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Supplementary Information for

Sensing the presence of gods and spirits across cultures and faiths

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This PDF file includes:

Other supplementary materials for this manuscript include the following:

Datasets S1 to S4
Analysis scripts available at https://github.com/kgweisman/sense_spirit.

Materials and methods

Why do some people experience extraordinary spiritual events while others do not? In four studies, we investigated two factors that might facilitate the anomalous, often sensory events that people attribute to gods, spirits, or supernatural forces, which we term "spiritual presence events": (1) cultural models or folk theories that represent the mind as "porous," permeable to the world (*porosity*); and (2) an individual's personal orientation toward their inner life that makes it easy for them to become "absorbed" in experiences (*absorption*).

Each study included at least one measure of participants' experiences of spiritual presence events, as well as one or both of the two factors that, we argue, facilitate such experiences: *porosity* (Studies 1, 2, and 4) and *absorption* (Studies 1, 3, and 4); see Table S1 for an overview of all studies. Some studies also included additional questions that were not included in these measures and are not analyzed in the current paper; we have included information about these measures in this supplement in the interest of transparency and reproducibility.

Study 1

In Study 1, adults with strong religious commitments and faith practices were interviewed in depth about their spiritual experiences and their understanding of the mind by experienced ethnographers. In all but one case, these ethnographers spoke the local language and had done extensive fieldwork in the region prior to the beginning of the project. The only exception was the primary ethnographer in urban Ghana (JCD), who had previously worked not in Ghana, but in Ethiopia; he communicated in English, the local language of instruction, or through a highly competent, extensively trained research assistant. VAD, a cultural psychologist with anthropological training who had spent many years in Ghana, conducted the rural Ghana interviews in Fante. We note that we preregistered the methods and general hypotheses for Study 1 (link: https://osf.io/tk6cw); however, the preregistered analyses were focused on examining differences across countries and across faiths, which is not the primary focus of this paper, so these analyses are not reported here. These interviews yielded one measure of porosity, one measure of absorption, and one measure of spiritual presence events; see "Measures," below.

Participants. Study 1 included charismatic evangelical Christians and practitioners of another faith of local salience, and was conducted in both urban and rural settings in all five countries.

In each country, fieldworkers aimed to identify an urban and a rural charismatic evangelical Christian church roughly comparable to that of other countries in class, style, and theology. These were "new" charismatic, neo-Pentecostal, or "third wave" charismatic churches, with an understanding that each congregant should have an interactive relationship with an intimate God. In urban sites these churches were middle class (or middle class aspirational) and modern in style. The charismatic evangelical Christians interviewed were congregants of those churches. Fieldworkers also identified a faith that, in our judgment, represented a non-charismatic religious tradition that was particularly salient in the local context (henceforth, "faith of local salience").

In the US, we chose an urban charismatic church in San Francisco, CA, and its rural equivalent in a town between Fresno and Merced, CA, in the Sierra foothills. For the faith of local salience, in both urban and rural sites we worked with Methodists (on the advice of Ann Taves, a prominent historian of religion who served as an advisor to this project). Methodists are the most populous non-evangelical Protestant denomination, with deep historical roots in the country and with congregations across the US (*42*). We worked with urban Methodist churches in the Los Gatos, CA area, and a rural Methodist church in a town between Modesto and Merced, CA.

In Ghana, the urban charismatic church was a well-known new charismatic Christian church in Cape Coast. In the rural areas around the city, we chose two Assemblies of God churches that seemed most similar to the main urban church. For the faith of local salience, in both urban and rural sites we worked with people often called "traditionalists"; we refer to these practices in the main text as "Traditional African religion." Ghanaians tend to see traditionalists as devotees of local, pre-colonial deities. In Cape Coast, most who claim to be traditionalists serve their communities as *okomfo* (Fante), priests and priestesses of the local gods. Hence, okomfo, or okomfo's assistants, comprise the majority of the traditionalist sample. The rural setting comprised villages on the outskirts of Cape Coast.

In Thailand, the urban charismatic church, in Chiang Mai city, was a congregation that had broken off from the influential Thai Pentecostal Hope Church. The rural charismatic churches were located in a northern region of the Chiang Mai province, including a Hope congregation and an independent Pentecostal Thai congregation. For the faith of local salience, Buddhism was the obvious choice. The local majority in both the city and the countryside were Theravada Buddhists. Buddhists were matched to their Christian counterparts in age and neighborhood and general class standing. Our samples of Buddhists did not equate to a particular temple community, akin to a church congregation, though a network of local temples and teachers emerged as touchstones. "Spirit cults" are subsumed within Theravada Buddhism in local practice; questions about supernatural presence events included questions about spirits and other "supernatural" entities along with other Buddhist religious attainments.

In China, the urban church was a charismatic evangelical church in Shanghai chosen in consultation with local scholars. The rural charismatic church was located in Henan province in a village of several thousand. In Shanghai, we chose lay Buddhism as the faith of local salience, despite its initial arrival from India, because Buddhism has been widespread in China for many centuries and has been described by Chinese scholars of religion as among the most notable urban religious revival in recent decades. In rural Henan, we selected spirit mediumship as our faith of local salience, because mediumship was present in China before both Christianity and Buddhism and has seen a notable revival especially in rural regions in recent decades.

In Vanuatu, our charismatic sites were the New Covenant Church in our urban site (Port Vila, the capital city) and a self-described "indigenous" church in our rural site (the island of Tongoa, in central Vanuatu), which was founded by an ex-Presbyterian evangelist during a charismatic revival in 1978. Port Vila is overwhelmingly Christian; thus for our urban site we chose as our faith of local salience the Presbyterian Church of Vanuatu because it is the oldest and largest denomination in Vanuatu, and has been independent since 1948. For our rural site, our faith of local salience was the *kastom* (Bislama; from "custom") villages in south Pentecost island; these are rural populations that have largely resisted the establishment of Christian churches and schools, and have consciously maintained spiritual beliefs and practices they consider traditional associate with an ancestral way of life.

A total of N=338 adults participated in Study 1; of these, 16 adults were missing Porosity Vignettes scores, 24 adults were missing Absorption scores, and 4 were missing Spiritual Events scores, leaving N=306 adults with no missing scores. Thirty additional adults were interviewed but excluded from the dataset because they were not practitioners of either charismatic evangelical Christianity or the targeted faith of local salience (n=29), or because they had spent the majority of their life in a country different from their current location (n=1).

See Table S14 for demographic information by country, urban vs. rural field sites, and religious background.

Fieldworkers recruited participants through word-of-mouth at churches and other community settings where they regularly attended religious services or gatherings. Interviews typically lasted for roughly 3 hours over 1-2 sittings. Participants received a small amount of money as a thank-you gift for their participation.

Interviews were conducted in a common local language (English in the US; English or Fante in Ghana; Thai in Thailand; Mandarin in China; and Bislama in Vanuatu). The translations of these interviews were the results of an extensive process of translation and back-translation; contact the corresponding author for materials in languages other than English.

Interviewing method: "comparative phenomenology." For these interviews, fieldworkers adopted a clinical-style phenomenological interview approach we call "comparative phenomenology" (*24*, introduction). By this we mean an approach to interviewing that hones in on felt experience with the aim of understanding that experience more deeply by exploring the event through comparison to other experiences in order to elicit more phenomenological detail. The method takes a phenomenon-focused, experience-near approach. That is, the goal is to understand the specific details of the event as individuals feel it in the moment—from their perspective, as the event unfolded. At the same time, the interviewer asks for more detail, based on his or her knowledge of other possibly related events. Comparative phenomenology interviewing is akin to clinical interviewing, although it does not presume pathology. Someone comes to talk to a clinician to complain about back pain. It is the clinician's task to have in mind a host of possible causes—along with the possibility that this back pain is explained by none

of them. And so the clinician asks follow-up questions about the pain that draw from his or her knowledge of these causes but are open to other interpretations. The clinician asks where it hurts, how it hurts, whether it hurts when the person turns this way or that, and so forth. This knowledgeable but open-ended approach is particularly important when studying religious experience because reports of religious experience are often laden with theology. Just as someone at a lecture might tell a friend more about the content of the lecture than about the timbre of the speaker's voice, people who experience the presence of God often want to say more about their views of who God is than about what they actually experienced that led them to think that God was speaking. Comparative phenomenology assumes that there may be dimensions of an experience that people don't always bother to describe, and that careful interviewing and attentive listening can teach us more about what people experienced at the time.

Fieldworkers were trained to ask the basic questions as neutrally as possible: "have you ever heard a voice when alone?" If the participant said "yes," the fieldworker became interested in the experiential details. "Did you turn your head to see who was speaking? Did you hear it with your ears? Did it feel like it spoke from inside your head, or outside, or from in between? How far away would you say that it was? Did the voice have a timbre?" Psychiatrists might not ask these questions: they are often more interested in whether the person heard a voice, than in what the voice felt like to that person. Scholars of religion might not ask these questions: they are often interested in the person's views about the god who might have spoken. Comparative phenomenologists are first and foremost interested in how the person experienced the event. The method of comparative phenomenology also asks about the features of the event that lead those who experience it to identify it as an event. If a participant reported that he or she has heard God's voice, the fieldworker asked, "How did you know?" We included in our interview protocol this question: "I'd like you to think back on a conversation you had earlier today. How was that experience like or unlike the experience you are reporting here?" These are questions that ask about the act of recognition—the explicit or implicit markers that the participant uses to recognize the event.

No interview or experiment can ever completely tease apart phenomenological experience and interpretation. A phenomenological interview does better than most methods because it asks in many ways about the phenomenological characteristics of the event.

Interviews. Study 1 included two interviews, which were typically conducted in different sittings within the span of a few days. These interviews were based on extensive prior work by the PI (TML) with charismatic evangelical Christians and were the result of several months of iterative, collaborative work among the PI (TML), the lead fieldworkers in each field site (JHB, JCD, VAD, FA, EN, and RMS), two experimental psychologists based in the US (CHL and KGW), and the project coordinator (NRZ); they were carefully crafted to strike a balance between the goals of conducting rigorous comparisons across settings and sparking meaningful, culturally-appropriate conversations in each individual setting.

Spiritual experience. The first began with questions about the participant's religious practices, with a particular focus on prayer and prayer-like practices (e.g., meditation); these questions are not analyzed in the current paper.

The interviewer then asked about a preset list of events often "deemed 'spiritual'" (*4*), with an emphasis on whether (and, if so, how) the most significant god or spirit in that religious-cultural setting communicated with the participant (e.g., through scripture, thoughts, or sensory experiences) or was sensed as intimately present. For each event, the interviewer asked whether the participant had ever had an experience like that, probed for a detailed description of an example of that experience, and asked the participant to gauge how frequently they had that experience. In some cases, the interview protocol included specific follow-up questions designed to elicit phenomenological details that the participant might not otherwise think to provide (e.g., for hearing the voice of God: "Did you hear it with your ears?"; "Did you turn your head to see who was speaking?"; "Were you falling asleep or waking up?").

Interspersed with these questions about specific spiritual presence events were more general, open-ended questions about spiritual experience (e.g., "How do you usually feel when you think about God?"; "What has been your most memorable spiritual experience?"). The interviewer then asked about two events that were intended to be perceived as extraordinary, but not necessarily spiritual; the interview protocol suggested that interviewers should frame these questions as "other experiences." The interview concluded with questions about the role of doubt and questioning in the participant's faith. None of the additional general questions or the questions about doubt are analyzed in the current paper.

See Table S2 for the full list of questions (though note that, because these were intended to be in-depth qualitative studies of individuals' experiences and practices, some interviews included conversations that ranged beyond these preset questions).

Understanding of the mind. The second interview began by the interviewer asking the participant to complete the Absorption scale (*18;* Table S9); for any participants who were unable to complete the scale on the researcher's tablet or using pen and paper (e.g., because they were unable to read or because filling out a questionnaire would have been culturally inappropriate), the interviewer asked the questions out loud without further probing.

In most cases, the interviewer then administered three trials of a "mind-mindedness" task, in which the participant was presented with a picture and asked to tell a story about it; some participants were also asked to describe a familiar person and/or a famous person; these probes were intended to explore the degree to which participants used mental language in their accounts (see *43*), and are not analyzed in the current paper.

Then, the interviewer proceeded through three "Porosity Vignettes," in which a hypothetical scenario was described and the participant answered questions about that scenario that were designed to pick up on key aspects of how the boundary between the mind and the world might be conceptualized as "porous." Each vignette centered on a particularly salient thought or feeling that, according to the ethnographic record and to the fieldworkers' understanding of their field sites, had the potential to be considered spiritually potent: anger, caring, and envy (see *44*). The order of vignettes was fixed (anger, caring, envy); the gender of characters always matched within a vignette, alternated across trials for each participant, and the starting gender varied pseudo-randomly across participants. Along with these questions about specific hypothetical scenarios were more general questions about how people can and should manage their own thoughts and feelings (e.g., "Can people just take angry feelings or thoughts out of their minds?"; "Do you think it's important for people to tell each other that they are angry?"). The interview concluded with a series of questions about imagination (following *45*), and a brief verbal version of the Structured Clinical Interview for DSM Disorders (SCID) – Psychosis (*46*). See Table S6 for the full list of questions (though note again that some interviews included conversations that ranged beyond these preset questions). We have given examples of these conversations as Appendix 1 in this document (p. 17).

Quantitative measures. As described above, Study 1 consisted of two interviews, one on spiritual experience and one on understandings of the mind. Our index of spiritual presence events was a novel measure derived from the first interview; our index of porosity was a novel measure derived from the second interview; and the standard measure of absorption (*18*) was administered at the time of the second interview.

Measure of spiritual presence events (Spiritual Events scale). In addition to taking detailed field notes throughout the interview on spiritual experience, for each of the spiritual events included in the protocol interviewers made blunt yes-or-no judgments of whether the participant reported having experienced the event (either during the interview or directly afterwards while reviewing the recording of the interview and their field notes). These yes-or-no judgments constitute the quantitative data that we use to create Spiritual Events scores for the current analyses; see Table S2 for details.

Measure of porosity (Porosity Vignettes). In addition to taking detailed field notes throughout the interview on understanding of the mind, interviewers helped participants to respond to questions in the Porosity Vignettes portion verbally using a five-point Likert-type scale (see Table S6 for details). These responses constitute the quantitative data that we use to create "Porosity Vignette" scores for the current analyses.

Measure of absorption (the Absorption scale). The standard Absorption scale (*18*) was administered at the time of the second interview; see Table S9.

