



The Archives of Scientists' Transcendental Experiences (TASTE)

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Date: **April 13, 2026**

Use your Real Name or 'Anonymous': **Bryan Quoc Le, Ph.D.**

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Please describe your experience in detail. Explain how this experience has affected you. How has it impacted your life and/or career?

See below

Date, time, and location of experience: **August 3, 2024, Westminster, California**

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Title: Messages at the Borderlands of Life and Death

The following account outlines a series of spiritual experiences I had following the sudden passing of my mother in 2024, primarily around the nature of mediumship and the capacity to communicate with the deceased. Prior to these experiences, I had very little knowledge of mediumship and did not have any interactions with professionals who practice mediumship in any way.

For context, my scientific background has involved more of the chemical, agricultural, and biological sciences, and has had little overlap with neurobiology, psychology, or physics, where there might be some opportunity to investigate these phenomena from those lenses. And so, these experiences have created a very interesting scenario, where integrating them into my daily life and profession as a scientific consultant has presented a unique philosophical challenge.

Additionally, I have had brief spiritual or nondual experiences in the past carved out of my meditation practice, but none have been so personally enduring and impactful.

The experiences began on the night of my mother's funeral. I recall being awake and unable to sleep, and as one could imagine, experiencing quite a bit of grief after a long day of funeral rites in the Buddhist tradition. I decided to move myself to the couch where I laid down and began to meditate, so as to be able to calm my mind and get some sleep. As my thoughts and mind settled, I decided to recall some memories of my mother from when I was a child. Normally, what I hear in these memories is her speech in our native language, Vietnamese, or a kind of broken English, as she was an immigrant to the United States.

However, the memories began to evolve and take on a different characteristic. One aspect that changed in these visuals was that my mother began speaking perfect English. The second is that they began to have a character of her speaking at me, or more accurately, there was a voice independent of my own that was responding to my thoughts. At first, I thought this was rather wishful thinking on my part driven by a tired and grief-filled mind. What cued me in that this was something different was that there was a suggestion in these interactions that I should write down what was about to be shared with me.

And so, I spent several hours transcribing these messages. The nature of these messages was very personal to my mother, and were not pieces of information that I had known. Most of it was communications that she wanted to share with her siblings, primarily regarding her upbringing and interpersonal issues and dynamics that had arisen due to the challenges of the Vietnam War and leaving their country of origin. Other details were included, such as minor details about certain experiences her family members had together. Over several days and weeks, I would receive and transcribe these communications and then give them to the respective recipient.

These experiences began to expand into other situations where I was transcribing information given to me by other deceased individuals. They were not always accompanied by visual or auditory input, but the tone of the transcribed messages gave me some clue as to who was giving me that information. Many recipients seemed rather surprised by the depth and detail of knowledge that could be conveyed through these processes that I was experiencing, especially for those deceased that I had no or very little relationship with. Additionally, there tended to be some kind of emotional release after the recipient was given the messages, as if there was an

unspoken communication that was not conveyed during the person's life. Hence there seemed to be some of kind urgency or intensity surrounding these sessions.

Over the next two years, I began experimenting with different ways to obtain and share information from the deceased. In some instances, I was able to convey very detailed information given to me through visual input. In other instances, I could provide information verbally in real time, rather than sitting down and waiting for the deceased to share with me information that I would then write down and share with the desired recipient at a later time. In one instance, I was attending a spiritual retreat and had offered informal mediumship sessions to the other attendees, and I was able to accurately connect 18 individuals with their deceased loved ones over the course of two days. It was also during this retreat that I experienced a very intense visual of my mother entering into what I perceived to be heaven, held open by what seemed to be angelic beings, that lasted for about 15 minutes. The fascinating aspect about this experience is that I do not have a pre-conceived notion of these reality-spaces, as I did not grow up in a household where the concept of heaven was heavily emphasized.

My unfortunately untestable hypothesis, so more of a speculation, is that these visual constructions are formed by some kind of intersubjective sharing between the deceased and the living, as a way to mediate the transformation of consciousness that the deceased is undergoing as they transmigrate away from their connections that they had in life. The idea of heaven is a relatively simple way to convey that transformation experience from a symbolic and cultural point of view. In the same way that auditory, emotional, or written information seems to be able to be conveyed by an overlap of the decedent's consciousness and the reader's consciousness, so too it seems very intense visuals that verge on hallucinatory can be conveyed as well.

There does appear to be some degree of importance between the moment-by-moment receptiveness of the receiver alongside the intensity of experience of the deceased.

Another interesting side effect of these experiences has been the capacity to obtain information regarding scientific studies and technology in a nondual manner. I had one instance in which I was at a transformational festival, and while staring at the burning effigy in center stage at the end of the event, an instantaneous series of visuals and data came into my mind. My experience was that it seemed I was reliving every instance of my life in which I had studied the sciences, especially important moments in my education, and each of those experiences were available for me to sift through, move, or manipulate, as if they were tabs on a browser. I left the festival to spend several days in a hotel room to continue this process on my own. Accompanying this was also the experience that a group of what I can only describe as non-corporeal beings were in my presence alongside me as I worked through this problem. This experience allowed me to have a profound insight into a technological problem I had been working through for several months that I later attempted to investigate with the help of a contract research organization and potentially patent.

As one can imagine, the idea that some form of one's individual consciousness can survive the separation and destruction of the material body has had extraordinary ramifications in my personal life. Of course, any significant fear of my own personal demise has been washed away. Additionally, many of my once coveted goals and achievements seem rather silly in light of the idea that life continues in some fashion. This is especially true if those goals required significant emotional or personal sacrifice to achieve and did not directly benefit others in some fashion.

I've also had more direct, continuous insights into the felt-sense experience that all beings are unified or connected in everyday life, whereas I may have had such experiences very briefly after intense meditation or through an altered state of consciousness. So interpersonal situations that may have been aggravating or caused great distress now seem rather inconsequential and even an opportunity for new growth. Some also seem to spontaneously resolve themselves without much effort involved with the individuals in the situation.