

Development and Validation of the Transcendent Beliefs Scale (TBS): A 12-Item Assessment of Self-Transcendent States

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Abstract

Objective: The purpose of this study was to develop and validate the Transcendent Beliefs Scale (TBS). We defined transcendent experiences as an experience of unity with others and the whole of existence, which is associated with behavioural, cognitive, emotional, and transcendental factors. Our aim was to develop a very brief instrument that accurately reflected the phenomenology of transcendent states. **Method:** The factor structure, validity, and reliability of the TBS were assessed across a sample of university students and energy therapy practitioners ($N = 305$). **Results:** With respect to convergent validity, we found that transcendent experiences were positively correlated with daily spiritual experiences, trait

hope, and meaning in life. Discriminant validity was demonstrated through a negative weak relationship to narcissistic personality traits. Exploratory factor analysis reduced the scale to 12 items and a two-factor model was found to fit the data. **Conclusion:** The results indicate that the TBS is a valid and reliable scale to measure transcendent beliefs in the general population. It is suitable for research projects in which a brief measure of transcendence is required.

Keywords: transcendent beliefs, transcendent experiences, universal oneness, scale validation, unity consciousness, existence, transcendental phenomenology

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The field of psychology has developed in a number of new directions over the past few decades. Cognitive psychology, with its emphasis on volition and the mind, started to become ascendant over behavioral psychology, based on the study of conditioning and counterconditioning, in the 1960s. Contemporaneously, the human potential and client-centered movements were emerging. To measure the effects of treatment, cognitive psychology developed instruments such as the Beck Anxiety Inventory (Beck et al., 1988), State-Trait Anxiety Inventory (Spielberger et al., 1970), Impact of Events Scale (Horowitz et al., 1979),

and Beck Depression Inventory (Beck et al., 1961; revised by Beck & Steer, 1987). These were refined over the years and became valuable instruments for assessing psychological change. However, a feature common to all such questionnaires is that they measure dysphoria. The baseline is zero, meaning that no dysphoric symptoms are present. Wellbeing is assumed to be the absence of symptoms, while the higher the score on an assessment, the more severe the condition.

Driven by the human potential movement, in the 1970s psychology began to ask new questions about what mental, emotional, and spiritual states might be experienced above the baseline. In 1975, Ralph W. Hood published the groundbreaking Mysticism Scale (MS; Hood, 1975). Until such questions were asked, there was little understanding of these states. Early research led to progressively more sophisticated instruments, including the Oneness Beliefs Scale (Garfield et al., 2014) and the Daily Spiritual Experiences Scale (DSES; Underwood & Teresi, 2002). Another common measure used in recent studies is the Nondual Embodiment

Thematic Inventory (NETI; developed by John Astin and David A. Butlein, from Butlein, 2005) and Mystical Experiences Questionnaire (MEQ; MacLean et al., 2012). These instruments have now made possible the elucidation of the phenomenology of self-transcendent states (e.g., Church et al., 2022; Vieten et al., 2018). It also led to surprising findings, such as that spiritual experiences were the strongest predictor of remission from HIV (Ironson et al., 2006), cancer (Racz et al., 2016; Schwarz & Heim, 2000; Wagner, 1998), and other life-threatening medical diagnoses and were associated with pervasive health benefits such as lowered blood pressure, improved heart rate variability, improved mental health, greater health span, and decreased all-cause mortality (Bonelli & Koenig, 2013; D'Souza & Rodrigo, 2004; Hummer et al., 1999; Koenig et al., 1992; Koenig et al., 1998; Koenig, 2000; Stewart et al., 2013).

One of the most iconic memes of the human potential movement was Abraham Maslow's Hierarchy of Needs (Maslow, 1943; see Figure 1). At the bottom lies survival, and at the top,