Reliability. Observed reliability for the Spiritual Events scale was high, both overall (Cronbach's α=0.83) and in each country considered individually (US: 0.82, Ghana: 0.77, Thailand: 0.72, China: 0.80, Vanuatu: 0.85). (Here and everywhere, Cronbach's α was calculated using the "psych" package for R, *47*.)

Observed reliability for the Porosity Vignettes scale was quite high overall (Cronbach's α=0.83), but varied substantially across countries (US: 0.79, Ghana: 0.81, Thailand: 0.61, China: 0.77, Vanuatu: 0.51).

Observed reliability for the Absorption scale was also high, both overall (Cronbach's α=0.88) and in each country considered individually (US: 0.87, Ghana: 0.91, Thailand: 0.82, China: 0.89, Vanuatu: 0.86).

Data preparation. Participants were retained regardless of missing data; all calculated scores were means, rather than sums, so missing question-level data did not systematically deflate scores on any measure.

We considered responses other than "yes" or "no" to be missing data. Overall, 6% of Porosity Vignettes questions, 3% of Absorption questions, and 2% of Spiritual Events questions were missing responses. Considering individual participants, 37% of participants were missing responses for one or more Porosity Vignettes questions, 7% were missing one or more Absorption questions, and 25% were missing one or more Spiritual Events questions.

Before being entered into any analyses, scores on each measure were standardized and centered at the mean (collapsing across samples, unless otherwise noted).

Extended results. For all studies, we include sets of linear regression analyses (specified using the "lme4" and "stargazer" packages for R (*50-51*) designed to explore (1) differences in scores in our measures of spiritual presence events, porosity, absorption, and any other variables of interest across countries, urban vs. rural field sites, religions, and other demographic variables; and (2) relationships between our measures of spiritual presence events and our measures of porosity absorption and other variables.

In tables at the end of this document, we present the full results of these analyses. For each set of analyses, we present models of increasing complexity side by side—e.g., predicting Spiritual Events scores on the basis of (1) sample characteristics (country, site, religion); (2) sample characteristics and Porosity Vignettes scores; (3) sample characteristics and Absorption scores; (4) sample characteristics, Porosity Vignettes scores, and Absorption scores; and (5) sample characteristics, Porosity Vignettes scores, Absorption scores, and demographic variables (gender, age, education).

In all models, all categorical variables were effect-coded for comparison to the grand mean and all continuous variables were standardized, collapsing across samples (unless otherwise noted). Whenever possible, we included the most maximal random effects structures, subject to constraints on model convergence; random effects structures are detailed in the caption for each table. We present standardized βs as our primary index of effect size: A β of 0.50 indicates that for every increase of 1 standard deviation in the predictor variable, the model would predict an increase of 0.50 standard deviations in the outcome variable.

Here, we provide brief descriptions of the primary findings of interest.

Group differences. Spiritual Events scores tended to be highest among evangelical charismatic Christians and among participants in Vanuatu, and lowest among participants in China (particularly urban China). Country, site, and religion accounted for 39% of the variance in Spiritual Events scores; see Table S18.

Porosity Vignettes scores tended to be highest among participants in Ghana and lowest among participants in China. Country, site, and religion accounted for 40% of the variance in Porosity Vignettes scores; see Table S19.

Absorption scores tended to be highest among participants in Vanuatu and lowest among participants in China, and among charismatic evangelical Christians Country, site, and religion accounted for 25% of the variance in Absorption scores; see Table S19.

See Fig. 1 (main text) for a visual depiction of all group differences.

Relationships between porosity, absorption, and spiritual presence events. Scores on the Porosity Vignettes and Absorption scales were strong positive predictors of scores on the Spiritual Events scale in every version of these analyses, both when country, field site, and religion were considered fixed effects (all βs>0.25, all ps<0.001; Table S20) and when they were considered random effects (all βs>0.21, all ps<0.001; Table S21). In no analysis did we observe evidence for an interaction between Porosity Vignettes and Absorption (all βs between -0.11 to -0.03, all ps>0.11).

See Fig. 2 (main text) for a visual depiction of these relationships.

Simple correlations. When this study was first conceived, we envisioned assessing relationships between porosity, absorption, and spiritual presence events by examining simple correlations. As

predicted, both Porosity Vignettes scores and Absorption scores were positively correlated with Spiritual Events scores (Porosity Vignettes: $r=0.36$, $t(316)=6.96$, $p<0.001$; Absorption: $r=0.33$, $t(308)=6.12$, $p<0.001$). Porosity Vignettes scores and Absorption scores were also positively correlated ($r=0.30$, $t(308)=5.54$, $p<0.001$). (In each case, r is the Pearson correlation coefficient using pairwise-complete cases; scores for each measure were standardized and centered at the mean, collapsing across samples.)

Summary. We consider the results of Study 1 to be consistent with the claim that porosity and absorption are distinct factors facilitating spiritual presence events across the wide range of cultural and religious contexts included in these samples.

Study 1 validation: Recoding responses to Spiritual Events questions

As described in the methods for Study 1, in the course of conducting the structured interviews (or immediately following the completion of an interview), interviewers made judgments of whether participants reported having experienced each of the spiritual and other extraordinary experiences and whether they endorsed each of the porosity-related beliefs included in these interviews. These judgments provided the quantitative data that we have analyzed in this paper. Each fieldworker, however, made judgements only within their own setting. As a check on the integrity of these quantitative data, a separate group of coders reviewed the transcripts (in translation, as needed) and provided their own yes-or-no judgments for each of the quantitative variables reported here. Coders maintained reliability by meeting once a week for 3-4 hours to come to consensus coding as a group on a subset of the data.

Reliability. To assess reliability, we considered the 336 participants for whom both some interviewer judgments and some coder judgments were available. Across questions included in the Spiritual Events scale, percent agreement between the interviewer's original judgment and the coder's subsequent judgment ranged from 53-92%, with roughly half of the items (n=15) falling in the range of 80-100% agreement. Intra-class correlation coefficients (model: one-way, type: consistency, definition: unit, as implemented in the "irr" package for R, *48*) ranged from 0.25-0.91, with the vast majority of items (n=25) coded with at least moderate reliability (ICC≥0.50), and roughly half (n=15) coded with either "good" or "excellent" reliability (ICC ≥0.75). There were only four items with ICC<0.50 (a standard cutoff for "poor" reliability: Items #77, 81, 117, and 136). See Table S2 for percent agreement and ICC for all items.

Results. Using the recoded data for Spiritual Events items yielded an identical pattern of significant or non-zero regression coefficient estimates for the analyses reported in Tables S20-S1, as did dropping the four items with ICC<0.50 from the Spiritual Events scale and re-running the analyses using either recoded data or the original interviewer judgments; see Tables S22-S23.

Study 2

In Study 2, adults from the general population, as well as a smaller sample of charismatic evangelical Christians, were interviewed briefly about their experiences of spiritual presence events and their understanding of the mind. The investigation of the relationship between porosity and spiritual presence events was one of two hypotheses (and one of many analyses) that we outlined in a preregistration of Study 2 (link: https://osf.io/rmp2a). These interviews yielded one measure of porosity ("Porosity Scale") and one measure of spiritual presence events ("Spiritual Events" scale); see "Measures," below.

Participants. Study 2 primarily included adults from the general population, who were not required to have any particular religious background. Interviewers aimed to recruit roughly equal numbers of men and women and to recruit participants spanning a wide range of socioeconomic statuses and education levels; see Table S15. This study was conducted in public settings selected to be places where researchers would encounter a wide variety of the general population (e.g., a government insurance agency, a department of motor vehicles, a transportation hub). It took place in urban settings: San Francisco Bay Area, US; Cape Coast, Ghana; Chiang Mai, Thailand; Shanghai, China; and Port Vila, Vanuatu. In addition, interviewers recruited a smaller sample of adults from urban charismatic evangelical Christian congregations in each site. A total of N=766 adults from the general population and an additional N=260 charismatic evangelical Christians participated in Study 2, for a total sample of N=1026; see Table S19 for demographic information by country and sample (general population vs. charismatic evangelical Christians).

Interviewers were hired and trained by the primary fieldworker in each country. Interviewers recruited participants and administered the interview verbally, face-to-face. Interviews typically lasted for roughly 20-30 minutes. Participants received a small amount of money or a gift card as a thank-you gift for their participation.

Interviews were conducted in a common local language (English in the US; English or Fante in Ghana; Thai in Thailand; Mandarin in China; and Bislama in Vanuatu). The translations of these interviews were the results of an extensive process of translation and back-translation; contact the corresponding author for materials in languages other than English.

Measures. Interviews included two sets of questions, with order counterbalanced across participants. Our indices of porosity and spiritual presence events were derived from these questions.

Measure of porosity (Porosity Scale). One set of questions, which we refer to as the Porosity Scale, focused on participants' beliefs about porosity. This is a novel measure, initially developed by JCD and revised by our team after piloting in all five countries. The scale consists of a series of questions designed to elicit intuitions about key aspects of how the boundary between the mind and the world might be understood as "porous," including the possibility that thoughts and feelings might cause either good or bad things to happen (either directly or with the assistance of supernatural beings or forces) and the possibility that thoughts and feelings might have their origins in external sources (e.g., thoughts might be placed in the mind by a spirit). For some items, the interviewer asked specific follow-up questions designed to probe the strength, practical implications, and prevalence of these beliefs ("Do you regularly worry that this will happen to you?"; "Do you do anything to protect yourself against this?"; "Have you heard of this happening to people you know?"); these follow-up questions were not included in the total scores for this measure. See Table S8 for the full set of questions, response options, and information about scoring responses.

Measure of spiritual presence events (Spiritual Events scale). The other set of questions focused on participants' spiritual and otherwise extraordinary experiences; this was intended to be a briefer version of the "spiritual experiences" interview from Study 1. The interview began with questions about prayer and prayer-like practices ("Do you pray regularly?"; "On an average day, how many minutes do you pray?"). The interviewer then proceeded through a series of questions about spiritual and otherwise extraordinary events based directly on Study 1; for each event, interviewers asked whether the participant had ever had an experience like that, asked for a description of that experience (including some specific follow-up questions designed to elicit phenomenological details), and asked the participant to gauge how frequently they had that experience. The interview included questions about whether the participant had ever experienced interactions with a list of specific supernatural beings; this list was intended to cover a comparable range of beings across sites (e.g., deceased humans, non-human spirits) while focusing on entities of local salience in each site. See Table S3 the full set of questions (including the list of beings for each site), response options, and information about scoring responses.

Reliability. Observed reliability for the Porosity Scale was quite high, both overall (Cronbach's α=0.93) and in each country considered individually (US: 0.88, Ghana: 0.73, Thailand: 0.86, China: 0.90, Vanuatu: 0.82).

Observed reliability for the Spiritual Events scale was also high in each country considered individually (US: 0.81, Ghana: 0.79, Thailand: 0.67, China: 0.82, Vanuatu: 0.83); because questions featured different spiritual beings in different countries, we did not calculate reliability collapsing across countries.

Data preparation. Participants were retained regardless of missing data; all calculated scores were means, rather than sums, so missing question-level data did not systematically deflate scores on any measure.

We considered responses other than "yes" or "no" to be missing data. Overall, 1% of Porosity Scale questions and 6% of Spiritual Events questions were missing data. Considering individual participants, 13% of participants were missing responses for one or more Porosity Scale questions and 21% were missing one or more Spiritual Events questions.

Before being entered into any analyses, scores on each measure were standardized and centered at the mean (collapsing across samples, unless otherwise noted).

Extended results. See Study 1 for an overview of our regression analysis approach.

Group differences. Spiritual Events scores tended to be highest among evangelical charismatic Christians and among participants in Vanuatu and Ghana, and lowest among participants in Thailand and especially China. Country, site, and religion accounted for 31% of the variance in Spiritual Events scores; see Table S24. This generally echoes the group differences documented in Study 1.

Porosity Scale scores tended to be highest among participants in Ghana and Vanuatu, and lowest among participants in Thailand and especially China; this generally echoes the group differences documented in Study 1. In addition, in Study 2 Porosity Scale scores tended to be higher among charismatic evangelical Christians, but this difference varied substantially across countries. Country, site, and religion accounted for fully 67% of the variance in Porosity Scale scores; see Table S24.

See Fig. 1 (main text) for a visual depiction of all group differences.

Relationships between porosity and spiritual presence events. Scores on the Porosity Scale were strong positive predictors of scores on the Spiritual Events scale in every version of these analyses, both when country and population (charismatic evangelical Christianity vs. general population) were considered fixed effects (βs=0.67, ps<0.001; Table S25) and when they were considered random effects (βs=0.65, ps<0.001; Table S26).

Sample sizes in Study 2 were sufficiently large that we examined these relationships within one country at a time (standardizing scores within that country, rather than collapsing across countries). In these analyses, Porosity Scale scores were significant predictors of Spiritual Events in all countries, both when we treated population as a fixed effect (Table S27) and when we treated population as a random effect (Table S28).

Likewise, Porosity Scale scores were significant predictors of Spiritual Events in a version of the primary regression analysis limiting the sample to charismatic evangelical Christians (and standardizing scores within that sample, collapsing across countries); see Tables S29-S30.

See Fig. 2 (main text) for a visual depiction of these relationships.

Summary. We consider the results of Study 2 to lend further support to the claim that people who endorse a more "porous" notion of the mind are more likely to experience extraordinary spiritual events.

Study 3

In Study 3, college undergraduates completed a survey consisting of one measure of absorption (the Absorption scale, *18*) and two measures of spiritual presence events (a "Spiritual Events" inventory based on Studies 1 and 2; and a modified version of the Daily Spiritual Experience scale, *29*). The investigation of the relationship between absorption and spiritual presence events was one of three hypotheses that we outlined under a general preregistration of our survey work with undergraduates (which included, but was not limited to, the survey treated as "Study 3" in the current paper; link: https://osf.io/tfnr4).

We note that data collection for Study 3 was mostly completed prior to the beginning of data collection for Study 2, although both were planned at the same time.

Participants. Study 3 included undergraduates from the general population; we did not target participants with any particular religious background. It was conducted in urban settings: San Francisco Bay Area, US; Cape Coast, Ghana; Chiang Mai, Thailand; Shanghai, China; Port Vila, Vanuatu. A total of N=519 undergraduates participated in Study 3.

See Table S16 for demographic information by country. (Note that in the US, but not in other countries, participants were required to be over the age of 18 years, to be enrolled as students, to have been born in the US, and to use English as their primary language; interviewers asked a handful of questions to determine eligibility before administering the survey.)

Research assistants distributed hard copies of these surveys to undergraduates in busy community settings (e.g., dorms, libraries, classrooms). In most cases, participants received a small amount of money or a gift card as a thank-you gift for their participation; when culturally appropriate, gifts were given to community leaders in lieu of individual participants.

Surveys were presented in the language of instruction (English in the US, Ghana, and Vanuatu; Thai in Thailand, Mandarin in China). The translations of these surveys were the results of an extensive process of translation and back-translation; contact the corresponding author for materials in languages other than English.

Measures. Each participant completed the three survey measures in one of two orders: (1) Absorption, Daily Spiritual Experience, Spiritual Events; or (2) Spiritual Events, Absorption, Daily Spiritual Experience. At the end of the survey, participants provided demographic information.

Measure of absorption (the Absorption scale). The Absorption scale (*18*) was used without modification; see Study 1 and Table S9 for details. It was introduced with the following text: "These questions ask you in various ways how experience your world. There are no correct answers, nor is this a test. We are interested in the unique way that you experience your world."

Measures of spiritual presence events (Spiritual Events scale, Daily Spiritual Experience scale). The Spiritual Events scale was developed by our team based on the spiritual presence events discussed in the in-depth interviews of Study 1, the short-form interviews of Study 2, as well as previous work by Luhrmann (*5*). It was introduced with the following text: "These questions ask you about spiritual experience. In each case, please indicate how often you have had that experience by circling the appropriate number." See Table S4 for the full set of questions, response options, and information about scoring responses.

The Daily Spiritual Experience scale (*29*) captures a wide range of spiritual events, including more or less anomalous experiences. It was presented in its original form, without modification; however, the final two questions were omitted from all analyses in the current paper because they did not probe spiritual experience per se: (1) *I desire to be closer to God or in union with God*; (2) *In general, how close do you feel to God?* (These questions were omitted from the scale entirely in Study 4; see below.) The scale was introduced with the following text: "This next set is meant to include people of many different faiths and orientations. We are interested in the way people experience the divine. If the word 'God' is not comfortable for you, please substitute a word that calls to mind the divine or holy for you. The following list includes items you may or may not experience. Please consider if and how often you have these experiences, and try to disregard whether you feel you should or should not have them. Please circle the best response." See Table S5 for the full set of questions, response options, and information about scoring responses.

Additional questions. In addition to the questions listed here, the Absorption scale was always followed by three additional questions that were not part of the original Absorption scale: (1) *If you are reading a letter from someone you know well, do you hear the letter in the writer's voice? For example, when reading a letter from your mother, do you hear the letter in your mother's voice?* (2) *Do you ever see letters, numbers, days of the week, or months of the year in color when they are printed?* (3) *Have you ever heard an audible voice when you were alone, or a voice that no one else present could hear, like someone calling your name?* These extra items were not included in any of the analyses for this paper.

At the end of each measure, there was a single open-ended question intended to serve as an attention check (*What is your favorite sport?*; *What is your favorite food?*; or *Where were you born?*). Ultimately, however, we did *not* exclude participants on the basis of these questions. Participants frequently left these questions blank or wrote comments indicating confusion; in retrospect, including open-ended questions appearing at the end of a multiple-choice scale was likely not a sensitive measure of participants' attention to the task at hand.

At the end of this packet of survey measures were demographic questions.

Reliability. As in Study 1, observed reliability for the Absorption scale was high, both overall (Cronbach's α=0.83) and in each country considered individually (US: 0.84, Ghana: 0.86, Thailand: 0.78, China: 0.79, Vanuatu: 0.81).

Observed reliability for the Spiritual Events scale was also high, both overall (Cronbach's α=0.94) and in each country considered individually (US: 0.95, Ghana: 0.90, Thailand: 0.86, China: 0.87, Vanuatu: 0.86; note that the calculation of α for China omitted Item #7, whose standard deviation was virtually 0).

Finally, observed reliability for the Daily Spiritual Experience scale was very high, both overall (Cronbach's α=0.94) and in each country considered individually (US: 0.95, Ghana: 0.90, Thailand: 0.86, China: 0.87, Vanuatu: 0.86).

Data preparation. Participants were retained regardless of missing data; all calculated scores were means of responses to individual items, so missing question-level data did not systematically deflate scores on any measure. (Overall, <1% of Absorption questions, 11% of Spiritual Events questions, and

<1% of Daily Spiritual Experience questions, were missing data. Considering individual participants, 3% of participants were missing responses for one or more Absorption questions, 57% were missing one or more Spiritual Events questions, and 14% were missing one or more Daily Spiritual Experience questions. Note that we considered selections of the response option "I don't know" to be missing data for the Spiritual Events scale.)

Before being entered into any analyses, scores on each measure were standardized and centered at the mean (collapsing across samples, unless otherwise noted).

Extended results. See Study 1 for an overview of our regression analysis approach.

Group differences. Spiritual Events and Daily Spiritual Experience scores tended to be highest among participants in Ghana and Vanuatu, and lowest among participants in Thailand and especially China. Differences across countries accounted for 38% of the variance in Spiritual Events scores and 50% of the variance in Daily Spiritual Experience scores; see Table S31. These findings echo the group differences documented in Studies 1-3.

Absorption scores tended to be highest among participants in Vanuatu and China, and lowest among participants in Thailand and especially Ghana; this is a different pattern than the group differences in Absorption documented in Study 1. Differences across countries accounted for only 11% of the variance in Absorption scores; see Table S31.

See Fig. 1 (main text) for a visual depiction of all group differences.

Relationships between absorption and spiritual presence events. Scores on the Absorption scale were strong positive predictors of scores on the Spiritual Events and Daily Spiritual Experience scales in every version of these analyses, both when country was included as a fixed effect (all βs>0.23, all ps<0.001; Table S32) and when they were considered random effects (all βs>0.23, all ps<0.001; Table S33).

Sample sizes in Study 3 were sufficiently large that we examined these relationships within one country at a time (standardizing scores within that country, rather than collapsing across countries). In these analyses, Absorption scores were significant predictors of both Spiritual Events scores (Table S34) and Daily Spiritual Experience scores (Table S35) in all countries.

See Fig. 2 (main text) for a visual depiction of these relationships.

Summary. We consider the results of Study 3 to lend further support to the claim that an individual's capacity for absorption facilitates his or her tendency to experience extraordinary spiritual events.

Study 4

In Study 4, college undergraduates completed a survey consisting of nine measures, including two indices of porosity, the Absorption scale, two indices of spiritual presence events, two indices of more secular extraordinary experience, and two control measures. Our analysis of Study 4 closely followed our preregistration of this study (link: https://osf.io/kmtc4).

Participants. Study 4 included undergraduate students from the general population; we did not target participants with any particular religious background. It was conducted in urban settings: San Francisco Bay Area, US; Cape Coast, Ghana; Chiang Mai, Thailand; Shanghai, China; Port Vila, Vanuatu. A total of N=505 undergraduates participated in Study 4; see Table S17 for demographic information by country. (As in Study 1, in the US, but not in other countries, participants were required to be over the age of 18 years, to be enrolled as students, to have been born in the US, and to use English as their primary language; interviewers asked a handful of questions to determine eligibility before administering the survey.) An additional sample of 100 participants in Ghana was recruited but not included in the current analyses because the research coordinator expressed concerns about the integrity of the data.

Research assistants distributed hard copies of these surveys to undergraduates in busy community settings (e.g., dorms, libraries). Participants received a small amount of money or a gift card as a thank-you gift for their participation.

Surveys were presented in the language of instruction (English in the US, Ghana, and Vanuatu; Thai in Thailand, Mandarin in China). The translations of these surveys were the results of an extensive process of translation and back-translation; contact the corresponding author for materials in languages other than English.

Measures. Study 4 included all of the measures of porosity, absorption, and spiritual presence events used in Studies 1-3, as well as two measures of "secular" anomalous experiences (e.g. hearing a voice not identified as from a god or spirit), and two control measures which we predicted would *not* be strongly correlated with our measures of interest. These measures were presented in one of two orders: (1) porosity measures, secular anomalous events measures, control scale #1, spiritual presence events measures, control scale #2, absorption measure; or (2) absorption measure, spiritual presence events measures, control scale #1, secular anomalous events measures, control scale #2, porosity measures. Demographics questions were included at the end of the survey.

Porosity measures (Porosity Scale, Porosity Vignettes). The two measures of porosity were a modified, pen-and-paper version of the Porosity Vignettes from Study 1 (Table S7) and the Porosity Scale from Study 2 (Table S8); see tables for the full set of questions, response options, and information about scoring responses. The Porosity Scale always directly preceded the Porosity Vignettes. The Porosity Scale was introduced with the following text: "We would like to hear your opinion about the following. Please circle the answer that seems best to you." The Porosity Vignettes were introduced with the following text: "We want to tell you a short story. We would like to know your opinion about what could happen." As in Study 1, vignettes were presented in a fixed order (anger, caring, envy); in this version of the Porosity Vignettes, all characters in all vignettes were women.

Absorption measure (Absorption scale). As in Studies 1 and 3, the sole measure of absorption was the Absorption scale (*18;* Table S9). It was introduced with the following text: "These questions ask you in various ways about how you experience your world. There are no correct answers, nor is this a test. We are interested in the unique way that you experience your world. Please answer each question as true or false."

Spiritual presence events measures (Spiritual Events scale, Daily Spiritual Experience scale). The two measures of spiritual presence events were the version of the Spiritual Events scale used in Study 3 (Table S4) and the Daily Spiritual Experience scale (also used in Study 3; Table S5; *29*); see tables for the full set of questions, response options, and information about scoring responses. The Daily Spiritual Experience scale always directly preceded the Spiritual Events scale. The Daily Spiritual Experience scale was introduced with the following text: "This next set of questions is meant to include people of many different faiths and orientations. We are interested in the way people experience the divine. If the word 'God' is not comfortable for you, please substitute a word that calls to mind the divine or holy for you. The following list includes items you may or may not experience. Please consider if and how often you have these experiences, and try to disregard whether you feel you should or should not have them. Please select the best response for you." Whereas in Study 3 we included but did not analyze the final two items from the Daily Spiritual Experience scale (see above), in Study 4 we omitted these items from the survey altogether, because they did not ask directly about spiritual experience. The Spiritual Events scale was introduced with the following text: "These questions ask you about spiritual experience. In each case, please indicate how often you have had that experience."

Secular extraordinary experiences measures (Hallucinations scale, Paranormal scale). The two measures of "secular" extraordinary experiences were an abbreviated version of the Revised Launay Slade Hallucinations scale (*30*), a scale commonly used to gauge whether the participant has experienced hallucination-like events, such as hearing a voice when no one is there; and the Thalbourne Paranormal scale (also called the "Sheep Goat Scale," *31*), which focuses on experiences of unusual events such as premonition and extrasensory perception. See Table S10 (Hallucinations) and Table S11 (Paranormal) for the full set of questions, response options, and information about scoring responses. The Hallucinations scale always directly preceded the Paranormal scale. The Hallucinations scale was introduced with the following text: "The following questions are about unusual experiences. Please read the statements given below and circle the option that most applies to you." The Paranormal scale was introduced with the following text: "There are no right or wrong answers to these questions: everyone is entitled to their own opinion. Please circle the choice that best corresponds to your opinion."

Control measures (Need for Cognition scale, Sense of Control scale). The two control measures were the Need for Cognition scale (*32*); and the Mastery subscale of the Sense of Control scale (*33*). See Table S12 (Need for Cognition) and Table S3 (Sense of Control) for the full set of questions, response options, and information about scoring responses. The Sense of Control scale was always presented earlier in the packet of surveys than the Need for Cognition scale. The Sense of Control scale was introduced with the following text: "These are more questions about the way you experience the world.

Please circle your answer below." The Need for Cognition scale was introduced with the following text: "For each of the statements below, please circle the answer that describes you best. Again, there are no right or wrong answers. We are just interested in your experience."

Additional questions. Some of these measures included one attention check embedded within seven of the nine measures (e.g., "To check that you are paying attention, please circle [a particular response]"); however, to align with previous studies in this paper, and to follow our preregistered data analysis plan (in which we did not specify filtering by attention checks), we did *not* use these attention checks to filter out participants in the current analyses. For each of these seven measures, 89-94% of participants passed the attention check.

Reliability. Observed reliability (as indexed by Cronbach's α) was quite high for all measures of primary interest, both overall and in each country considered individually: for the Porosity Vignettes, overall α=0.90 (US: 0.93, Ghana: 0.90, Thailand: 0.86, China: 0.80, Vanuatu: 0.75); for the Porosity Scale, overall α=0.92 (US: 0.92, Ghana: 0.87, Thailand: 0.86, China: 0.88, Vanuatu: 0.73); for the Absorption scale, overall α=0.85 (US: 0.91, Ghana: 0.80, Thailand: 0.79, China: 0.79, Vanuatu: 0.86); for the Spiritual Events scale, overall α=0.94 (US: 0.96, Ghana: 0.92, Thailand: 0.90, China: 0.84, Vanuatu: 0.89); for the Daily Spiritual Experience scale, overall α=0.94 (US: 0.93, Ghana: 0.92, Thailand: 0.88, China: 0.89, Vanuatu: 0.86).

This was also true for one of our two "secular" anomalous experience scales, the Hallucinations scale (overall α=0.78; US: 0.81, Ghana: 0.80, Thailand: 0.72, China: 0.74, Vanuatu: 0.68). For the Paranormal scale, reliability was more variable across countries (overall α=0.71; US: 0.84, Ghana: 0.61, Thailand: 0.65, China: 0.80, Vanuatu: 0.53).

For our two control measures, reliability was more variable across sites, and particularly poor in Vanuatu. For the Need for Cognition scale, overall α=0.74 (US: 0.82, Ghana: 0.76, Thailand: 0.52, China: 0.82, Vanuatu: 0.04). For the Sense of Control scale, overall α=0.79 (US: 0.85, Ghana: 0.65, Thailand: 0.72, China: 0.79, Vanuatu: 0.42). This may have been due in part to the fact that these two scales were the only measures to include reverse-coded items; dropping reverse-coded items yielded scales that were slightly more reliable across sites (for the Need for Cognition scale, overall α=0.74, US: 0.79, Ghana: 0.79, Thailand: 0.58, China: 0.71, Vanuatu: 0.52; for the Sense of Control scale, overall α=0.79, US: 0.82, Ghana: 0.72, Thailand: 0.75, China: 0.77, Vanuatu: 0.71). For analyses involving these scales, we describe results both retaining and omitting reverse-coded items.

Data preparation. Participants were retained regardless of missing data; all calculated scores were means, so missing question-level data did not systematically deflate scores on any measure. Overall, <1% of Porosity Vignettes questions, 1% of Porosity Scale questions, 1% of Absorption questions, <1% of Daily Spiritual Experience questions, 13% of Spiritual Events questions, <1% of Hallucinations questions, 1% of Paranormal questions, <1% of Need for Cognition questions, and <1% of Sense of Control questions were missing data. Considering individual participants, 2% of participants were missing responses for one or more Porosity Vignettes questions, 6% were missing one or more Porosity Scale questions, 12% were missing one or more Absorption questions, 66% were missing one or more Spiritual Events questions (reflecting the fact that many participants took advantage of the response option, "I don't know," which we counted as missing data for the purposes of the current analyses), 3% were missing one or more Daily Spiritual Experience questions, 1% were missing one or more Hallucinations questions, 5% were missing one or more Paranormal questions, 4% were missing one or more Need for Cognition questions, and 2% were missing one or more Sense of Control questions.

Before being entered into any analyses, scores on each measure were standardized and centered at the mean, collapsing across samples (unless otherwise noted).

Extended results. See Study 1 for an overview of our regression analysis approach.

Group differences. Spiritual Events scores and Daily Spiritual Experience scores tended to be highest among participants in Ghana and Vanuatu, and lowest among participants in Thailand and particularly China—again, echoing the pattern of group differences in reports of spiritual presence events documented in Studies 1-3. Differences across countries accounted for 31% of the variance in Spiritual Events scores and 50% of the variance in Daily Spiritual Experience scores; see Table S36.

Porosity Vignettes scores and Porosity Scale scores tended to be highest among participants in Vanuatu and Ghana and lowest among participants in Thailand and particularly China—again, echoing

the pattern of group differences in porosity documented in Studies 1 and 2. Differences across countries accounted for 27% of the variance in Porosity Vignettes scores and 39% of the variance in Porosity Scale scores; see Table S37.

Absorption scores tended to be highest among participants in Vanuatu and China and lowest among participants in Thailand—yet another pattern of group differences that varies from those documented in Studies 1 and 3. Differences across countries accounted for only 9% of the variance in Absorption scores; see Table S37.

Scores on our measures of "secular" anomalous experiences tended to highest among participants in Ghana, and lowest among participants in Thailand. Differences across countries accounted for 10% of the variance in Hallucinations scores, and only 1% of the variance in Paranormal scores; see Table S38.

See Table S39 for group differences in scores on our two "control" measures.

See Fig. 1 (main text) for a visual depiction of group differences in scores on our measures of spiritual presence events, porosity, and absorption.

Relationships between porosity, absorption, and spiritual presence events. Scores on the Porosity Vignettes, Porosity Scale, and Absorption scale were each strong positive predictors of scores on the Spiritual Events and Daily Spiritual Experience scales in every version of these analyses, both when country was included as a fixed effect (all βs>0.16, all ps<0.001; Tables S40-S41) and as a random effect (all βs>0.15, all ps<0.001; Table S42-S43). In no analysis did we observe evidence for an interaction between Porosity Vignettes and Absorption. The analysis preregistered as our primary test of Hypothesis #1 (absorption predicting spiritual presence events) is presented as Model (3) in Tables S42 and S43; the analyses preregistered as our primary tests of Hypothesis #2 (porosity predicting spiritual presence events) are presented as Model (2) in Table S42 and Model (2) in Table S43; in all cases, these analyses confirmed our hypotheses.

Sample sizes in Study 4 were sufficiently large that we examined these relationships within one country at a time (standardizing scores within that country, rather than collapsing across countries); these analyses were preregistered as our primary tests of Hypotheses #3-4. In these analyses, Porosity Vignettes scores were significant predictors of our measures of spiritual presence events in the US, Ghana, Thailand, and China (all βs>0.16, all ps<0.04), but not Vanuatu (β=0.12, p=0.18; Table S44); Porosity Scale scores were significant predictors of our measures of spiritual presence events in the US, Ghana, Thailand, and China (all βs>0.39, all ps<0.001), but not Vanuatu (β=0.16, p=0.06; Table S45); and Absorption scores were significant predictors of our measures of spiritual presence events in all countries (all βs>0.17, all ps<0.04; Table S46).

See Fig. 2 (main text) for a visual depiction of these relationships.

Relationships between porosity, absorption, and "secular" anomalous events. For all of the analyses of spiritual presence events reported above, we conducted parallel analyses for "secular" anomalous events, as indexed by the Hallucinations and Paranormal scales; these analyses were preregistered as secondary analyses. Scores on the Porosity Vignettes, Porosity Scale, and Absorption scale were each strong positive predictors of scores on these scales in every version of these analyses, both when country was included as a fixed effect (all βs>0.24, all ps<0.001; Tables S47-S48) and as a random effect (all βs>0.25, all ps<0.001; Table S49-S50). In no analysis did we observe evidence for an interaction between Porosity Vignettes and Absorption.

Considering each country alone, Porosity Vignettes scores were significant predictors of our measures of secular anomalous events in the US, Ghana, Thailand, and China (all βs>0.20, all ps<0.006), but not Vanuatu (β=0.01, p=0.93; Table S51); Porosity Scale scores were significant predictors in all countries, including Vanuatu (all βs>0.15, all ps<0.05; Table S5); and Absorption scores were significant predictors in all countries (all βs>0.26, all ps<0.001; Table S53).

Comparison of predictors of interest to "control" measures. As a negative control for the primary claims of this paper, we conducted two linear regressions comparing our three predictors of interest (Porosity Vignettes, Porosity Scale, and Absorption) to our two control measures (Need for Cognition and Sense of Control) in their ability to predict Spiritual Events scores and in their ability to predict Daily Spiritual Experience scores (Table S54). In both cases, our predictors of interest were significantly stronger predictors of spiritual presence events than our control measures. (These analyses were listed under "Secondary Analyses" in our preregistration; note that the models diverge slightly from the

preregistration, in which we mistakenly indicated that we would be able to fit random intercepts for individual participants.) See also Tables S55 for versions of these models treating country as a random rather than fixed effect; and Tables S56-S57 for versions of these models predicting secular anomalous events. Versions of these analyses in which reverse-coded items were omitted from the two control scales yielded identical interpretations (Tables S58-S61).

Exploratory factor analyses (EFA) of item-wise data. In theory, the observed relationships between spiritual presence events and porosity could have arisen not because porosity facilitates experiences of spiritual presence events, but because participants did not mark the intended distinction between beliefs about the mind-world boundary vs. experiences of spiritual presence (which may entail unusual crossings of the mind-world boundary). To explore this, we conducted a series of exploratory factor analyses of individual items from the various measures included in Study 4, using the "psych" package for R (*47*). If our measures of spiritual presence events and porosity were in fact measuring the same latent construct, we might expect that most items from these scales would load onto a single factor, or that factor analysis would surface sets of items with similar content (e.g., beliefs about and experiences of dreams).

Here we describe what we believe to be the most appropriate treatment of these data for the question at hand: Considering all items in all of the measures included in Study 4, standardizing responses within each field site (so as to focus on the covariance structure of individual-level responses, above and beyond any covariances induced by general differences across sites), and examining varimax rotations (which, in our view, offer the most stringent test of whether porosity and spiritual experience were treated as distinct constructs by participants). We present the 5-factor solution suggested by minimizing BIC—the smallest solution suggested by any of the factor retention protocols we routinely employ in our other work using EFA. (Larger solutions, such as the 15-factor solution suggested by parallel analysis, recapitulate the a priori divisions between measures nearly exactly.)

Importantly, the conclusions offered here are quite robust to a number of analysis decisions, including not only factor retention protocols but also whether to considering only the items included in the measures of porosity and spiritual experience rather than items from all of the measures included in Study 4; whether to standardize responses collapsing across field sites rather than within each field site; and whether to perform oblique transformations rather than varimax rotations.

The 5-factor solution accounted for 24% of the total variance in participants' item-wise responses. See Table S62 for all factor loadings.

After varimax rotation, the first factor clearly captured beliefs about porosity. The items with the highest factor loadings were from the Porosity Vignettes (e.g., "Could [Character A] being envious make it so that a spirit could hurt [Character B]?"; "Some people think that people have thoughts or feelings that can harm others directly, even if they don't tell others about these thoughts and feelings. Do you think that this is possible?"). Indeed, it was the dominant factor (the factor with the strongest factor loading) for all 14 items from the Porosity Vignettes and all 16 items from the Porosity Scale, as well as 5 of the 7 items from the Paranormal scale (about mental messages, ESP, and psychic abilities). This factor accounted for 6% of the total variance and 27% of the shared variance.

The second factor clearly captured one aspect of spiritual experience. The items with the highest factor loadings were from the Daily Spiritual Experience scale (e.g., "I feel guided by God in the midst of daily activities"; "I feel God's love for me, directly"). Indeed, it was the dominant factor for all 14 items from the Daily Spiritual Experience scale and 2 of the 22 items from the Spiritual Events scale (about having thoughts placed in the head by God or a spirit, and about a feeling of overwhelming emotion during prayer), as well as 1 of the 18 items from the Need for Cognition scale ("I only think as hard as a need to"; this item loaded slightly negatively on this factor, but did not load strongly on any factor). This factor accounted for 5% of the total variance and 23% of the shared variance.

The third factor clearly captured another aspect of spiritual experience. The items with the highest factor loadings were from the Spiritual Events scale (e.g., "Have you ever felt that you tasted God or a spirit?"; "Have you ever felt that a supernatural force, like the Holy Spirit or a demon, took control of your body, so that you were not making the choice of whether to move but still you moved?"). Indeed, it was the dominant factor for 20 of the 22 items from the Spiritual Events scale, as well as 1 of the 6 items from the Hallucinations scale ("I see shadows and shapes when there is nothing there"). This factor accounted for 5% of the total variance and 21% of the shared variance.

The fourth factor clearly captured an immersive, "absorbed" orientation toward experience. The items with the highest factor loadings were from the Absorption scale (e.g., "I can be deeply moved by a sunset"; "The sound of a voice can be so fascinating to me that I can just go on listening to it"). Indeed, it was the dominant factor for all 34 items from the Absorption scale, as well as 5 of the 6 items from the Hallucinations scale, 2 of the 7 items from the Paranormal scale, 3 of the 18 items from the Need for Cognition scale, and 1 of the 12 items from the Sense of Control: Mastery subscale. This factor accounted for 4% of the total variance and 19% of the shared variance.

The fifth factor captured some combination of other personal traits and tendencies. The items with the highest factor loadings were mostly from the Sense of Control: Mastery subscale (e.g., "Other people determine most of what I can and cannot do"), but the highest-loading item was from the Need for Cognition scale ("I like to have the responsibility of handling a situation that requires a lot of thinking"). It was the dominant factor for 14 of the 18 items from the Need for Cognition scale, and 11 of the 12 items from the Sense of Control: Mastery subscale. This factor accounted for 2% of the total variance and 10% of the shared variance.

In sum, rather than revealing one or more factors that combined items from our measures of porosity and our measures of spiritual presence events, the EFA just described revealed a clear distinction between these two constructs. Indeed, this was the case in every EFA we explored. We see this as a clear-cut demonstration that, from the perspective of individual participants' responses to individual items, our measures of porosity vs. spiritual presence events successfully tapped into distinct constructs.

Summary. We consider the results of Study 4 to be a successful confirmation of the claims suggested by Studies 1-3, namely, that porosity and absorption are two distinct factors that facilitate experiences of spiritual presence events across cultural and religious contexts. In addition, we see these results as lending some credence to our characterization of porosity as a cultural invitation to a folk theory (i.e., a cultural model which individuals adopt to a greater or lesser degree) and absorption as a personal style of relating to the world (i.e., primarily an individual difference).

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Appendix 1: Excerpts of interview transcripts

These interviews produced rich datasets, which have already been used in a number of articles (*24*) and will be explored in the years to come. In most cases, transcriptions of these interviews are more than forty pages in length. Each fieldworker also wrote notes about each participant. Fieldworkers also wrote weekly fieldnotes, for many pages, on their sites, and participated in religious activities throughout their 8-9 months in the field.

To give a sense of the context of the work and the nature of our probing, we present an example from each of these five sites who recounted an experience of hearing the voice of the primary god or spirit in their religious context (e.g., God, for charismatic evangelical Christians)—a paradigmatic experience of spiritual presence. Each example displays some characteristic features of that local world.

US: charismatic evangelical Christian, rural Central Valley, California (Interviewer: JHB)

Interviewer: Is there ever a time when God speaks to you in your mind and you hear actually a voice?

Participant: Actually I have. I haven't heard it – it has been, when I first came to church I volunteered a lot of my time and I was cleaning the chapel. I was cleaning the chairs because they were dirty. I was the only one there in the chapel and I was in the middle section. I was on my knees wiping the chairs down and I heard somebody call me by my name, so I jump up and I looked around and I didn't see anybody. I first thought it was [other senior parishioners]; they were always messing with me because they were jokesters. I was like, "Oh okay" so I went back to work and I heard the voice again.

Interviewer: It's the kind of voice you listen with your ears?

Participant: It was an audible voice. It was the first time I ever heard the word of God. I didn't know what it was; I didn't recognize it.

Interviewer: What were they saying?

Participant: He called my name. I stood up again and I go, "Man, these guys are really messing with me," because it was really quiet in there, I mean quiet. I didn't know it then but I know now that I know what I heard now.

Interviewer: What did it sound like?

Participant: He just called my voice. Have you ever heard – what is his name? I can't think of his name. He plays the voice of – he does the Bible, I can't remember his name. He has a big, deep voice.

Interviewer: It sounded like that?

Participant: Yes. It was awesome. It was scary at first, but it was awesome.

Interviewer: Yes, how many times did he call your name?

Participant: Three times. No, two, he called me twice and after that I never heard it again.

Interviewer: That's the only time? Wow. What made you feel sure it was God?

Participant: I didn't know it at the time. I was scared because at first I thought it was my leaders, because they were always messing with me, so thought it was just them. But then I realized I didn't see anybody and they weren't even here when I heard those voices – that voice, I'm sorry.

[a bit later in the interview]

Interviewer: Were you falling asleep or waking up then?

Participant: No, I was working. Yes, I was working.

Interviewer: How often has that happened, just once?

Participant: Yes, it was just that one time.

Ghana: charismatic evangelical Christian, urban Cape Coast (interviewer: JCD)

Interviewer: Have you heard God's voice in a way that felt like you were hearing it with your ears?

Participant: Yeah, there was; many instances. There was a time; some of them are very personal I can't share them. There were times as Christian you will be into different kinds of circumstances, struggling to come out of them. So, there was this time…

Interviewer: Yeah, struggling, struggling to come out of something.

Participant: Yeah, sometimes…before; of course, still we are all struggling to come out of…

Interviewer: Yeah.

Participant: So, there was a day God had to literally; it was like; it was like a shout, "get out of this place!" I was with a lady in a room and it was becoming too tempting. It was so much like this thing is so audible, so I even thought she heard. "Get out of this room," you understand. But it wasn't and it will never be a physical…if it is physical then God has broken the natural order, so you have to…

Interviewer: Yeah?

Participant: …yeah even if you are not in the spirit. Because you are flesh and blood and God is not permitted.

Interviewer: Yeah, so from your perspective God was speaking in the spirit but it felt like…

Participant: It felt so…

Interviewer: Did you look to see if…

Participant: Yeah, I was shaking so I had to wear everything [get dressed] quickly and run away.

Interviewer: So, what happened after that?

Participant: Oh, I run away. I came again later, but that time God didn't say anything, I didn't do anything but that day it was so…the experience…

Interviewer: Tell me about the voice, what was the voice like?

Participant: Still the same voice, strong, very purposeful, very straight forward but every time with a little urgency. And I read in a book by one of, man of God and he says that God's voice doesn't change but we rather grow in hearing his voice. So, depending on the stage you are in and how he has to talk to you because at times he poses like a lion, sometimes like a lamb, all in the same voice but as he wants you to hear, he doesn't change his voice. Because he himself has said that if you change your voice, you are unstable like the waters, so he doesn't change his voice but it suits you when you have to deal with it in a particular way. So, almost like the same voice but inside it, there are always urgencies, sometimes patience, sometimes love depending on the situation.

Interviewer: So, it's like if am talking to my kids, I have the same voice but sometimes I talk to them calm, sometimes I talk to them I…

Participant: No, it's not the voice.

Interviewer: Like my voice is; when I talk to my kids my voice sounds the same like sometimes if they go in front of a car I yelled at them "get out of the way!" that's how I talk to them like…

Participant: No, but God's voice is not; he doesn't yell, he doesn't shout but it has purpose in it.

Interviewer: And you felt like you heard with your ears, was the voice like right here close? I mean I have heard some people say it sounds in your ears like head phones, it's like right here. I have heard some people say it's like a foot away, some people say it like over here, what was it, was it like more here?

Participant: Yeah, me it's more like he is very far away and he is whispering.

Interviewer: Okay.

Participant: I don't know if you have been watching Merlin, the series…. Merlin it's an adventure movie and when I heard a dragon talking to a boy like that I said this is how I have been hearing from God.

Interviewer: Okay.

Participant: It's like it is very far but close. You hear it from very far but it sounds so close, I don't know whether you know that feeling. You know that the thing is far, you know. But the voice doesn't tell you that it's far, the voice is so close. But there is a knowing that the person talking is standing very far but the voice is so close. So, I was like this is how I feel God…

Interviewer: what do you mean the voice is so close, what do you mean do?

Participant: Like he is just whispering into your ears but it is not so loud, it's very gentle, very appealing but he seems to be very far.

Interviewer: Okay.

Participant: I can't find an English word, maybe I can say it in Fante.

Interviewer: Tell me a Fante word, you can tell me, we have translators. Explain to me in Fante if you want.

Participant: [Translated from Fante: It is as if what he or she is telling you, he or she is standing behind you and saying it. But another time too, another time too it is like he or she is standing very far and he or she has stretched his or her neck, but you know the person is very far. That is what it is.]

Thailand: Buddhist, urban Chiang Mai (interviewer: FA)

ผู้สัมภาษณ์ : เคยได้ยินกับหูมั้ย

Interviewer: Have you ever heard with your ears?

ผู้เข้าร่วม : เคย เคยมีคน อ่าตอนนั้นประสบการณ์ที่ เนเธอแลนด์ กำลังอยู่ที่ Kiosk กำลังจะซื้อตั๋วรถไฟ แล้วทีนี้มันดึกมาก มันอยู่ใน subway เราก็มันเป็นภาษาดัตซ์อะไรซักอย่าง เราก็พยามที่จะแบบคลิ๊กปุ่ม เสร็จแล้วมันก็มีคนมาพูดในหูเรา choose one of those

Participant: Yes. I heard someone. Umm that time I was in Netherlands, at the Kiosk booth trying to buy a train ticket. It was very late at night. I was in a subway. I was.. The language seemed like Dutch or something. I tried to push a button, then I heard someone say to my ears, 'Choose one of those' [in English]

ผู้สัมภาษณ์ : อ้อ

Interviewer: Oh!

ผู้เข้าร่วม :แล้วเราก็หันไป เห่ย ใครว่ะ เราก็แบบ เห่ย amazing มาก ใครอ่ะ

Participant: I turned to see. 'Hey! Who was that?' It was so amazing. Who was it?

[both laughing in amazement]

ผู้สัมภาษณ์ : อยู่คนเดียว

Interviewer: Were you alone?

ผู้เข้าร่วม : อยู่คนเดียวไม่มีคนอยู่ ผมก็

Participant: Yes, there was no one so I..

ผู้สัมภาษณ์ : หันไปดูด้วยเนะ

Interviewer: And you turned around to see?

ผู้เข้าร่วม : หันไปดูก็คือเป็นโถงยาวเลยครับ ที่เป็นแบบ underground ที่เป็นแบบ walk way ที่คนเดิน เราแบบ อะไรอ่ะ

Participant: I did. It was a long hall. Like the walkway in the underground where people walk. I was like 'What was that?'

ผู้สัมภาษณ์ : เป็นเสียงของผู้ชายหรือ

Interviewer: Was it a man's voice?

ผู้เข้าร่วม : เป็นเสียงผู้ชายครับ แล้วไม่ได้พูด ดัตช์ ด้วย พูดภาษาอังกฤษ ก็แสดงว่าเขารู้ว่าเราไม่เข้าใจภาษาดัตช์

Participant: It was a man's voice and he didn't speak in Dutch. He spoke in English. That meant he knew that I didn't understand Dutch.

ผู้สัมภาษณ์ : you should… choose, ใช่มั้ย

Interviewer: "you should… choose," right?

ผู้เข้าร่วม : ก็ใช่ choose

Participant: Yes, "choose"

ผู้สัมภาษณ์ : คิดว่าเป็น

Interviewer: Did you think it was..

ผู้เข้าร่วม : ผมไม่รู้ว่าเป็น ...ผมคิดว่าน่าจะเป็นวิญญาณอะไรซักอย่างนึงเนี่ยแหละ

Participant: I didn't know what it was… I thought it probably was some kind of spirit.

ผู้สัมภาษณ์ : เสียงไม่ได้มาจากในหัวคุณใช่มั้ย

Interviewer: The voice didn't come from your head?

ผู้เข้าร่วม : ไม่ใช่ครับ มันเหมือนเราได้ยินเสียงอย่างงี้ครับ คือแบบมันเป็นเสียงที่แบบ ...คน เป็นเสียงคนอ่าครับ

Participant: No. Like I heard a voice like this (~with ears). It was like it was the voice like… a human. It was a human's voice.

ผู้สัมภาษณ์ : แล้วก็มีสิ่งแบบนั้นน่ะ เกิดขึ้นบ่อยแค่ไหน

Interviewer: And something like that, how often does it take place?

ผู้เข้าร่วม : ถ้าเป็นเสียงก็เรื่อย ๆ อย่างเช่นแบบ ได้ยินเสียงแม่ ไม่เฉพาะวิญญาณนะ แต่เป็นเสียงแม่

Participant: If it's a voice – from time to time. I also hear mom, not only spirit. I hear my mom's voice too.

ผู้สัมภาษณ์ : แต่ว่า ฟัง

Interviewer: You listen ..

ผู้เข้าร่วม : ได้ยิน

Participant: I hear.

ผู้สัมภาษณ์ : ได้ยินกับหู

Interviewer: Hear with your ears.

ผู้เข้าร่วม : ใช่ ๆ

Participant: Yes, right.

ผู้สัมภาษณ์ : เหมือนแม่อยู่

Interviewer: Like your mom is there.

ผู้เข้าร่วม : เหมือนแม่เรียก 'แดง!' พูดอย่างเงี้ย อ่ะ เราก็แบบ อย่างที่บอก มาอีกแล้ว เดี๋ยวแม่ก็โทมา ถ้าไม่ตอนเย็น ก็ตอนเช้า วันรุ่งขึ้นก็ใช่

Participant: Like mom calls 'Daeng!' [pseudonym] like this. I'll be like.. It happens. Soon, mom will really call me, if not that evening, she'll call the next morning.

ผู้สัมภาษณ์ : เหมือนเป็น six sense?

Interviewer: Like a sixth sense?

ผู้เข้าร่วม : ใช่ อันนั้นจะเป็น 99% เลยครับที่จะเกิดเหตุการณ์แบบนั้น

Participant: Yes. It's 99% possible that this will happen (that mom will call).

ผู้สัมภาษณ์ : ได้ยินเสียงของวิญญาณแล้วก็แม่ แล้วก็อะไรอีกมั้ย

Interviewer: Apart from the voice of spirit and mom, is there anything else?

ผู้เข้าร่วม : เอิมมม ได้ยินเหรอ ...

Participant: Ummm… hearing?...

ผู้สัมภาษณ์ : ที่จะเป็นเหมือนกับจะหันไปดูว่าใครพูดน่ะ

Interviewer: Yes, like that you turn to see who is speaking.

ผู้เข้าร่วม : ก็มีนะครับ แต่ว่าคือส่วนใหญ่ก็จะเป็นแบบ คิดว่าน่าจะเป็นวิญญาณหรืออะไรมากกว่า แต่คือบางทีเราไปแบบในที่ที่แบบ แต่ว่าจะต้องเงียบพอนะครับ เป็นแบบที่ ๆ แบบเหมือนแบบว่า มันไม่ได้พลุกพล่าน แล้วเราก็ เอ้ย เหมือนบางทีเราก็ได้ยินเสียง มีคนเรียกเรา ประมาณอย่างงั้น

Participant: Yes but usually it's.. I think it's a spirit's voice. Sometimes I go to a place that.. that place has to be quiet and not chaotic. I'll .. umm.. like sometimes I hear someone calling me.

ผู้สัมภาษณ์ : ทุกวันหรือว่า

Interviewer: Everyday or..?

ผู้เข้าร่วม : ไม่ทุกวันครับ นาน ๆ นาน ๆ ครั้ง

Participant: Not every day. Occasionally.

ผู้สัมภาษณ์ : ทุกปีมั้ง

Interviewer: Maybe, every year?

ผู้เข้าร่วม : ก็จะมี ผมว่าปีละครั้ง สองครั้งก็น่าจะได้อยู่

Participant: Yeah, I think we can say once or twice a year.

ผู้สัมภาษณ์ : แต่ส่วนใหญ่อ่ะ จะเรียก ..ชื่อ แดง

Interviewer: Most of the time, the voices call your name, Daeng?

ผู้เข้าร่วม : ใช่ครับ

Participant: Yes.

ผู้สัมภาษณ์ :หรือว่า choose one of those อะไรแบบนั้นอ่ะ

Interviewer: Or "choose one of those," something like that.

ผู้เข้าร่วม : ส่วนใหญ่จะเรียกชื่อ หรือไม่ก็ได้ยินเสียงที่เขาพูดอะไรบางอย่าง เพราะว่า ...หรือไม่ก็ได้ยินเสียงเหตุการณ์อะไรบางอย่างที่มัน ...บางอย่างที่มัน going on อ่าครับ

Participant: Normally calling my name – or saying something because… or a sound of a situation of something that... something that is "going on."

ผู้สัมภาษณ์ : ก็ครั้งแรกน่ะ ที่ ...ฟังแบบนี้นะ คิดว่า วิญญาณเรียกคุณบแบนั้นทำไม

Interviewer: The first time that you heard something like that, why do you think a spirit called you like that?

ผู้เข้าร่วม : เขาคิดว่า เขาน่าจะเห็นผมทำอะไรไม่ถูกกับไอเครื่อง ผมคิดว่าเขาน่าจะอยากจะช่วย คือบางอย่าง บางทีผมก็มีความคำถามนะครับว่า 'ทำไมคนเราต้องกลัวผี' เพราะว่า culture สอนในเรากลัวผี จริง ๆผีก็เป็นคนอีก form นึง แต่ว่าอาจจะอยู่คนละมิติซึ่งถ้าเป็นคน ก็ไม่ต้องกลัวมั้ย ก็เหมือนแบบเนี่ยเรามานั่งกัน ก็คุยกัน เพียงแต่ว่าเขาไม่ได้มีร่างกาย เอ๊ะ ทำไมเราจะต้องกลัว ผมก็พยายามดู ความคิดความรู้สึกนั้นอยู่ เพราะว่าเหมื อนผี ถูกใส่ร้ายให้น่ากลัวสำหรับมนุษย์โลก ผมว่ามันก็ไม่แฟร์สำหรับผีเหมือนกัน เพราะฉะนั้นเนี่ยมันเหมือน culture สอนเรามา เราก็จะแบบ culture ไทยครับ เ

รื่องหนังผีจะแบบว่าทำให้น่ากลัวมาก จะแบบว่า หยุดร้องนะ เดี๋ยวผีแบบมาบีบคอ ผมก็เออเนี่ย ไป...
Blame ผี อีกแล้ว ไปว่าผีอีกแล้ว

Participant: He thought... He probably saw me struggling with the machine so he wanted to help me. Something like that. Sometimes I wonder, 'Why do people have to be afraid of spirits?' Because "culture" teaches us to be afraid of spirits. But actually they're just another "form" [~of person]. Maybe they're from a different world/dimension. If they're people like us, why do we have to be afraid? . If they're people like us, we don't have to be afraid, we can sit and talk. I try to look, the thinking and feeling that's there. It's just that they don't have body. 'Why do we have to be afraid?' It's like they're slandered. I think it's not fair for them (spirits). Like the idea of spirits is shaped by our culture. In Thai culture, spirits in horror movies are very scary. They say 'If you don't stop crying, a spirit will choke you!' Here, again, they… "blame" the spirits again – it's the spirits again.

China: spirit medium, rural Henan province (interviewer: EKN)

访问者：耳朵听到是什么感觉？是真的耳朵听到吗, 还是脑海里?

Interviewer: What's the feeling of hearing with the ears? Was it really hearing with the ears, or was it in the mind?

受访者：真能听到。我就刚才跟你说灵山那次，老天爷跟我说了， 我去职工食堂端了饭，我刚端着饭，老天爷给我送句话："你快吃饭吧，一会都有人来找你的事，就是那个职工来找我的事。我刚把饭吃好，那个职工去找我的事，老天爷跟我说的，让我快点吃饭，一会儿有人找你的事。我说老天爷真灵。

Participant: I could really hear. That time I just told you about on that spiritual mountain, the God of Heaven (Laotianye) said to me, I had just gotten food from the canteen, I had just brought the food, (and) the God of Heaven sent me a sentence: "Hurry up and eat, someone will come looking for you in a moment." It was the staff looking for me—I just finished the food, and the staff came to find me. The God of Heaven told me, to tell me to eat faster, (telling me that) in a moment someone will come looking for you for something. I said, the God of Heaven is so miraculously efficacious!

访问者：他的声音是一个男的声音？

Interviewer: The voice was a male voice?

受访者：男的声音。

Participant: Male voice.

访问者：年龄高不高？

Interviewer: (Did he sound) old?

受访者：不高，就跟凡人说话一模一样。

Participant: Not old, exactly the same as regular (earthly) people.

访问者：是在你耳根旁边还是上面？

Interviewer: Was it from right by your ear or from above?

受访者：就是从上下来的。

Participant: It just came downward from above.

访问者：声音大不大？

Interviewer: Was the voice loud?

受访者：不大。

Participant: Not loud.

访问者：就像我们说话这么大声还是悄悄地说呢？

Interviewer: Like the volume of us talking now, or did he say it quietly?

受访者：他就是男同志说话的声音，说话声音不很大。

Participant: It was just the sound of a man talking, the sound of the talking wasn't particularly loud.

访问者：所以不是脑子里，是真听到。

Interviewer: So it was not from the mind/head, you really heard it.

受访者：真听到，我又没睡觉，刚端着饭，他说你赶快吃饭吧，一会儿就有人来找你的事。后来那个职工去找我，（说）你跟他说的什么，人家不去吃我的饭了，我说我什么也没说，我就说你在哪许的在哪还就妥了。

Participant: I really heard it, I was not sleeping, I had just brought the food over. He said hurry up and eat, in a moment someone will come looking for you for something. Later when the staff came to find me, they said what did you say to them, they won't go eat my food, I said I didn't say anything, I just said wherever you made the (spiritual) request, just reciprocate there and it will be fine.

访问者：你听到的时候有没有转过去看看有没有人？

Interviewer: When you heard it, did you turn around to see if there was a person there?

受访者：我就觉得是他说的，就知道是他说的。

Participant: I just felt it was him saying it, just knew it was him saying it.

访问者：这种多不多呢？

Interviewer: Does this kind (of hearing a voice aloud from a deity) happen a lot?

受访者：这种确实不多。有时候老神圣特殊情况了，直接把话都送过来了，宇宙信息，他直接通知你。

Participant: This type indeed is not common. Sometimes under special circumstances, the old divinity sends words over directly, cosmic information—he informs you directly.

访问者：你刚才说耳朵听到的，比如说一年以内会有吗？

Interviewer: You just said that you heard it with your ears. For example, does this happen (at least once) within a year?

受访者：一年可能有。

Participant: Within a year, it may happen.

访问者：每个都会有吗？

Interviewer: Every year?

受访者：不一定。

Participant: Not necessarily.

访问者：是不是每次跑庙都有还是不一定？

Interviewer: Does it happen every time you go to the temple (for pilgrimage), or not necessarily?

受访者：有吧。这也不能说没有，你要有事问他，多半都有。

Participant: Probably. I can't say that it doesn't happen; if you have something to ask him (the deity), it usually happens.

访问者：你刚刚说是直接来到你。

Interviewer: You just said that it comes directly to you.

受访者：直接送到耳朵里面。

Participant: Sent directly into the ears.

访问者：那是怎么样的？

Interviewer: What is that like?

受访者：他就说话，跟人说话一模一样。

Participant: He just talks, it's exactly the same as a person talking.

Vanuatu: charismatic evangelical Christian, urban Port Vila (interviewer: RES)

Interviewer: … I kat samtaem we yu harem voes blo God we hemi olsem hemi spikaot, hemi laod?

Interviewer: … Has there been a time when you heard the voice of God as if he is speaking, it's out loud?

Participant: Yes

Participant: Yes

Interviewer: Taem ia, yu harem God i spikaot hemi laod nomo?

Interviewer: At that time, when you heard God speak was it out loud?

Participant: Yes, olsem bae mi talem. Bifo bae mi stap harem hem hemi tok long mi taem we mi sidaon mi pre, e? That's the festaem. So evritaem mi mi ekspektem God hemi tok long mi taem we mi mi pre. Afta taem we mi kam long ples ia, be God hemi tok long mi long eni ples. So olsem mi mi stap long ded ia hemi tok long mi se "Yu kamaot long ples ia". So mi stap kuk long kitjen blong mi priperem kakae quikli blong mifala- hem i kambak long wok bae mitufala i kambak long ivning devotion long 7 oklok be taem we mi stap kuk, [laughs] be hemi tok long mi taem we mi stap tanem kakae long sospen.

Participant: Yes, like how I will tell you. Before I would hear him talk to me when I sat down and prayed, eh? That's was before. I always expected to hear him talk to me when I prayed. Then since I came here, God speaks to me anywhere. So like I was at this funeral, and he told me 'You leave this place'. I was cooking in the kitchen, preparing food quickly so we- he would come back from work, and we would return to evening devotion at 7 o'clock- but when I was cooking, [laughs] he spoke to me when I was stirring the food in the pan.

Interviewer: O tru ia? So taem ia yu harem olsem hemi speak aot hemi laod? So taem ia yu harem olsem voes i kam aotsaed long hed blong yu?

Interviewer: Oh really? So that time you heard it as if he was speaking out loud? At that time, did you hear as if the voice was coming from outside your head?

Participant: No taem God hemi tok long mi mi no save harem long… Ino long physical sorai ia be mi mi harem long hat blong mi.

Participant: No when God speaks to me I can't hear it with… It's not with my physical ears but I would hear it in my heart.

Interviewer: Long hat. So i neva kat wan time we yu harem long sorai?

Interviewer: In your heart. So there was never a time when you heard it with your ears?

Participant: No.

Participant: No.

Interviewer: O yu neva harem olsem wan man i toktok we yu lukaotem man?

Interviewer: Or you never heard as if a person was speaking and looked around to see the person?

Participant: No.

Participant: No

Interviewer: Ok

Interviewer: Ok

Participant: So hemi tok nomo long hat blong mi. Mi nomo taem hemi toktok long mi be mi taem mi mi harem samtaems mi harem i laod, a? Olsem hemi tok long mi hemi rili klia taem hemi tok - olsem hao hat blong mi hemi harem olsem mi mi harem hemi laod. Be taem we mi lukluk raon, long ol man we oli stap sidaon bisaed long mi be oli no harem. So mi mi luk raon nomo from mi luk se voes i laod.

Participant: So he only speaks in my heart. Only it's just me, sometimes when he talks to me I hear it out loud, huh? Like, when he speaks to me, it's really clear when he's talking- like how my heart hears it, I hear it as if it's loud. But when I look around, at the others are seated beside me, they don't hear it. So, I look around only because it it seems to me that the voice is out loud.

Interviewer: Yes. … Hemia nao. I gat sam taem we fastaem yu ting se voes i laod mekem se yu stap lukaotem sam man, a?

Interviewer: Yes… That's it. So sometimes at first you think that the voice is out loud, so that makes you turn your head to look for someone, eh?

Participant: Yes.

Participant: Yes.

Interviewer: Ok. So taem ia yu harem olsem voes i… Olsem festaem yu harem olsem voes hemi aotsaed nomo we yu wantem tanem head blong yu blong lukluk se…

Interviewer: Ok. So at that moment, you heard the voice as if… It was like the first time you heard the voice as if it was outside which made you want to look around to see if…

Participant: Blong lukluk se…

Participant: To see if…

Interviewer: … Be afta yu faenemaot se no, i no lo physical sorai hemi lo spiritual..?

Interviewer: … But you discovered it was not your physical ears but it was your spiritual…?

Participant: Yes.

Participant: Yes.

Interviewer: Ok, i stret. Afta, taem ia yu wekap nomo…? Hemi long jioj o long wan ded olsem ia?

Interviewer: Ok, cool. So, at this time you were awake? It's at church, or a funeral like that one…?

Participant: Yes. Samtaems olsem mi no ekspektem hem blong i toktok. Be taem hemi tok mi save voes blong hem be mi mi cautious blong mi save se yes hemi stap tok long mi. So mi lisen long taem ia, be mi haremsave taem mi tingting blong mi lisen lo voes ia, be mi wan mi haremsave se mi kat wan spiritual sorai, mi kat wan difren sorai, mi kat wan difren lukluk. From samtaems mi save luk yu long… Mi luk yu olsem ia be mi luk wan difren samting…

Participant: Yes. Sometimes it's like I do not expect him to talk to me. But when he does, I know his voice. But I'm cautious to affirm that yes, he is talking to me. So I listen then, but I recognize myself that I have my spiritual ear. I have a different ear and a different view/sight. Because at times I can see you with… I see you like this but at the same time, I see something else…

Interviewer: So samtaem we God i tok laod long yu i spikaot laod long yu samtaem, festaem, bae yu harem olsem hemi wan voes blong wan man we yu harem long physical sorai, be afta yu realize se 'No God i toktok long mi afta mi harem long spiritual sorai'?

Interviewer: So sometimes when God speaks loud to you, sometimes, at first, you will hear it as a person's voice that you hear with your physical ears, but then you realize 'No, it was God speaking to me and I heard it with my spiritual ears'?

Participant: Yes

Participant: Yes.

Interviewer: Ok, hemia nao. So hao nao i bin kat taem we God i toktok laod olsem we…. Hemi bin plante time o wanwan taem, o..?

Interviewer: Ok, that's it. So how has it been that God spoke out loud like that…? Has it been very often, or occasionally, or…?

Participant: Wanwan taem

Participant: Occasionally

Interviewer: Wanwan taem. Yu ting se evri yia o i no evri yia? (We hemi toktok laod olsem klosap yu ting se voes blong man, o yu tanem hed blong luk se i gat wan man i stap…?)

Interviewer: Occasionally. You think it's every year, or not every year? (That you heard out loud, as if it's almost a person's voice, or you turned your head to see if someone was there…?)

Participant: [speaks English] Maybe twice in a year.

Participant: Maybe twice a year.

Interviewer: Twice in a year olsem. Ok.

Interviewer: Twice in a year or thereabouts. Okay.

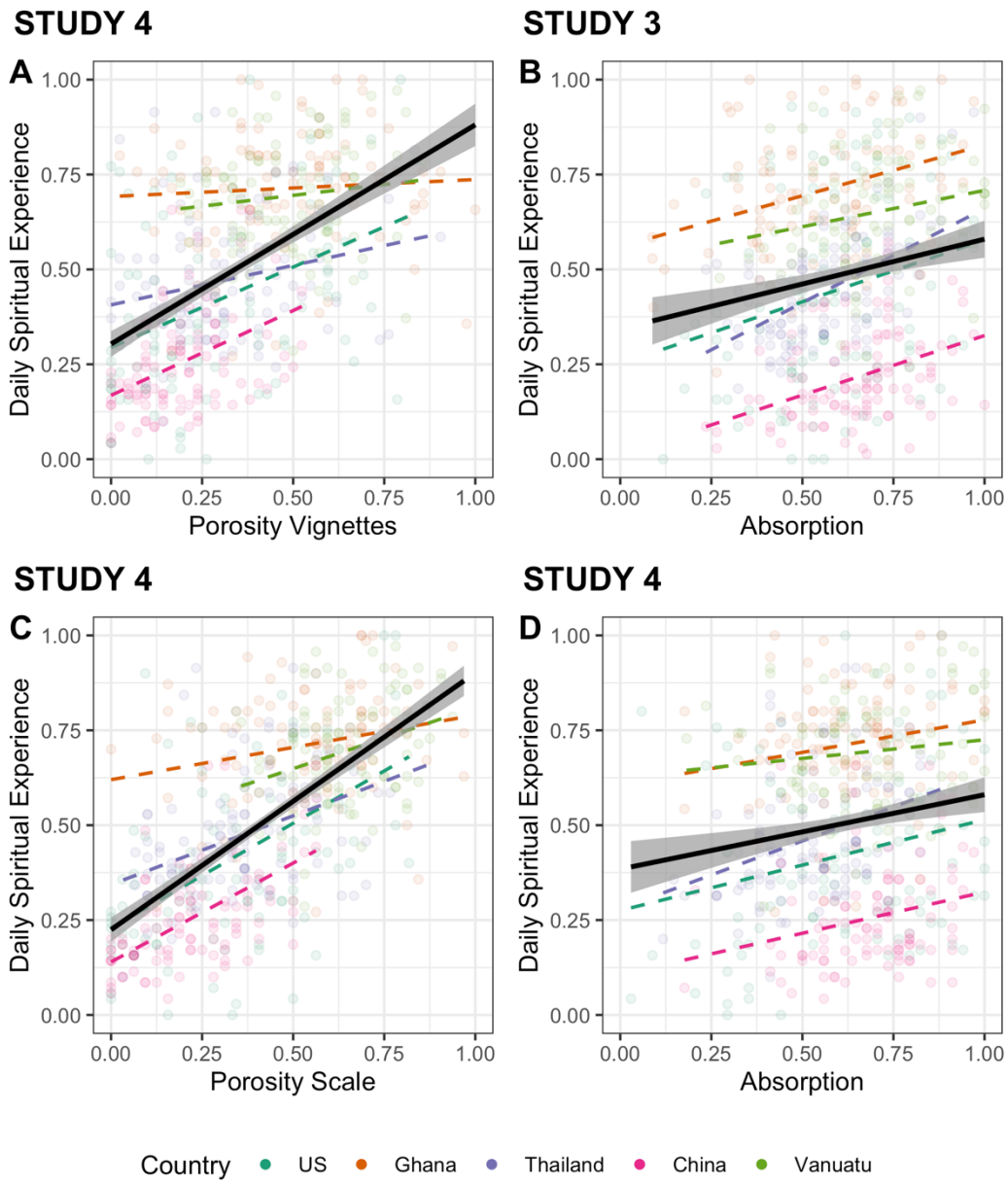

Fig. S1. Relationships between Daily Spiritual Experience scores and scores on our measures of porosity (left side) and absorption (right side), by study and country, rescaled to range from 0-1. Small colored points correspond to individual participants (Study 3: N=519; Study 4: N=505), dotted colored lines correspond to the trend within each country, and solid black lines correspond to the overall trend, collapsing across countries.

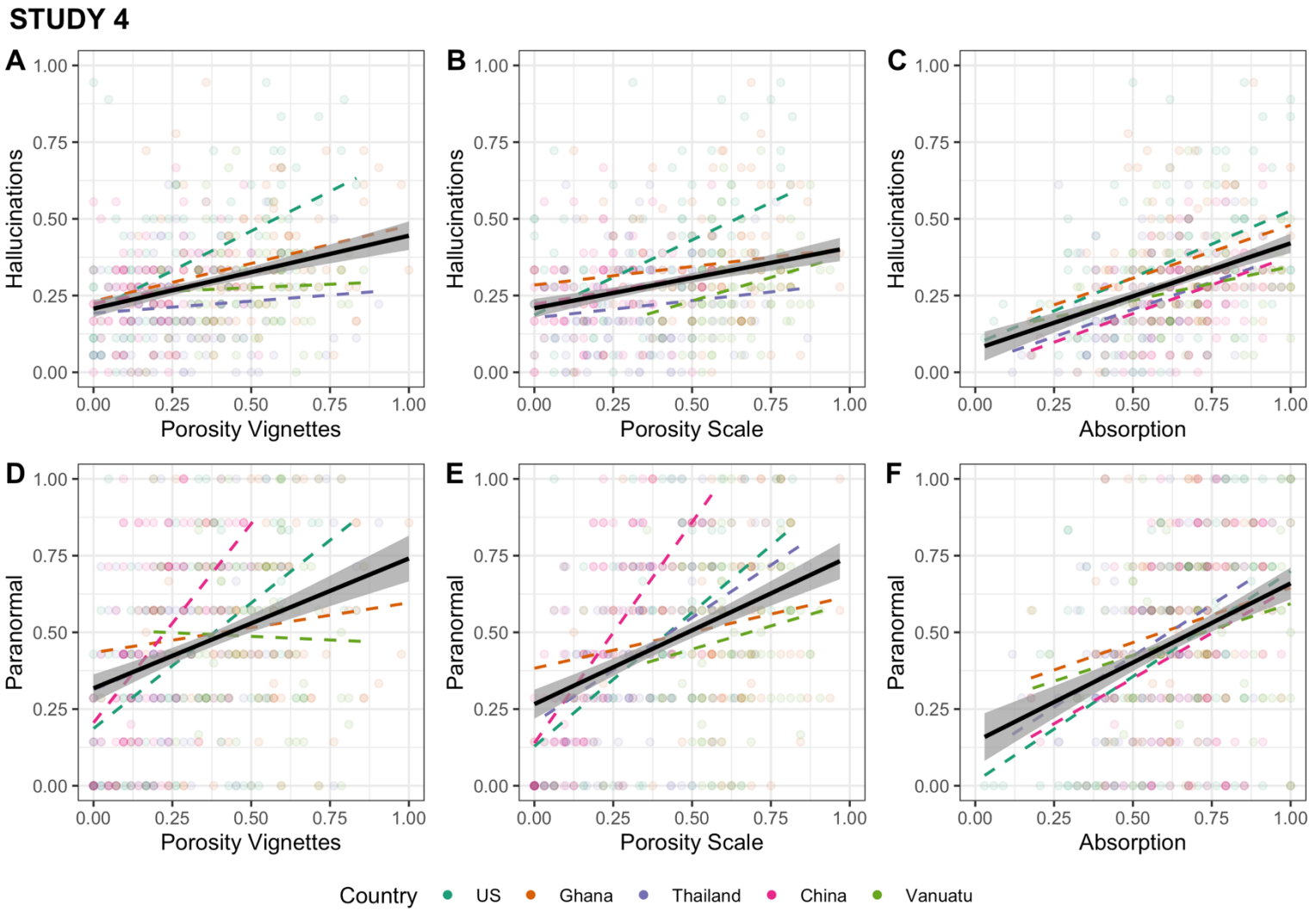

Fig. S2. Relationships between scores on our measures of "secular" anomalous events (A-C: Hallucinations; D-F: Paranormal) and scores on the Porosity Vignettes (left), Porosity Scale (middle), and Absorption (right) scales in Study 4, by country, rescaled to range from 0-1. Small colored points correspond to individual participants (N=505), dotted colored lines correspond to the trend within each country, and solid black lines correspond to the overall trend, collapsing across countries.

Table S1. Overview of all of the measures analyzed in the current paper (Studies 1-4). The Spiritual Events scale (v1-3), Porosity Vignettes (v1-2), and Porosity Scale are novel measures developed by our research team. The Absorption scale (*18*), Daily Spiritual Experience scale (*29*), Hallucinations scale (*30*), Paranormal scale (*31*), Need for Cognition (*32*), and Sense of Control, "Mastery" subscale (*33*) are pre-existing measures. The full text of all measures is provided in Tables S2-S13 (as listed here).

Study	Spiritual presence events	Porosity	Absorption	Secular anomalous events	Control scales
1	Spiritual Events, v1 (Table S2)	Porosity Vignettes, v1 (Table S6)	Absorption (Table S9)	-	-
2	Spiritual Events, v2 (Table S3)	Porosity Scale (Table S8)	-	-	-
3	Spiritual Events, v3 (Table S4) Daily Spiritual Experience (Table S5)	-	Absorption (Table S9)	-	-
4	Spiritual Events, v3 (Table S4) Daily Spiritual Experience (Table S5)	Porosity Vignettes, v2 (Table S7) Porosity Scale (Table S8)	Absorption (Table S9)	Hallucinations (Table S10) Paranormal (Table S11)	Need for Cognition (Table S12) Sense of Control, "Mastery" subscale (Table S13)

Table S2. The spiritual experience interview, which yielded the Spiritual Events scale (v1) used in Study 1. Interviewers' judgments of the questions listed in bold under the "Spiritual Events" heading were used to create a Spiritual Events score. Response options for these questions included "no" (scored as 0), "maybe" (scored as 0.5), or "yes" (scored as 1). Responses were averaged to create scores ranging from 0-1. These items (as well as two items listed under "Other Extraordinary Events") were later recoded by independent coders; the two rightmost columns list percent agreement ("Agr.") and intraclass correlation coefficients ("ICC"; model: one-way, type: consistency; unit: single) comparing coder judgments to the original interviewer judgments used in the primary analyses reported here.

Notes:

1. Phrases in brackets (e.g., "[God, …]"; "[pray, …]") were adapted to the religious background of the participant. Christians were asked about "God"; practitioners of others faiths were asked about the most prominent spiritual being in their context. We sought to ask about the "biggest" (*49*), most salient, being in each setting.
2. Item #81, about a place in the body where one senses the supernatural, was not phrased as an experiential question, but when affirmed it tended to elicit recollections that were experiential, so we included it in our Spiritual Events scale.
3. Item #96 was intended to be included in the Spiritual Events score, but was omitted because of a strong consensus among fieldworkers that it was very difficult to translate and was not well understood by participants in several sites. Including this item in the calculation of Spiritual Events scores does not change the pattern of significant results for the primary regression analyses; indeed, dropping any one item from the Spiritual Events scale yields an identical pattern of results.
4. Item #118, about a white light, was judged as "yes" when the response was judged to be non-natural.
5. Item #137, sleep paralysis, is not always identified as a spiritual experience, but is treated as spiritual often enough that we chose to identify it as such here. For example, in Thailand, the name of the experience, *Phi Am*, includes a reference to a spirit.

Order	Question text	Agr.	ICC
	Demographics		
1.	What is your name?		
2.	What is your gender?		
3.	What is your age?		
4.	What is your job?		
5.	What hours do you usually work?		
6.	How long have you lived here?		
7.	What language did you speak at home when you were growing up?		
8.	What's your relationship status? (e.g., single, married, …)		
9.	Did you go to high school?		
10.	And did you go to any other school after?		
11.	Who lives with you?		
	Religious practice[1]		
12.	What kind of church/temple did you grow up in?		
13.	How long have you gone to your current church/temple?		
14.	How many services do you go to each week?		
15.	Do you have a special role in the service? Do you [put out the chairs, tend the shrine, …]?		
16.	Now I'd like to ask you your religion. Why are you a [Christian, Buddhist, …]?		
17.	Do you ever pray, or communicate to [God, Buddha, spirits, …]?		
18.	Can you say a bit about why you do that?		
19.	What do you do when you pray?		
20.	How many minutes each day do you do that on average throughout the week? Do you do it alone, or with others?		
21.	What do people here [pray, …] about most often?		
22.	What do you [pray, …] about most often?		
23.	Can you give me an example of what you [prayed, …] about today or yesterday?		
24.	Some people in my country will [pray, …] to [God, …] about very small things, like what kind of soap they should buy. Do you do that?		
25.	Can you give an example of the silliest thing you've ever [prayed, …] about?		
26.	I wanted to ask some questions about how people should prepare themselves to talk to [God, …]. Do you think that your body must be clean before you talk to [God, …]?		

27. How do you clean your body?
28. Do you think you should prepare your mind before you talk to [God, …]?
29. How do you prepare your mind?
30. Do you think some people can take thoughts in and out of their mind by their own willpower?
31. Some people [pray, …] in a special language they don't understand [like tongues]. Do you do that?
32. How much of the time do you [pray, …] in tongues and how much in ordinary language?
33. Will you go back and forth? First special language, then ordinary language, or will you [pray, …] continuously in the special language?
34. Do you ever find yourself [pray, …] in the special language for more than an hour at a time? Why?
35. Do people here like to speak in the special language? Why?

Spiritual events

36.	**Sometimes people say that [God, …] guides them through people. Does this ever happen to you?**	75%	0.55
37.	Can you give an example?		
38.	How do you know it is [God, …]?		
39.	How often does that take place? How often within the last month?		
40.	**Some people say that [God, …] speaks to them through their personal reading of scripture—not just that the scripture is [God's, …] word but that [God, …] speaks in a specific, personal way through the scripture. Does this ever happen to you?**	79%	0.76
41.	Can you give an example?		
42.	How do you know it is [God, …]?		
43.	How often does that take place? How often within the last month?		
44.	**Some people say that [God, …] speaks to them in their minds, through thoughts that he may have placed in their minds, and there is a difference between their own thoughts and the thoughts from [God, …]. Does this happen to you?**	83%	0.69
45.	Can you give an example?		
46.	How often does that take place? How often within the last month?		
47.	Please think back to a conversation you had recently with a human person—maybe earlier today. Now think about your experience of hearing [God, …] speak to you in your mind. How is [God's, …] voice different?		
48.	How do you know it is [God, …]?		
49.	Some people think that people can be mistaken about [God, …] speaking to them by putting a thought in their mind. In other words, they thought [God, …] spoke but he didn't. What do you think?		
50.	Sometimes when [God, …] speaks, people experience what [God, …] says as being very strong—[God, …] speaks in a way that really makes them pay attention. Has this ever happened to you?		
51.	Can you give an example?		
52.	**Some people say that they have heard [God, …] speak out loud to them. Has this ever happened to you?**	85%	0.81
53.	Can you give an example? What was it like?		
54.	Did you feel as if the voice was outside your head?		
55.	Did you hear it with your ears?		
56.	Did you turn your head to see who was speaking?		
57.	Were you falling asleep or waking up?		
58.	How often have you heard [God, …] speak in a way you could hear with your ears?		
59.	**Some people say that [God, …] speaks to them through pictures that he may have placed in their minds. Does this happen to you?**	83%	0.78
60.	Can you give an example?		
61.	How often does that take place? How often within the last month?		
62.	How do you know it is [God, …]?		
63.	**Some people say that they have had a vision from [God, …]—they have a picture, but it is like they see it with their eyes. Has anything like that happened to you?**	81%	0.74
64.	Can you give an example?		
65.	Did you feel as if what you saw was outside your head?		
66.	Did you see it with your eyes?		
67.	Were you falling asleep or waking up?		

68.	How often has something like that happened to you?		
69.	**Some people say that [God, …] sends them dreams. Does this happen to you?**	90%	0.82
70.	Can you give an example?		
71.	How often do you have dreams that [God, …] has sent to you?		
72.	What do you think is happening when you dream?		
73.	**Some people say that [God, …] gives them impressions to guide them—that is, inner events that aren't really thoughts or sensations but more inner ways of knowing. Does this ever happen to you?**	69%	0.58
74.	Can you give an example?		
75.	How often does that take place? How often within the last month?		
76.	How do you know that it is [God, …]?		
77.	**Some people say that that [God, …] gives them sensations to guide them. Have you ever had a physical awareness of [God, …]'s presence?**	53%	0.25
78.	Can you give an example?		
79.	How often does that take place? How often within the last month?		
80.	How do you know that it is [God, …]?		
81.	**Some people think humans have a specific place in the body that enables them to sense [God, …]. Do you think that?**[2]	74%	0.43
82.	Can you say more about that?		
83.	Do you think if we could look inside the body we would find the place where people sense [God, …]?		
84.	**Some people have particular experiences in your body that they associate with [God, …] or spirit. Does that happen for you?**	68%	0.61
85.	Can you give some examples?		
86.	**Some people say that they have felt [God, …] touch them on the skin, or through their clothes. Has this ever happened to you?**	85%	0.79
87.	Can you give an example?		
88.	Did you feel as if it was really tactile?		
89.	Were you falling asleep or waking up?		
90.	How often has something like that happened to you?		
91.	**Some people say that they have smelled [God, …] through a real smell. Has this ever happened to you?**	92%	0.91
92.	Can you give an example?		
93.	Did you feel as if it is was a smell?		
94.	Were you falling asleep or waking up?		
95.	How often has something like that happened to you?		
96.	Some people say that they experience [God, …] through ways of feeling that are different from the everyday (e.g., awe, mystery, wonder). Has this ever happen to you?[3]		
97.	Can you give an example?		
98.	How often do those moments happen? How often in the last month?		
99.	How do you usually feel when you think about [God, …]?		
100.	What has been your most memorable spiritual experience?		
101.	Was there a specific moment when you knew absolutely that [God, …] was real?		
102.	What made you sure? Can you explain?		
103.	**Some people say that they have had the clear sense that [God, …] was almost tangibly present, as if [God, …] was sitting or standing beside them, almost like you could point to where he was. Has this ever happened to you?**	84%	0.77
104.	Can you give an example?		
105.	How often has that happened to you?		
106.	How do you usually feel the presence of [God, …]?		
107.	**Some people say they have felt the presence of a person or entity who was not [God, …],…], like a ghost or an ancestor.. Has this ever happened to you?**	75%	0.62
108.	Can you give an example? [Additional follow-ups following earlier sensory questions.]		
109.	How often has that happened to you?		
110.	**Some people say that they have experienced demons. Have you ever experienced a demonic presence?**	74%	0.68
111.	Can you give an example?		
112.	Can you say how you knew it was a demon? [Additional follow-ups following earlier sensory questions.]		
113.	How often has that happened to you?		

114.	**Some people find that sometimes another being will enter their body. Does this ever happen to you?**	87%	0.84
115.	Can you give an example?		
116.	How often has that happened to you?		
117.	**Have you ever seen or heard a spirit or entity who was not [God, …], anything we have not asked about yet? [Additional follow-ups following earlier sensory questions.]**	65%	0.43
118.	**Have you ever seen a shining white light you can't explain?[4]**	84%	0.76
119.	Can you give an example?		
120.	**Some people find that they have experiences of uncontrollable trembling or shaking, or an experience in which a great spiritual power pushed them down. Has this ever happened to you?**	86%	0.80
121.	Can you give an example?		
122.	How often does this kind of thing happen to you?		
123.	**Some people say they have had an experience in which they felt this intense rush of spiritual power through their body, as if some great force were running through their body—sometimes their mouths get dry and their palms sweaty. Has this ever happened to you?**	79%	0.63
124.	Can you give an example?		
125.	How often does this kind of thing happen to you?		
126.	**Some people say that they have had experiences of intense, overwhelming emotion, perhaps with uncontrollable weeping or uncontrollable laughing or joy, that felt like a spiritual experience. Has this ever happened to you?**	84%	0.79
127.	Can you give an example?		
128.	How often does this kind of thing happen to you?		
129.	**Some people find that when they are [praying, …], there are times when time slows way down, or speeds way up. Does this ever happen to you?**	84%	0.84
130.	Can you give an example?		
131.	How often does this kind of thing happen to you?		
132.	**Some people say that they have had events when their mind or spirit leaves their body. When this happens, sometimes people report that they are able to turn and see their body as if from outside. Have you had an event where your mind or spirit has left your body?**	87%	0.78
133.	Can you give an example?		
134.	How often does this kind of thing happen to you?		
135.	**Some people think it is possible for humans to shift into other forms. Have you seen this happen?**	68%	0.60
136.	**Are there other spirit beings you've encountered that we have not asked you about? [Additional follow-ups following earlier sensory questions.]**	59%	0.49
137.	**Some people have had the experience of waking up but being unable to move. Has this ever happened to you?[5]**	89%	0.85
138.	Can you give an example?		
139.	How often does this kind of thing happen to you?		
140.	So I know this is a funny question, but do you tend to sleep on your back or on your side? I ask because sometimes those experiences happen more often to people who sleep on their backs.		
141.	On that note, can you tell me something about how people typically sleep around here? I know that sounds like an odd question, but we've found that sometimes there's relationship between how people sleep and how they hear from [God, …].		
142.	What about you? What are your sleeping patterns?		

Other extraordinary events

143.	Now I'm going to ask you about some other experiences. Some people have heard what seems to be a voice when they are alone, sometimes when they are falling asleep or waking up or even when they are fully awake. Sometimes it is just on the edge of awareness. Has anything like that happened to you?	80%	0.73
144.	Can you give an example?		
145.	Did you feel as if the voice was outside your head?		
146.	Did you hear it with your ears?		
147.	Did you turn your head to see who was speaking?		
148.	Were you falling asleep or waking up?		
149.	How often does this kind of thing happen to you?		

150.	Some people experience themselves as seeing things that aren't really there in a material way, sometimes very quickly out of the corners of their eyes. Have you ever experienced anything like that?	86%	0.82
151.	Can you give an example?		
152.	Did you feel as if what you saw was outside your head?		
153.	Did you see it with your eyes?		
154.	Were you falling asleep or waking up?		
155.	How often does this kind of thing happen to you?		

Faith and doubt

156.	Have you ever met any people who just say that [God, …] just doesn't exist?		
157.	Has there been a time when you yourself wondered whether [God, …] was real?		
158.	Can you say more about that?		
159.	What happened that made you think that [God, …] was real again?		
160.	Can you say why?		
161.	Have you ever doubted that there was anything beyond this earthly world at all—like there's nothing except us humans and the dust and the plants, no [God, …], no spirits, nothing like that at all?		
162.	Have you ever talked to [God, …] about your doubt?		
163.	Do you think that the more spiritually mature you become, you will discover more questions or more answers?		
164.	Do you think that religious doubts play an important role in spiritual growth?		
165.	Do you think it is more important to grow comfortable with doubt or is it more important to resolve your doubt?		
166.	Do you feel that your religious questions have led to deeper questions or to definitive answers?		
167.	What would you like to tell (other) people in America about knowing [God, …] here?		

Table S3. The Spiritual Events scale (v2) used in Study 2. Interviewer judgments of questions under the "Spiritual events" and "Spiritual beings" headings (Items #3-22) were averaged to create a Spiritual Events score ranging from 0-4; response options included "I don't know" (coded as missing data), "never" (scored as 0), "once" (scored as 1), "several times" (scored as 2), "fairly often" (scored as 3), or "very often" (scored as 4).

Notes:

1. The phrase "the divine or supernatural" was replaced with the closest culturally appropriate term in each setting. As in Study 1, we sought to ask about the "biggest" (*49*), most salient, being in each setting.
2. All of the "Spiritual events" questions and all of the "Supernatural beings" questions were followed by a question gauging frequency (e.g., "How often does that take place for you?").
3. These questions were followed by the interviewer asking for an example of the experience, and asking two phenomenological probes: "Did you feel as if [the voice, what you saw, …] was outside your head?" and "Did you [hear, see…] it with your [ears, eyes, …]?"
4. These questions were followed by the interviewer asking, "Were you falling asleep or waking up?"
5. These questions were followed with a series of sensory probes about the event or being in question, gauging whether (and in some cases how often) participants had felt something on their skin, saw it with their eyes, heard it with their ears, smelled it, tasted it, experienced it in a dream, or had some other sensory experience.
6. In the US, Ghana, China, and Vanuatu, questions about supernatural beings were limited to 5 beings who roughly fell into the following categories: demons, ghosts, ancestors, nature/animal spirits, and witches/sorcerers; see Items #13-17 for site-specific wording. In Thailand, participants were asked about 11 beings: Satan, the devil, *Pii bop* (a cannibalistic female spirit), *Pii ga* (a ghost that dwells in the temple), a spirit that haunts a place, a spirit that haunts a home, *Pii dip* (a Chinese zombie), a forest spirit, a spirit that had a bad death, an angel, an ancestor; Thai participants were also given the opportunity to discuss encounters with spiritual beings in general, and encounters with specific spiritual or supernatural beings not included in this list. In the analyses reported here, Thai participants' scores take into account answers to all 11 preset beings as well as their answer to the question about spiritual beings in general.
7. In some countries, questions about supernatural beings included additional follow-up questions not listed here (e.g., regarding witches/sorcerers in Vanuatu: "Did you see someone whom you suspect to be a sorcerer or he knows about black magic? Or did you see or hear someone who had transformed himself - for example, he flew, or he made himself invisible or he changed him into something different?")
8. Some demographic questions were phrased slightly differently in different countries (e.g., participants in Thailand were asked, "What class is your community?").

Order	Question text
	Religious practice
1.	Do you pray [or the equivalent] regularly?
2.	On an average day, how many minutes do you [pray, …]?
	Spiritual events
3.	Some people say that the divine or supernatural sends them dreams. Has that happened to you?
4.	Some people say that they have heard the divine or supernatural speak in a way they can hear with their ears. Has it happened to you?[3, 4]
5.	Some people say that the divine or supernatural speaks to them in their minds as a distinct voice in their minds, but not an audible voice. Has it happened to you?
6.	Some people say that the divine or supernatural places thoughts--not a voice but a thought--in their minds that God means them to know. Has it happened to you?
7.	Some people say they have heard the divine or supernatural speak in their minds and also in their ears. It felt inside their mind but also in their ears. Has this happened to you?[3, 4]
8.	Some people say that they have had a vision from the divine or supernatural - they have a picture, and it is like they see it with their eyes. Has anything like that happened to you?[3, 4]
9.	Some people say that the divine or supernatural speaks to them through mental pictures that they see with their minds and not with their eyes. Has this happened to you?
10.	Some people say that they have felt the divine or supernatural touch them on the shoulder, or the head, or somewhere on their body. Has this happened to you?[4]
11.	Some people say that they have smelled the divine or supernatural through a real smell. Has this ever happened to you?[4]
12.	Some people say that they have had the clear sense that the divine or supernatural was almost tangibly present, like a person, as if the divine or supernatural was sitting or standing beside them. Has this ever happened to you?[5]

Supernatural beings[6]

13. Some people say that they have [US, Ghana, China: experienced demons; Vanuatu: felt a demon's presence, like the demons which the Bible says Jesus rebuked or chased away]. Have you ever experienced a demonic presence?[5]
14. Some people say they have felt the presence of [US, China: a ghost; Ghana: an angel; Vanuatu: a spirit belonging to their ancestors or spirits which live in sacred places in a *nasara*]. Has this ever happened to you?[5]
15. Some people say they have felt the presence of [US: the dead; Ghana: a ghost or ancestor; China: a dead relative; Vanuatu: a spirit or ghost of a man or a woman who has already died]. Has this ever happened to you?[5]
16. Some people say they have felt the presence of [US: a nature spirit; Ghana: abasom/maame water/dwarf; China: an animal spirit; Vanuatu: a type of devil like the ones which live in the bushes or something like dwarfs]. Has this ever happened to you?[5]
17. Some people say they have felt the presence of [US, Ghana, China: a witch; Vanuatu: a witch, or someone who knows black magic/sorcery]. Has this ever happened to you?[5]

Spiritual events, continued

18. Have you ever seen another being enter someone's body?
19. Some people say that they have had events when their mind or spirit leaves their body. When this happens, sometimes people report that they are able to turn and see their body as if from outside. Has this ever happened to you?
20. Some people think it is possible for humans to shift into other forms. Have you seen an animal and known that it was not really an animal but a human in another form?
21. Some people have had the experience of waking up but being unable to move [this is sometimes called sleep paralysis]. Has this ever happened to you?
22. Have you ever seen a spiritual healing in which you saw the miracle? Not on television, but in person?

Other extraordinary events

23. Now I'm going to ask you about some other experiences. Some people have heard what seems to be a voice when they are alone, sometimes just on the edge of awareness. Has anything like that happened to you?[3, 4]
24. Some people have experienced themselves as seeing things that aren't really there in a material way, sometimes very quickly out of the corners of their eyes. Have you ever experienced anything like that?[3, 4]

Demographics[9]

25. Sex/gender
26. How old are you?
27. What is your highest level of education?
28. What is your occupation?
29. What are your parents' occupations?
30. What is your ethnicity?
31. Was where you grew up rural or urban?
32. Where do you live?
33. How long have you lived there?
34. Do you feel you can afford to buy the things you need, like clothing and food and housing?
35. Do you think you are richer or poorer than most of the people in your community?
36. Would you say: I consider myself religious or spiritual person?
37. What religion do you practice now, if any?
38. What religion do your parents practice now, if any?
39. What [church, temple, …] do you attend most regularly, if any?
40. If that church is Christian, does it encourage praying in tongues and seeking the gifts of the Holy Spirit?
41. Do you regularly speak or pray in tongues?

Table S4. The Spiritual Events scale (v3) used in Studies 3 and 4. Response options included "I don't know" (coded as missing data), "never" (scored as 0), "once" (scored as 1), "several times" (scored as 2), "fairly often" (scored as 3), or "very often" (scored as 4). Responses were averaged to create scores ranging from 0-4.

Order	Question text
1.	Have you ever heard God or a spirit speak to you in a voice you felt you heard outside your head?
2.	Have you heard God or a spirit speak to you in a voice that you felt you experienced inside your head?
3.	Have you felt that God or a spirit placed thoughts inside your head?
4.	Have you ever had a vision, that is, seen something not quite in your mind, that you felt was given to you by God or a spirit?
5.	Have you ever felt that God or a spirit placed an image inside your head?
6.	Have you ever felt that God or a spirit touch you, maybe on the shoulder or the hand, in a way you felt on your body?
7.	Have you ever felt that you smelled God or a spirit? That is, have you ever smelled something that is not of this material world?
8.	Have you ever felt that you tasted God or a spirit?
9.	Have you ever had a dream you felt was sent by God or a spirit?
10.	Have you ever felt God or a spirit near-tangibly present, as if standing there by your side?
11.	Have you ever felt a demonic presence as if it was there in the room with you?
12.	Have you ever experienced a supernatural presence that was not God, a spirit, or a demon?
13.	Have you ever had an experience of uncontrollable shaking or trembling during prayer, or been slain in the spirit?
14.	Have you ever had a feeling of overwhelming emotion during prayer?
15.	Have you ever had a sense of intense power shoot through you during prayer?
16.	Have you ever had an out-of-body experience, in which you were separated from your body and you could see your body from the outside?
17.	Have you ever felt that a supernatural force, like the Holy Spirit or a demon, took control of your body, so that you were not making the choice of whether to move but still you moved?
18.	Have you ever had the experience of being awake but unable to move?
19.	Have you ever experienced the presence of God through pain (such as headaches, bodily aches and pains, stomachaches)?
20.	Have you ever experienced the presence of God through illness (including as warning or punishment)?
21.	Have you ever experienced the presence of God in a miraculous healing (that you saw in person, not on television)?
22.	Have you ever experienced the presence of God through your own miraculous healing?

Table S5. The Daily Spiritual Experience scale (*29*) used in Studies 3 and 4. Response options included "never" (scored as 0), "once in a while" (scored as 1), "some days" (scored as 2), "most days" (scored as 3), "every day" (scored as 4), or "many times a day" (scored as 5). