social problems made it further unlikely that she could travel and perform the necessary study of obscure texts to master the topic. The phenomena of xenoglossy began after the patient had been in psychiatric treatment for six years. We conclude that this is an event that cannot be explained by current scientific theory.

INTRODUCTION

Xenoglossy is defined as the putative paranormal ability to speak a language without having learned the language by natural means. [1] It has been described before, although no case has been accepted as legitimate. [2][3][4][5] One of the best-documented cases was reported in 1984 by psychiatrist Ian Stevenson, Carlson Professor of Psychiatry at the University of Virginia Medical School. He presented the case of Uttara Huddar who supposedly had a past-life personality named

Sharada who would spontaneously take over her body and speak Bengali, a language not known to Uttara.^[6] Linguist Sarah Thomason, Ph.D.—in her January 12, 1995 paper titled *Xenoglossy*—points out that Uttara was exposed to Bengali and could have learned it by normal means as it was spoken in her native city of Nagpur (in the Indian state of Maharashtra).^[7] Uttara Huddar had been given a few lessons in reading Bengali, a written script that resembles her own language, Marathi; and she had studied Sanskrit, a root language of Bengali, which would help her to learn to speak and read Bengali. Thomason drew on the findings of trained linguist Professor Sir Kumar Das, that Uttara’s Bengali “resembles that of someone who acquired Bengali as a second language, though not very perfectly.” Based on these findings Thomason concluded, “The linguistic evidence is too weak to provide support for the claims of xenoglossy.”^{[6][7]}

By all accounts, the current case of the 32-year-old female psychiatric patient living in San Diego, Jackie, stands alone in the subject’s compromised health, her lack of education and knowledge of the subject-matter, the willingness of people who know her to testify regarding the claims, and the expertise of those examining the authenticity of the documents. The patient died in August 2016.

MATERIALS AND METHODS

The material presented here is drawn from the initial 1½ hours of an 11-hour video corpus in which Jackie occasionally spoke in a mixture of four different Sanskrit-related languages, interspersed with English words such as "you" or "our" to clarify the subjects of discourse.

Many of these messages corresponded to the evolving patient situation during the 1¾ months (June 6 – July 31, 1983) while Jackie was in various emotional states including pain, fear, depression, anxiety, panic, peace, happiness, and elation. Some messages had particular relevance to the evolving psychotherapeutic sessions.

In total, Jackie received fifteen coherent messages consisting of four or five lines of phonetic Sanskrit in English script while in a trance state (a state characterized by a reduction or absence of response to external stimuli) from June 6th — July 7th 1983.

Additional videos show six incidents of Jackie spontaneously speaking fragments of messages in Sanskrit-related languages while in a trance. One message/trance lasted 30 minutes.

Other times, while being video recorded Jackie described a person who was not currently in the room physically but with her in an inner dimension. This person spoke to her in the four Sanskrit-related languages, which she would then repeat and write down. Another time she described being transported by this person to a remote Indian village.

Following is an analysis of the first three messages that Jackie brought to the first videoed session. She had received the messages at her home 2 days before, and the

day of the session. She described being barely aware of her physical setting when her attention was strongly drawn inward, where she heard Sanskrit words that she could translate and write phonetically in English script. She couldn't identify the languages and had to write them quickly or would forget them.

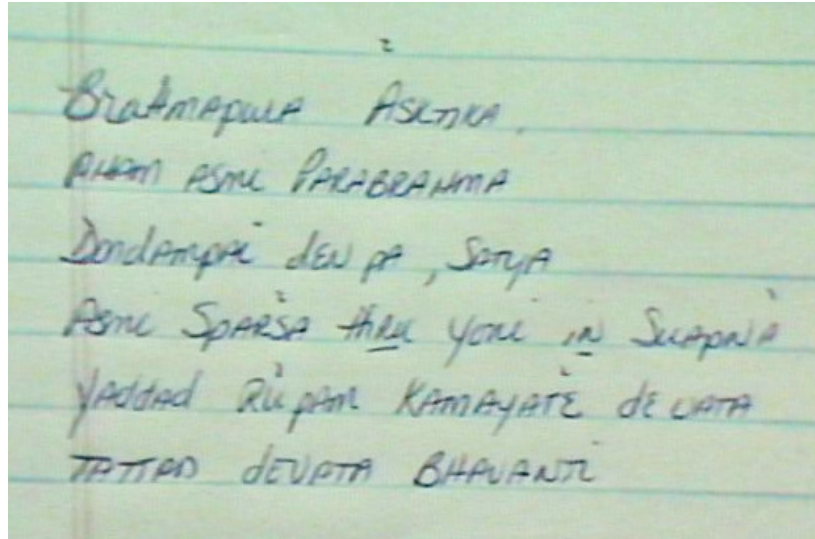
Additional recordings over the next 1 ¾ months show Jackie in different settings including when in a psychiatric hospital, receiving, speaking, and translating messages as well as spontaneously speaking phrases and uttering incomplete messages in Sanskrit-related languages while in a trance.

Sanskritist Professor Sthaneswar Timalsina Ph.D. has addressed the authenticity of these first three notes, to determine if they are the products of plagiarism or copying snippets of textual materials found in books the patient might have accessed. He analyzed the words to establish whether they are real terms and, if so, the tradition and language system they belong to as well as any literary or historical documents they appear in. Although Prof. Timalsina has observed parts of the entire 11-hour video, his analysis and report is confined to a close linguistic analysis of the first three handwritten notes.

RESULTS and DISCUSSION

Here, we examine the first three messages in detail as to language (4 Sanskrit related languages found), syntax, style, tradition, complexity, and novelty. Photos of the messages written phonetically by the patient, Jackie, and their translation by both her and Sanskrit scholar Prof. Timalsina are presented. The notes describe infinite consciousness as the basis of creation that can assume any form it wills and has manifested in many ways in different times and traditions.

Figure-1. Note #1 Written phonetically by Jackie



TRANSLATION OF NOTE #1

Jackie's translation:

Pure heart of man, believer.
I am the boundless, absolute truth.
I contact (touch) you through the
female principle (womb) in the
dreaming state.
Whatever the form desired by divine
being,
That very form the divine being becomes

Dr. Timalisina's translation:
Believer, the embodiment of divinity,
I am the absolute Brahman.
I touch you through yoni (creation)
in the dream.
Whatever the form the divine wills,
the divine can take that form.

Textual Analysis, Note #1:

1st line:

The concept of *Brahmapura* is pivotal to the esoteric yogic practice in the *Chāndogya Upaniṣad* (roughly 8th Century BCE). The particular *Upaniṣadic* wisdom discussed here is identified in the *Vedānta* tradition as the “Wisdom of the Empty Space” (*dahara vidyā*), referring to the heart—the abode of love.^{i [8] [9]}

The second term, “*astika*” (*āstika*) means believer. *Astika* refers not to someone who merely holds an intellectual belief but to someone who believes in the authority of the scriptures as well as having experienced oneself as subtler than the manifest body—as pure being or awareness itself.^[10]

2nd line:

The words “*aham asmi parabrahma*” slightly modify the *Upanishadic* passage “*aham brahmāsmi*”ⁱⁱ meaning “I am the Brahman.” The intriguing aspect of this note is that Jackie slightly modifies this sentence in her narrative—as if she is very fluent with the text and has knowledge of this Vedic Sanskrit—by inserting the concept of *parabrahman* (attributeless, absolute, infinite awareness),^[11] not found in the original text.

ⁱ For the concept of brahmapura, see Chāndogya Upaniṣad VII.1.1. For the concept of dahara vidyā, see Chāndogya Upaniṣad VIII.1. See also Taittiriya Upaniṣad. For translation, see Olivelle 1998. ⁽⁹⁾

ⁱⁱ *Bṛhadāraṇyaka Upaniṣad* I.4.10. For translation, see ⁽⁹⁾.

3rd line:

Dondampai den pa (*Dondampai-denpa*) from the Tibetan language, means absolute or universal truth or reality. This is a rare word initially not recognized by three Sanskrit scholars and was found through a Google search. (<http://translation.babylon.com/english/Dondampai-denpa/>)

4th line:

The phrase “*asmi sparsa thru yoni in swapna*” relates to the journey of the subtle body (an aspect of the mind), which is the body that is active in dreaming, called the *sūkṣma śarīra*. This concept is found in the *Māṇḍūkyaopaniṣad*, although Jackie’s line is original (there are also two English words).

Note that the words “*asmi* (I am) *sparsa* (the touch)” are considered in *Vedanta* to be the first experienced manifestation of the attributeless infinite *Parabrahman*.

The word “*yoni*” has a number of meanings, as Jackie states in the interview, and is translated here as the womb of creation.ⁱⁱⁱ [12]

5th and 6th line:

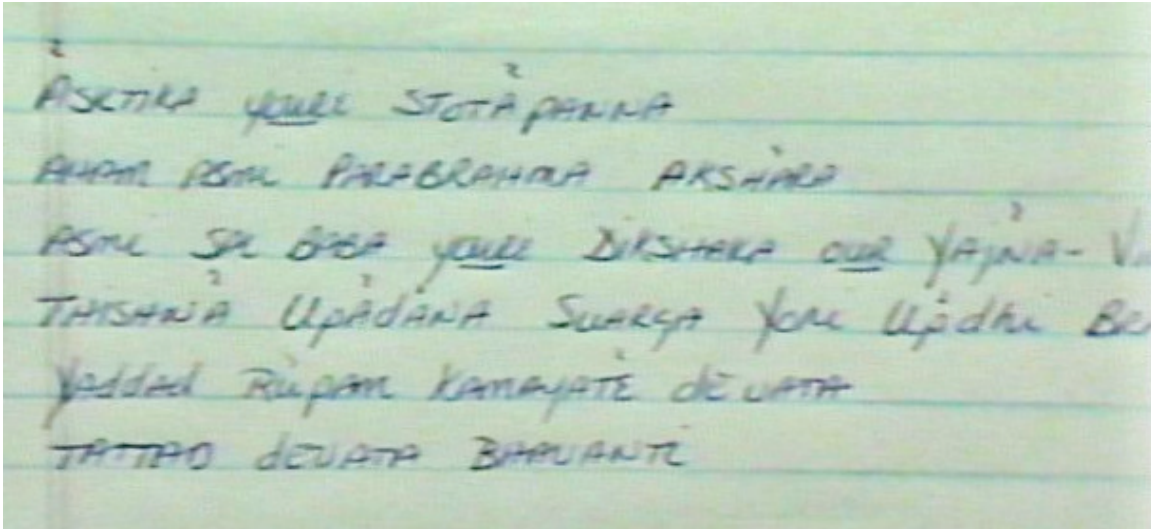
These two lines are the refrain found in all three notes. Written as “*rupam kamayate devata*,” the words relate to the phrase “*yad yad rūpaṃ kāmayate devatā*” from one of the earliest etymological texts in the world, the *Nirukta of Yāska* (6th Century BCE).^{iv} [13]

The *Nirukta of Yaska* interprets select Vedic mantras, the primary scriptures of the Hindus. All commentators of the *Vedas* rely on the authority of this book, known to Sanskrit scholars but little known by the public.

ⁱⁱⁱ The word “*yoni*” has a number of meanings—as Jackie states in the interview—from the most basic (material, sensual, or sexual energy, the vagina or womb itself, the creative process of bringing life into the world) to the most general and abstract (the creative power of the universe, the origin of life, nature). Krishna declares in the *Bhagavad Gita* that Brahman is his *yoni*, that the female principal—which encompasses the power of sexual energy, kundalini, nature, the potential to create form—resides in him. The term “*yoni*” here, then, embraces all of these various meanings; and when including the prior English word “through,” the phrase so far means that it is *Parabrahman* (the attributeless) that touches us (manifests) through the womb of creation, nature, the manifest universe.

^{iv} Yaska. *Nirukta* 10.17 [13]

Figure-2. Note #2 Written phonetically by Jackie



TRANSLATION OF NOTE #2

Jackie's translation:

Believer. One who entered the stream.
I am the boundless, the imperishable. I am Sai Baba
To the one who initiates our performance of religious rites
in order to produce a certain results.
For those who desire, in grasping (acquiring) for one's self,
For those who want life and earth, or heaven.
I am divine bliss.
I contact you through the disguise of the female principle.
Whatever the form desired by a divine being,
That very reform the divine being becomes.

Dr. Timalsina's translation:

Believer, you have entered the stream of enlightenment.
I am the absolute imperishable Brahman.
I am Sai Baba your teacher/director for the wisdom of our
sacrifice.
I manifest as the craving for the world as well as heaven.
In reality I am the bliss of Brahman.
Whatever the form the divine wills, the divine can take that form.

Textual Analysis, Note #2:

1st line: Written as “asktika youre *stotapanna*,” from *Theravāda Buddhism*, the corrected phrase “*astika sotapanna*” is translated as “Believer, you have entered the stream of enlightenment.”^{v [15][16]}

2nd line:

In the words “*aham asmi Parabrahma akshara*” there is a skilful twist, showing mastery over the text. Chapter 8 of the Bhagavad Gita is called *Akshara Parabrahma Yoga*; [12] and here, in Jackie’s text, the order of the words is changed. The original concept is found in the ancient *Vedic* text (1500 BCE-1200BCE) *Rigveda* I.164.39 (*rco akṣare paramē vyoman,*) an ancient *Vedic* wisdom which rests on or translates as “the supreme void of consciousness.”^[14] This means that all which is formed comes from a void, nothingness, non-form. The preceding words “*aham*” and “*asmi*” collectively mean “I am.”

3rd line:

The words “*asmi Sai Baba*” identify the speaker as a contemporary spiritual teacher in India.^[21] The English word “your” clarifies that Sai Baba is the director, and the English word “our” means that Sai Baba and “believers” (as described above) are the participants in a “*yajna-vidya*” (sacrificial rite to establish higher wisdom).^[22]

Although the words “*yajna-vidya*” are not shown entirely in the third line of the photocopy of Note #2 in Figure-2 (above), they can be seen in Figure-3 (below).

4th line:

The phrase “*upadhi brahmanandam*” means imposition or limitation, the human body is the *upādhi*^{vi} of its spirit; brahmanandam, pure divine bliss. *Upadhi brahmanandam* explicitly relates Jackie’s passage to *Advaita Vedanta* (a sub-school of the Vedanta school of *Vedic* Hindu philosophy) of *Adi Śankara* (~ 8th Century CE).^{vi} *Adi Śankara*, also known as *Adi Shankaracharya*, was one of the most revered Hindu philosophers and theologians from classical India who consolidated the doctrine of *Advaita Vedanta*, regarding the unity of individual souls and the supreme reality devoid of attributes. His writings and institutional works have permanently shaped Hindu philosophy. ^{[26][27]}

Although the word “*brahmanandam*” is not shown entirely in the fourth line of the photocopy of Note #2 in Figure-2 (above), it can be seen in Figure-3 (below).

^v For the concept of *sotāpanna*, see King 1970, 1989; Lopez Jr. 1988; and Krishan 1984. ⁽¹⁷⁾⁽¹⁸⁾⁽¹⁹⁾

^{vi} For the concept of *upādhi* in Śankara’s *Advaita*, see Kaplan 2007; Krishna 1965; and Kumar 1988 ⁽²³⁾⁽²⁴⁾⁽²⁵⁾

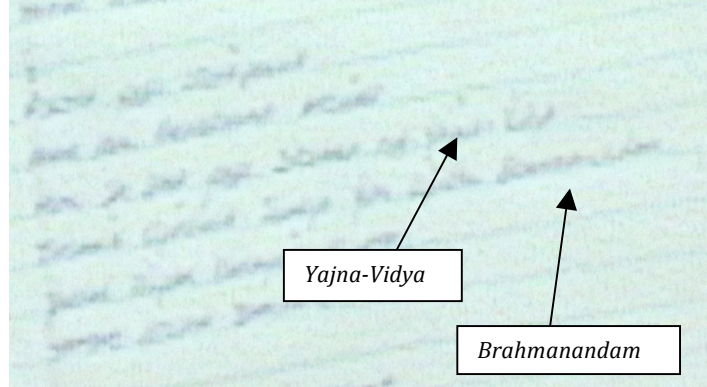


Figure-3. A fuller photocopy of Note #2, showing the word “Brahmanandam” in the fourth line; although the copy is blurred, the letters can be distinguished upon analysis.

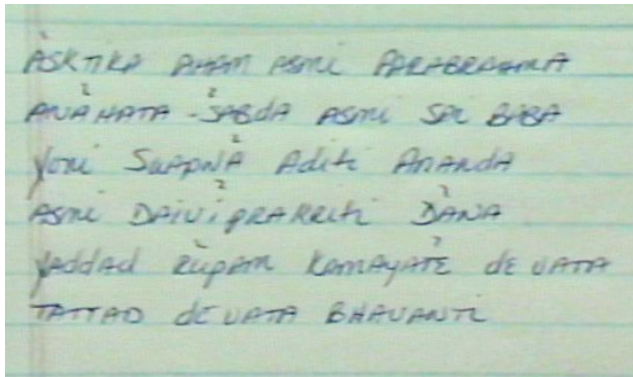
Written as “*trishna* [sic] *upadana swarga yoni updhi* [sic] *brahmanandam*,”^{vii} these words mean, when related to *Sankara’s* essential teaching, that the absolute—identified as Brahman—is formless unitary totality with full potentiality.^[27] The absolute’s manifestation as the many is due to the concealment of its real, boundless, blissful nature which it projects as the limited ego or self-awareness. *Śankara* describes this process of self-concealment and limited manifestation in terms of *upādhi*, as does Jackie in this passage.^[27]

In the phrase “*trishnā upādāna upādhi brahmā*,” two Hindu and Buddhist concepts are blended together. The first two terms (*trishna upadana*) come in sequence from the twelvefold wheel of dependent origination, one of the prominent teachings of the Buddha.^[29] The remaining two terms (*upadhi brahma*) come from the *Advaita Vedanta* of *Shankara*.^[27] The Buddhist concept of dependent origination is that new births depend on or are conditioned by our cravings for the material world. The words “*upadhi brahma*” mean that the transcendental formless manifests by taking on conditions and limitations.^[30]

The fifth & sixth lines are the refrain mentioned in Note #1 and Note #3, indicating that the infinite formless absolute can take on any form that it wills.

^{vii} Patrick Olivelle, (1997), *Orgasmic Rapture and Divine Ecstasy: The Semanti History of “Ananda,”* Journal of Indian Philosophy, vol.25, no.2, pp. 153-180 ⁽²⁸⁾

Figure-4. Note #3 Written phonetically by Jackie



TRANSLATION OF NOTE #3

Jackie's translation:

Believer. I am the boundless,
A non-beating sound, I am Sai Baba.
I contact you through the disguise of the
Female principle in the dream state.
I am electrical energy in the universe
Of manifestations. Charity of love immortal.
Whatever the form desired by a divine being,
That form the divine being becomes.

Dr. Timalsina's translation:

Believer, I am absolute Brahman.
I am the non-beating sound,
I am the Sai Baba.
I am the cause of the dream and also of the boundless bliss.
I am the luminous nature of charity (an expression of
immortal love).
Whatever the form the divine wills, the divine can take that
form.

Textual Analysis, Note #3:

1st line:

This is almost a repeat of lines one and two of the first note (but for the absence of the word "*Brahmapura*"), identifying the speaker as the boundless absolute.

2nd line:

The words "*anahata-sabda asmi Sai Baba*," relate to *anāhata śabda*, frequently found in the Siddha literature^[31] in both Hindu and Tantric esotericism (particularly in Tantric literature). *Anāhata śabda*, or the unstruck sound (a mystical sound considered to be a divine or cosmic sound that permeates the creation)^{[29][31]}, is central to *Nātha Yogins* and most of the saints such as *Kabir* (mystic poet and saint of India; c. ~1440 – c. 1518) who composed on this concept.^{viii [32][33][34]} The term

^{viii} For the concept of *anāhata śabda* in Nāth literature, see Banerjea 1962; Banerj 1964; Briggs 1973; and Timalsina 2008. For the significance of *śabda* in Sikh literature, see Singh 1999. ⁽³⁵⁾⁽³⁶⁾⁽³⁷⁾⁽³⁸⁾⁽³⁹⁾

and concept are epitomized in the *Guru Granth Sahib*—the central religious text of Sikhism, composed from 1469 to 1708. Sai Baba is the name of a contemporary Hindu spiritual teacher (deceased 2011)^[21] but alive at the time of the messages, who Jackie describes as visiting her in her trance like state and conveying these messages to her. In the pan Indian Yogic traditions, a yogin who has mastered the skills of the subtle body (as alluded to in the translation of Note #1 above) can project or manifest himself in other’s dreams at his will.^[29]

3rd line:

While *Upaniṣadic* influence is major in this text—*yoni swapna aditi nanda*—there is also some relation to the Theosophical texts, as *aditi-yoni* is a Theosophical concept popularized by Helena Petrovna Blavatsky (an occultist, spirit medium, and author who co-founded the Theosophical Society in 1875.) In her major book *The Secret Doctrine, The Synthesis Of Science, Religion, and Philosophy*, Blavatsky refers to “*aditi*” a number of times as being limitless and the mother of the gods.^[40] Again, as in Note #1, the terms “*yoni*” and “*swapna*” refer to the infinite formless taking on the form of creation. The terms “*aditi*” and “*ananda*” refer to a more subtle aspects of reality—that of the limitless and pure bliss. We see in this line a progression from the more formed to the formless.

4th line:

The phrase, *daiviprakṛiti*, comes from Chapter 9, verse 13 of the Bhagavad Gita and translates as divine creation, the divine nature, or the procreative energy. ix^[12] The text expresses that virtuous sages are under the protection of the divine nature.

The fifth and sixth lines are the refrain mentioned in the prior two notes, indicating that the infinite formless absolute can take on any form that it wills.

CONCLUSIONS

Is it possible for Jackie to have actually produced this very unique text without having prior knowledge of the language and philosophy expressed? Could Jackie have made this up, created a hoax? Sanskrit scholar Dr. Timalsina states that it is extremely unlikely, something he has never seen. Jackie was physically and mentally disabled, unable to hold a steady job and barely keep up with normal daily activities—to the point of having to receive financial government assistance, medical care, and food stamps. She lacks the training required to produce such a text and lacks the resources to hire someone to produce such a text. Furthermore, while in therapeutic sessions or her “altered” states of consciousness, she claims to have the knowledge of the text, while in her everyday consciousness she admits having little knowledge of what the text means. She demonstrates no interest in

ix For the concept of *daivī prakṛti* and the discussion on the divine feminine, see Hawley 1998. ⁽¹⁴⁾

Sanskrit or other Asian languages or philosophies or religions. Her religious experience is grounded in Christianity, if at all. The complexity of the languages and traditions—including Vedanta, Buddhism, Tibetan, and Sikhism—are well beyond her education and understanding.

Regarding language and syntax, Jackie, does not speak in any known form of pan-Indian syntactic order. This type of broken order with intermixed language and structure was prevalent in medieval (12-16th C.) India. This type of scrambled structure can be seen in the Siddha literature (both Hindu and Buddhist) and is prevalent even today among the Nath Siddhas; however, the passages here are unique and do not appear to resemble any of the Nath literature. Since this is not a formal language, one cannot actually copy it. It is of utmost rarity for one to reproduce exactly the same syntactic order. Defying grammar rules in the mystical narratives is quite common in Indian culture. Since the Vedic times, the language of the Rishi (Hindu sage or saint) does not follow that of the ordinary people. Jackie's narrative fits in this category of Siddha literature.

With regard to style, there are four Sanskrit-related languages and English in the narrative within a span of three minutes: Ancient Vedic, classical Sanskrit, Hindi, Tibetan, and English. Interestingly, the text uses styles of both prose and verse. The text borrows terms and concepts from Vedic Hinduism, popular or Puranic Hinduism, Pali Buddhism, Tibetan Buddhism, and contemporary popular culture. Thematically, it is very difficult to produce a text like this one. Setting aside the condition of the patient, it is extremely difficult for even a scholar to produce such a text. If a reader is not told of the source, he would guess this to be a teaching of a highly enlightened mystic from India during medieval times.

Clearly, the capacity of Jackie to have concocted these notes based on her own inherent capabilities, interests, and aptitudes, and given her health impairments, is simply not possible. Also, it must be remembered that the time of Jackie's recordings is before the Internet era—the ability even for an Eastern linguistic scholar familiar with Eastern religions would have struggled for years to have come up with such text.

Is it possible that Dr. Sandweiss made this up, created a hoax? The recordings show otherwise, as the patient repeatedly claims the documents to be hers, coming through her. Indeed, there is nothing to gain but only to lose for a reputable doctor to create a hoax that requires a tremendous amount of suggestion to the patient over an extended period of time and in evolving situations—especially when the patient is not stable and is incapable of that level of training. In addition, Dr. Sandweiss is not educated in Sanskrit-related language and has actually spent over nine years seeking opinions from scholars about the text. The text is complex and unique as it is not in one language and does not speak for a single culture. It does not

express a coherent teaching of Hinduism, as there are multiple nuances of Theravada and Mahayana Buddhism. Yet there is an overall intelligent clarity and cohesiveness to the productions.

We have only analyzed material from the first 1½ hours of a total of 11 hours of video material. In subsequent papers and documentaries we will analyze the complex spontaneous unfolding of events and Sanskrit notes that are compelling evidence of their validity.

Extensive conversations between the patient and Dr. Sandweiss throughout the 11 hours of video—about her living situation, her family background, and her genuine bewilderment about the events—provide compelling evidence that the case is authentic.

A 20-minute documentary video of this case can be viewed at the web address: <https://vimeo.com/111797936> (paste address in your browser). In the documentary, Jackie and her husband testify that she had no prior exposure to Sanskrit or acquaintance with related technical or philosophical concepts in any language. (Note that Jackie was not married at the time the video material was produced, although having a close relationship with Jerome whom she married years later. Jerome drove a truck for a moving company at the time of the Sanskrit productions by Jackie and reports that he had no contact with or interest in the Sanskrit language.) Her 24-hr caregivers report that during their stay with Jackie for nine days when she was speaking Sanskrit, she did not consult any books; and, in the professional view of Dr. Sandweiss, her psychiatric physician for six years, she had no knowledge of Sanskrit nor the personality predilection to study language, culture, or mystical writings.

On the basis of the above observations, we have come to the conclusion that the text deserves serious consideration and a fresh analysis by the open-minded readers. Analysis of the remaining 9½ hours of video material related to this case will provide additional information that could significantly broaden our understanding about why and how the phenomena happened.

ASSESSMENT BY 2ND SANSKRIT SCHOLAR – Professor Fredrick M. Smith PhD

Prof. Timalisina's work and the case were reviewed in November 2015 by Frederick M. Smith, Professor, Sanskrit and Classical Indian Religions – Joint Appointment in the Departments of Religious Studies and Asian and Slavic Languages and Literatures, University of Iowa, and author of the book *The Self Possessed* (Columbia University Press, 2006). He respects Prof. Timalisina as a serious and knowledgeable researcher and teacher and writes,

“Prof. Timalisina’s analysis of the Jackie case material is sound, scholarly, and insightful. Given what I know about the case, I agree with Prof. Timalisina's

opinion that Jackie cannot be faking her experience and could not have known what she did through 'natural means' because of her complete lack of exposure of the languages and concepts she expressed in these states, and their unique synthesis. According to what I have read of the case and studied otherwise, the phenomena reported in this case cannot be tested or validated with current scientific theory. It therefore requires further in-depth study and analysis."

DISCUSSION – Jon Lieff M.D.

What are the scientifically proven limits of human cognition and experience? And where could this case of xenoglossy fit in the scientific research of unusual experiences? Ordinary mental states are usually considered to be waking, dreaming and deep sleep. Unusual experiences can occur when these states merge such as dreamlike experiences during the day, hypnogogic experiences and lucid dreaming.^[41] We are also aware of abnormal mental states such as hallucinations, delusions, and split personality, understood as aberrations/abnormalities of thinking.

Conscious exercises of meditation have produced a wide range of brain changes and expanded consciousness. Unifying and deep oceanic feelings as well as changes in primary identity and healing of emotional disorders can be triggered through these and other practices. Recent research has shown that psychedelics^{[42] [43] [44] [45] [46] [47]} can induce unifying and spiritual mental experiences that, in some cases has helped treat drug addiction and resolve intense fear and anxiety in those facing death.

Many savants show a spectrum of extraordinary talents. Those with super autobiographical memory^{[50] [51] [52] [53]} can remember every moment of their lives since age ten. Still others have demonstrated remarkable advanced musical and artistic skills like playing long musical compositions after hearing them once. Another savant remembered every detail of 12,000 books.^{[52] [53]} Unusual mental states produced by brain injuries have also stimulated new cognitive capacities in some savants.^{[51] [53]}

Previously, out of body experiences were suspect as real human experience, until they were naturally produced in the laboratory using visual virtual reality gear by producing a conflict of vision, touch and positional sense.^{[54] [55]} Peak experiences^{[50] [56] [57]} and high integration states in subjects have been associated with more coherent EEG and more efficient brain function as well as a sense of inner calm, lack of fear, effortlessness, a sense of perfection and increased moral development.

Other areas of research have included the study of extrasensory perception, psychokinesis and psi (supposed parapsychological or psychic faculties or phenomena, including people being able to project or intercept thoughts from others.) Experiments have included affecting a cloud chamber in another part of a

building. Psychokinesis involves moving objects at a distance. Other phenomena of this type include healing through thought and prayer at a distance. The problem with all of the ESP and Psi research is that valid experiments are very difficult to perform. Therefore, all of the findings in this area are still controversial.

Xenoglossy is the state where a person suddenly, without training or experience, can speak a foreign language. While there have been five cases described in the literature, the research in all of them is sketchy and controversial. Therefore, there have been no proven cases.

This case of xenoglossy further expands the possible limits of human experience. It is unique in the realm of extraordinary human cognition and experience. What appears to be occurring is that an individual without training, not only speaks the very complex language of Sanskrit, but when analyzed, the text is meaningful and comes from varied dialects and time periods. The text appears to be a hybrid of many types of Sanskrit, some words so rare that even many Sanskrit scholars did not know the meaning. Further, the text represents a synthesis of knowledge from various traditions woven into novel coherent statements.

In the scientific literature just briefly outlined, there is no previous example of such a phenomenon and no scientific research exists except for the current analysis of Sandweiss and Timalina. The work accomplished in this paper demonstrates the complexity of the text. If the facts are validated—that the subject has never had any training in Sanskrit and that she had no help from anyone else—and stands up to scientific scrutiny, this case expands the extent of known human cognition and experience. The subject’s knowledge would have to be transmitted from other unknown sources, or vast knowledge could be triggered in the human mind. If either case is valid, it challenges our current knowledge of mind. Mind would then have to be understood as part of a larger vast repository of knowledge.

ACKNOWLEDGMENTS

We appreciate the guidance given by Dr. David Kirsh Ph.D., Professor of Cognitive Science, University Of California, San Diego in refining our data about syntax, style, and meaning of the messages.

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