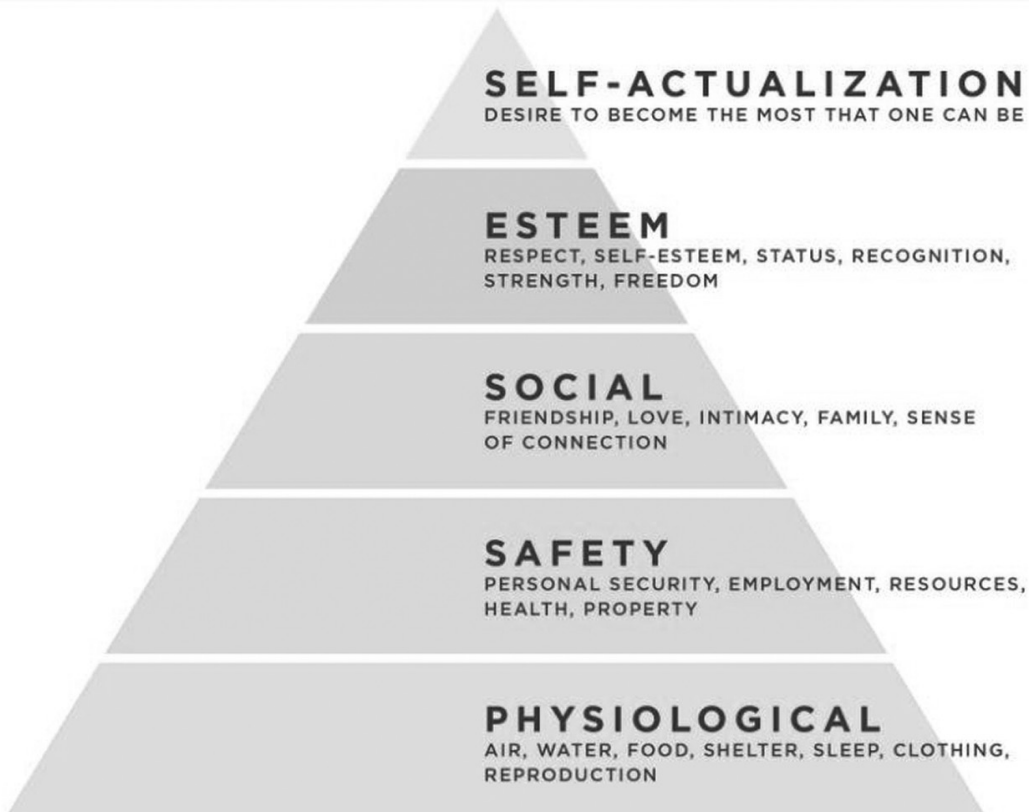


Figure 1. The traditional model of Maslow's "Hierarchy of Needs" (Maslow, 1943).

self-actualization. The cognitive assessments of the 1970s and 1980s were sensitive to the middle and top layers of the pyramid, and effective treatments for anxiety, depression, phobias, posttraumatic stress disorder (PTSD), and other mental health conditions could lead to ascension toward higher levels of the pyramid (Mucedola, 2015).

However, a little-known element of psychological history is that in the last 18 months of his life, Maslow came to the conclusion that his pyramid was incomplete (taken from Maslow's personal journal published after 1970). He began to have experiences he placed on a scale higher than that of self-actualization, the top layer of his famous pyramid. Maslow came to believe that self-actualization was not in fact the capstone of human experience. These experiences were of the type described by mystics and sages throughout history. In these states, normal human consciousness is transcended and the identity of the individual merges with that of an infinite consciousness (Wulff & Maslow, 1965). One of the oldest and best-documented of these experiential schools is Vedanta, though the mystical experience is

described in virtually every sacred school; contemplative Christianity calls it *unio mystica* or mystical union with that greater reality (Church, 2020). A modern term for it is "nondualism" because in these states there is no distinction between the individual consciousness and the infinite consciousness (Josipovic, 2014; Josipovic 2019). There is only one consciousness of which the individual human being may partake. Maslow called this state "self-transcendence" because, in it, the local human identity is transcended. He revised his pyramid (see Figure 2) to accommodate this new understanding (Koltko-Rivera, 2006).

In poor health following a heart attack, and near the end of his life, Maslow was unable to popularize his revised understanding of the pyramid. It has been left to later generations of researchers to explore these elevated dimensions of human potential.

One of the largest databases of reports of these states has been assembled by the third author of this paper (Newberg & Waldman, 2017). It contains statements by some 2,000 respondents who answered a survey about their most



Figure 2. Maslow's Revised Hierarchy of Needs (Koltko-Rivera, 2006).

powerful spiritual or transformative experiences. Equal numbers of males and females responded and most were American, although 15% were elsewhere in the world. The age range was 18 to 82 years and most identified as mainstream Christians; however, 25% were atheists or agnostics. Phenomenological analysis of their descriptions of their experiences revealed five common characteristics:

- A. A sense of unity and connectedness with all life and the universe itself.
- B. A feeling of clarity and peace about the circumstances of one's life.
- C. Intensity so great that these locations in consciousness are perceived as more real than everyday life.
- D. A sense of being completely surrendered to the universe.
- E. A conviction that life has meaning and purpose.

A notable feature of this set of experiences is that they are agnostic. Just as the mystical experience itself is independent of religion, historical epoch, or culture, its characteristics may be defined independent of any spiritual path or religious dogma. Newberg notes that many survey respondents were atheists with no religious belief (Newberg & Waldman, 2017). This contrasts with many of the questionnaires commonly used, in which spiritual experience is often conflated with religious observance and belief in a deity.

The Current Study

The purpose of this research was to define the construct of transcendent experiences and to develop and validate a brief Transcendent Beliefs Scale (TBS). While existing instruments are effective for measuring these states, they are relatively long: 20 questions for the NETI (developed by John Astin and David A. Butlein; Butlein, 2005), 16 items for the DSES (Underwood & Teresi, 2002), and 30 questions for the MEQ (MacLean et al., 2012). The authors have found in prior research that shorter instruments lead to increased participant compliance and better follow-up rates than longer ones, since participants are more likely to complete a one-minute assessment than a 10-minute one. Our goal was therefore to develop a brief scale. Further, the TBS aimed to measure directly the five dimensions of transcendent experiences identified in the database (Newberg & Waldman, 2017).

We defined transcendent experience as an experience of unity with others and the whole of existence, which is associated with behavioral, cognitive, emotional, and transcendental factors. By deriving the items in the TBS from the lived experience of those in transcendent states, we sought to derive a measure free of the assumption that spirituality and religion are inextricably linked. The authors generated a pool of items that represented universal mystical experiences in terms of the behavioral, cognitive, emotional, and transcendental aspects of the construct. The factor structure, validity, and reliability of the TBS were assessed with undergraduate students, energy therapy practitioners, and snowball sampling.

Methods

Item Generation

The first and second authors generated a pool of items that represented transcendent experiences in terms of the behavioral, cognitive, emotional, and transcendental aspects of the construct.

Participants

Participants were recruited via databases of Energy Psychology practitioners, undergraduate students, and convenience sampling ($N = 305$). Participants were informed that the research consisted of two parts, with part two commencing seven to 10 days after part one.

The sample consisted of 273 females (89.5%) and 29 males (9.5%) and ages ranged from 18 years to 93 years ($M = 54.6$ years, $SD = 12.26$). Over half of the sample were married ($n = 155$, 50.8%) and identified as white ethnicity ($n = 265$, 86.9%). See Table 1 for a summary of all demographic information. Participants were required to read an explanatory statement and provide informed consent prior to participation.

Measures

To test the convergent validity of the TBS, Pearson's correlation coefficients were calculated between the TBS and other measures of related constructs. This included demographic information and the following.

The Daily Spiritual Experiences Scale (DSES; Underwood & Teresi, 2002) is a 16-item measure examining the frequency of spiritual experiences and perceived closeness to God/

Table 1. *Demographics of the Sample*

	N (%)
Gender	
Female	273 (89.5)
Male	29 (9.5)
Marital Status	
Married	155 (50.8)
Divorced	52 (17)
Living with another	27 (8.9)
Separated	15 (4.9)
Single	46 (15.1)
Widowed	10 (3.3)
Ethnicity	
American Indian or Alaska Native	1 (0.3)
Asian	7 (2.3)
Black or African American	2 (0.7)
Native Hawaiian or other Pacific Islander	1 (0.3)
White	265 (86.9)
Prefer Not to Say	7 (2.3)
Other	22 (7.2)

Divinity. The first 15 items are rated on a 6-point Likert scale from 1 (many times a day) to 6 (never or almost never) and the last item (“In general, how close do you feel to God?”) is rated from 1 (not at all) to 4 (as close as possible). The DSES was intentionally constructed to have deep relevance for those comfortable with theistic religious language (e.g., the word “God”) but also to provide opportunities to respond for those uncomfortable with a theistic view (e.g., substituting “higher power” for the word “God”). A total theistic DSES score is calculated by adding individual item responses for the three theistic items with a range of 3 to 18. Similarly, a total non-theistic DSES score is calculated by adding the non-theistic items. Lower scores on the total, theistic, and non-theistic DSES represent more reported daily spiritual experiences.

The Trait Hope Scale (Snyder et al., 1991) measures Snyder’s cognitive model of hope which defines hope as “a positive motivational state that is based on an interactively derived sense of successful (a) agency (goal-directed energy), and (b) pathways (planning to meet goals)” (Snyder, Irving, & Anderson, 1991, p. 287). The adult Hope Scale contains 12 items. Four items measure pathways thinking, four items measure agency thinking, and four items are fillers (i.e., questions that are not counted in the scores but are included to disguise the scale’s

purpose). Participants respond to each item using an 8-point scale ranging from definitely false to definitely true. The total Hope Scale score is derived by summing the four agencies and the four pathway items.

The Meaning in Life Scale (MLQ; Steger et al., 2006) assesses two dimensions of meaning in life using 10 items rated on a seven-point scale from “Absolutely True” to “Absolutely Untrue.” The *Presence of Meaning* subscale measures how full respondents feel their lives are of meaning. The *Search for Meaning* subscale measures how engaged and motivated respondents are in efforts to find meaning or deepen their understanding of meaning in their lives. Presence is positively related to well-being, intrinsic religiosity, extraversion, and agreeableness, and negatively related to anxiety and depression. Search is positively related to religious quest, rumination, past-negative and present-fatalistic time perspectives, negative affect, depression, and neuroticism, and negatively related to future time perspective, close-mindedness (dogmatism), and well-being. Presence relates as expected with personal growth, self-appraisals, and altruistic and spiritual behaviors as assessed through daily diaries. Items are summed from 5 to 35 for each subscale with higher scores indicating a stronger presence of/search for meaning in one’s life.

The Narcissistic Personality Inventory–16 (NPI-16; Raskin & Terry, 1988) is the most widely used instrument to measure one's propensity to narcissism. The original measure had 40 items, and each item has two statements. One statement is associated with narcissism (e.g., "I find it easy to manipulate people") and the other one is not (e.g., "I don't like it when I find myself manipulating people"). The individual selects the statement that more accurately reflects them. The NPI-16 is a shortened form of the NPI-40 for measuring subclinical narcissism and the score on the scale is the mean of all the answers. The scores run from 0 to 1, from low to high on narcissism.

Procedure

The current study was administered in two parts. Both parts were conducted using a licensed version of Qualtrics XM, an online research portal that administers surveys and questionnaires. Ethical approval was provided by the first author's university.

An explanatory statement was provided at the commencement of the online survey and consent was an opt-in process. In part one, the entire survey was provided, which included the newly developed TBS measure. Participants provided their contact email for part two to be distributed approximately seven to 10 days later but were informed that all data would remain anonymous. Reliability analysis was conducted to identify poorly performing items for exclusion from the final scale.

Seven to 10 days after the completion of part one, participants were offered part two through the same online research portal. The second author distributed the link via email and consent was again opt-in. Participants then completed the newly developed TBS only.

Results

All collected data were analyzed using SPSS statistics software with an alpha level of 0.05. A series of reliability and correlation analyses were conducted in order to establish internal consistency, test-retest reliability, and construct validity (convergent and discriminant) of the TBS.

Data Screening and Assumptions

Prior to assessing the reliability and validity of the TBS, data screening and assumption assessment processes were conducted. While 328

participants completed the initial survey, 23 were removed due to missing data. The assumption of normality was assessed and indicated the data were normally distributed, with skewness and kurtosis values for the total scores of all measures.

Reliability

Reliability analyses were conducted to assess the internal consistency of the 27-item TBS and the revised version of the TBS. Cronbach's alpha revealed high internal consistency of the 27-item TBS ($\alpha = .83$). However, six items with no correlations with other items at .30 or above indicated poor performance and were excluded from the scale (Cristobal et al., 2007). Inter-item correlations and removed items can be seen in Table A1 in Appendix A. Upon removal of poor performing items (items 1, 2, 10, 11, 19, and 21), Cronbach's alpha revealed high internal consistency ($\alpha = .91$), and acceptable item-total correlations. There were no negative correlations in the revised TBS (see Table B1 in Appendix B). Tables 2 and 3 indicate that the items were accurately measuring the construct of transcendence experiences. The revised TBS had a range of 70 to 210 ($M = 153.84$, $SD = 29.44$).

Test-Retest

Test-retest reliability of the TBS was assessed by collecting responses across two time periods. The revised TBS was distributed to the participants via the same platform along with the request to restate their consent. Six email addresses were inaccurate and were lost to follow-up. There was a total of 182 participants who completed the second survey. Bivariate correlation analyses were conducted to assess the relationship between scores at time one (T1) and time two (T2). Total TBS scores at T1 ($M = 156.35$, $SD = 29.71$) showed a significant correlation with total TBS scores at T2 ($M = 153.84$, $SD = 29.44$), $r(182) = 0.90$, $p < 0.001$.

Construct Validity

Convergent Validity. To establish the convergent validity of the TBS, a correlation analysis was conducted to assess the relationship between the TBS and the remaining measures. Correlation analysis revealed a significant moderate positive relationship between the TBS and the DSES ($M = 4.1$, $SD = 1.00$), $r(303) = .62$, $p < .001$,

Table 2. Original 27-Item TBS: Item-Total Correlations

Item Description	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
1. I am always kind to other people.	.235	.830
2. I have no fear of death.	.103	.898
3. I do not fear whatever the future might bring.	.518	.821
4. The meaning of all the events in my past makes complete sense to me.	.594	.819
5. I believe that the world is on the right track.	.594	.818
6. I believe in the fundamental goodness of the human race.	.580	.820
7. I believe in an afterlife.	.427	.823
8. I think that everything happens for a reason.	.480	.822
9. I always view the facts of a situation objectively.	.501	.823
10. I support the ethical treatment of animals.	.285	.829
11. I believe that people should have the right to end their lives if they so choose.	.263	.829
12. I believe that people have the right to choose their sexual orientation.	.322	.827
13. I rarely get upset even when people do the wrong thing.	.450	.823
14. I believe that everyone has the right to life, liberty and the pursuit of happiness.	.307	.829
15. I believe in astrology.	.503	.820
16. I believe that my intuition is the universe's way of communicating with me.	.640	.818
17. I believe that the universe is still expanding.	.401	.825
18. I perceive space and time to be just illusions.	.578	.817
19. I think that income should be distributed equally between all people.	.281	.828
20. I understand other people better than most.	.371	.826
21. I know that science is always correct.	.122	.833
22. I feel optimistic about the future.	.522	.822
23. I am one with the universe.	.690	.816
24. I have a sense of clarity about my life circumstances.	.573	.821
25. When I tune in to the universe, it feels more real than everyday life.	.607	.817
26. I feel surrendered to the universe.	.716	.814
27. My life has meaning and purpose.	.481	.823

suggesting acceptable convergent validity of the TBS. The bivariate correlation between the TBS and the trait hope measure was positive for the total ($M = 51.89$, $SD = 7.27$), $r(303) = .46$, $p < .001$, and the pathway subscale ($M = 26.2$, $SD = 3.75$), $r(303) = .40$, $p < .001$, and agency subscale ($M = 25.69$, $SD = 4.20$), $r(303) = .43$, $p < .001$. The bivariate correlation between the revised TBS

and the meaning in life measure was positive and significant for the meaning presence subscale ($M = 22.16$, $SD = 4.49$), $r(303) = .51$, $p < .001$, although significant but negative for the search subscale ($M = 22.54$, $SD = 7.89$), $r(303) = -.16$, $p < .001$.

Discriminant Validity. To determine discriminant validity of the TBS, a correlation analysis

Table 3. Revised 21-Item Scale: TBS Item-Total Correlations

Item Description	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
1. I do not fear whatever the future might bring.	.553	.910
2. The meaning of all the events in my past makes complete sense to me.	.635	.908
3. I believe that the world is on the right track.	.643	.908
4. I believe in the fundamental goodness of the human race.	.620	.909
5. I believe in an afterlife.	.464	.912
6. I think that everything happens for a reason.	.562	.910
7. I always view the facts of a situation objectively.	.527	.911
8. I believe that people have the right to choose their sexual orientation.	.278	.915
9. I rarely get upset even when people do the wrong thing.	.493	.911
10. I believe that everyone has the right to life, liberty and the pursuit of happiness.	.299	.915
11. I believe in astrology.	.535	.911
12. I believe that my intuition is the universe's way of communicating with me.	.704	.907
13. I believe that the universe is still expanding.	.407	.913
14. I perceive space and time to be just illusions.	.605	.909
15. I understand other people better than most.	.376	.914
16. I feel optimistic about the future.	.592	.909
17. I am one with the universe.	.757	.905
18. I have a sense of clarity about my life circumstances.	.609	.909
19. When I tune in to the universe, it feels more real than everyday life.	.662	.907
20. I feel surrendered to the universe.	.768	.905
21. My life has meaning and purpose.	.592	.911

was conducted to assess the relationship between the TBS and the NPI-16, a measure anticipated to be unrelated to the TBS constructs. Correlation analysis revealed a significant but low negative correlation between the TBS and the NPI-16, ($M = 11.76$, $SD = 2.87$), $r = -.115$, $p = .044$, suggesting both measures were unrelated and supporting the discriminant validity of the TBS.

Factor Analysis

In investigating the underlying structure of the revised 21-item TBS, the data collected from 305 participants were subjected to an exploratory factor analysis. Items that had loadings of less than .60 were then deleted to ensure high item loads to each factor and produce a practical, brief scale that could be easily integrated into clinical and research use.

This resulted in nine items being omitted. The remaining 12 items were then subjected to principal axis factoring with promax rotation. Bartlett's Test of Sphericity was significant, indicating suitability for factor analysis. Two distinct factors were evident and 61.14% of the variance can be explained by these two factors (see Table 4).

The first factor was labeled "Openness," as it appears to relate to beliefs, and the second factor was labeled "Life Meaning" and was related to meaning and purpose.

Discussion

New scales are required as science develops and as new research topics are posed. This paper reports on the development of a very brief instrument to reflect the phenomenology of transcendent states. The goal was to develop a scale with fewer

Table 4. Pattern Matrix of the 12-Item TBS

Question	Factor 1 Openness	Factor 2 Life Meaning
I believe in an afterlife.	.93	-.39
I think that everything happens for a reason.	.85	
I believe that my intuition is the universe's way of communicating with me	.71	
I believe in astrology.	.62	
I perceive space and time to be just illusions.	.61	
I believe that the universe is still expanding.	.51	
When I tune in to the universe, it feels more real than everyday life.		.95
I do not fear whatever the future might bring.		.88
I have a sense of clarity about my life circumstances.	.30	.67
My life has meaning and purpose	.32	.65
I rarely get upset even when people do the wrong thing.		.65
I feel surrendered to the universe.	.38	.52

Note: Extraction Method: Principal Component Analysis. Rotation Method: Promax with Kaiser Normalization.

than 10 items as, based on authors' prior research, shorter instruments led to increased participant compliance and better follow-up rates than longer ones and participants were more willing to complete a one-minute survey rather than a 10-minute survey. Hence, the authors attempted to develop a brief scale from the already existing 27-item TBS scale. The resulting scale is a 12-item measure, with two factors (see Appendix C). It is worthy to note that a 5-item version of the TBS was further validated post this development (Stapleton et al., 2022). This 5-item scale was evaluated for reliability based on a convenience sample of individuals who enrolled for a 21-Day Walk with Your Higher Power online course. Cronbach's $\alpha = .89$ indicated sound test-retest reliability. A strong correlation between this 5-item scale and the MEQ was found ($r = .957$, $p = .012$), indicating the validity of the instrument.

What was interesting in the resulting 12 items was that one factor measured the five characteristics of transcendent experiences (namely, life meaning; Newberg & Waldman, 2017); however, the other factor centered on beliefs (openness). Openness to belief can be considered a transcendental experience in some contexts. Transcendence is defined as a state in which individuals feel lifted above the hustle and bustle of daily life, their sense of self fades away, and they feel connected to something bigger. This can include experiences of awe, rapture, and a sense of unity with the universe. Self-transcendence, which is the ability to

rise above one's self and connect with something greater, is often associated with openness to new ideas and experiences. It may also be related to traits such as absorption, which is the ability to lose oneself in an experience and is largely unrelated to traits associated with psychopathology. Openness to belief may be seen as a form of self-transcendence, as it involves a willingness to consider new ideas and perspectives that may challenge one's existing beliefs. This may then lead to a sense of connection with something greater and a deeper understanding of life. In summary, while openness to belief may not always be considered a transcendental experience, it can be seen as a form of self-transcendence that can lead to personal growth and a greater sense of connection with the world around us.

The results, using convergent validity, showed that the transcendent experiences and beliefs were positively correlated with daily spiritual experiences, trait hope, and meaning in life, and the discriminant validity demonstrated that TBS has a negative weak relationship to narcissistic personality traits. It does appear self-transcendent experiences and increased feelings of connectedness may contribute to a more selfless and other-focused mindset, leading to a greater sense of well-being and prosocial behaviour (Yaden et al., 2017). Research on this transcendence of self and a focus on others rather than oneself, does appear associated with more altruistic behavior (Li et al., 2019). Individuals with high dispositional awe,

which is a strong self-transcendence experience, may be more likely to be less self-centered and pay more attention to others' difficulties and needs, generating altruistic motivation (Li et al., 2019).

The results of this study indicate that the newly developed 12-item TBS is a valid and reliable scale to measure transcendent experiences and beliefs in the general population. It is suitable for research projects in which a brief measure of transcendence is required. The aim was to derive a measure that was free of the assumption that spirituality and religion are inextricably linked and the pool of items that represented universal mystical experiences in terms of the behavioral, cognitive, emotional, and transcendental aspects of the construct resulted. These items were considered based on knowledge from the lived experience of those in transcendent states, as suggested by Schinka and colleagues (2012).

Kline (1993) and Schinka et al. (2012) suggest that the initial pool of items developed should be at minimum twice as long as the desired final scale. This aids the elimination of undesirable items from the initial pool. In this study, following the reliability analysis, six items with low correlations were eliminated. After the removal of poor-performing items (items 1, 2, 10, 11, 19, and 21) Cronbach's alpha revealed high internal consistency ($\alpha = .91$), and acceptable item-total correlations. There were no negative correlations in the revised TBS, indicating that the items were accurately measuring the construct of transcendence experiences. Bivariate correlation analysis indicated the sum scores were consistent across time, hence adding credibility to the reliability test. The newly developed scale correlated highly with other variables designed to measure transcendence and revealed low correlations with the narcissism scale. Factor analysis reduced the 20-item TBS to a 12-item measure with two distinct factors.

Limitations

This paper has several limitations. While snowball sampling is a good way to reach a population that is difficult to identify or locate, it is not guaranteed to be a sample that is representative of the larger population. There is a likelihood for sampling bias to occur. In the current study, the majority of the sample was female (89%), married (50%), and identified as white Caucasian (86%). This does mean the current results need to be interpreted with caution and further studies conducted

with the TBS in diverse samples. Similarly, no experts in the field of transcendence (other than the authors) were part of the screening process before administering the scale to the population. However, as the target population consisted of energy practitioners, they are likely to be potential users of the scale (in conjunction with other measures of clinical symptomology such as depression, anxiety, and trauma), as mentioned by Morgado et al. (2018).

Conclusion

Overall, the TBS demonstrated sound validity, psychometric properties, and reliability. As a reliable measure of transcendent states and beliefs, and due to its brevity, containing only 12 items, it can be used in research environments in which a brief measure is required. Participant compliance and follow-up participation are likely to be high. The study of self-transcendence is growing rapidly, and the TBS delivers a targeted assessment of the common characteristics of these states of consciousness.

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Appendix A

Table A1. Item-Total Correlations

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23	Q24	Q25	Q26	Q27		
Q1	1.00																												
Q2	.38	–																											
Q3	.11	.06	–																										
Q4	–.00	.06	.42	–																									
Q5	.13	.04	.43	.46	–																								
Q6	.09	.08	.39	.44	.57	–																							
Q7	.07	.09	.18	.28	.39	.35	–																						
Q8	.02	–.07	.30	.44	.44	.37	.58	–																					
Q9	.14	.02	.42	.38	.40	.23	.24	.33	–																				
Q10	.13	.02	.13	.19	.16	.20	.14	.20	.17	–																			
Q11	.05	.01	.13	.21	.13	.14	–.02	.08	.12	.23	–																		
Q12	.04	.01	.14	.18	.13	.15	.08	.21	.10	.18	.47	–																	
Q13	.05	.00	.47	.40	.37	.33	.19	.25	.40	.10	.23	.19	–																
Q14	.07	.07	.07	.22	.19	.25	.18	.18	.16	.22	.03	.15	.08	–															
Q15	.08	.04	.22	.31	.31	.39	.42	.46	.22	.13	.15	.22	.19	.29	–														
Q16	.07	.03	.36	.35	.43	.46	.46	.50	.34	.17	.16	.29	.23	.22	.56	–													
Q17	.03	.05	.20	.31	.27	.21	.15	.19	.18	.15	.15	.14	.21	.13	.20	.41	–												
Q18	.06	.07	.29	.33	.42	.39	.35	.34	.34	.19	.22	.21	.35	.18	.40	.57	.44	–											
Q19	.03	.04	.08	.15	.19	.15	.03	.09	.11	.13	.20	.28	.07	.20	.19	.21	.23	.29	–										
Q20	.05	.02	.21	.36	.23	.19	.08	.20	.30	.11	.10	.06	.22	.09	.19	.27	.18	.20	.16	–									
Q21	.04	–.01	.07	.12	.02	–.02	–.00	.14	.19	.01	.10	.16	.04	.01	.03	–.00	.03	–.05	.23	.24	–								
Q22	.12	–.02	.50	.38	.56	.51	.25	.40	.35	.13	.09	.11	.32	.13	.28	.37	.20	.28	.03	.25	.12	–							
Q23	.08	.01	.41	.52	.46	.47	.33	.37	.38	.22	.23	.30	.39	.26	.43	.58	.38	.50	.22	.28	.06	.48	–						
Q24	.09	.09	.44	.49	.41	.39	.16	.20	.37	.18	.17	.17	.35	.17	.21	.33	.22	.30	.07	.37	.03	.46	.57	–					
Q25	.08	.01	.34	.39	.39	.38	.29	.31	.39	.19	.14	.22	.30	.17	.41	.59	.39	.53	.24	.23	.09	.34	.62	.44	–				
Q26	.07	.06	.45	.53	.47	.45	.30	.37	.46	.20	.20	.24	.37	.22	.40	.59	.34	.50	.23	.33	.11	.44	.74	.62	.74	–			
Q27	.10	.10	.41	.45	.32	.42	.13	.17	.30	.15	.07	.06	.32	.22	.25	.23	.06	.18	.02	.32	.09	.43	.44	.67	.28	.49	–		

Appendix B

Table B1. Revised TBS Item-Total Correlations

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	
1	1.00																					
2	.42	–																				
3	.43	.46	–																			
4	.39	.44	.57	–																		
5	.19	.28	.39	.35	–																	
6	.30	.44	.44	.37	.58	–																
7	.42	.38	.39	.23	.24	.33	–															
8	.13	.18	.13	.15	.08	.21	.10	–														
9	.47	.40	.37	.33	.19	.25	.40	.19	–													
10	.07	.22	.19	.25	.18	.18	.16	.15	.08	–												
11	.22	.31	.31	.39	.42	.46	.22	.22	.19	.29	–											
12	.36	.35	.43	.46	.46	.50	.34	.29	.23	.22	.56	–										
13	.20	.31	.27	.21	.15	.19	.18	.14	.21	.12	.20	.41	–									
14	.29	.33	.42	.39	.35	.34	.34	.21	.35	.18	.40	.57	.44	–								
15	.21	.36	.23	.19	.09	.20	.30	.06	.21	.09	.19	.27	.18	.20	–							
16	.50	.38	.56	.51	.25	.40	.35	.10	.32	.13	.28	.37	.19	.28	.25	–						
17	.41	.52	.45	.47	.33	.38	.38	.29	.39	.26	.43	.58	.38	.50	.28	.48	–					
18	.44	.49	.41	.39	.16	.20	.37	.17	.35	.17	.21	.33	.22	.30	.38	.46	.57	–				
19	.34	.39	.39	.38	.29	.31	.39	.22	.30	.18	.41	.59	.39	.53	.23	.35	.62	.44	–			
20	.45	.53	.47	.45	.30	.37	.46	.24	.37	.22	.40	.59	.34	.50	.33	.44	.74	.62	.74	–		
21	.41	.45	.32	.42	.13	.17	.30	.06	.32	.22	.25	.23	.06	.18	.32	.43	.44	.67	.28	.49	–	

Appendix C

Final 12-item Transcendental Beliefs Scale

Instructions:

Read each statement below and score from 0 to 10 based on how true it is for you, with 0 being completely untrue and 10 being completely true. For the words “the universe” feel free to substitute any word that, to you, indicates the infinite reality; this might be “Nature” or “God” or “Universal consciousness” or another term.

1. I believe in an afterlife.
2. I think that everything happens for a reason.
3. I believe that my intuition is the universe’s way of communicating with me.
4. I believe in astrology.
5. I perceive space and time to be just illusions.
6. I believe that the universe is still expanding.
7. When I tune in to the universe, it feels more real than everyday life.
8. I do not fear whatever the future might bring.
9. I have a sense of clarity about my life circumstances.
10. My life has meaning and purpose
11. I rarely get upset even when people do the wrong thing.
12. I feel surrendered to the universe.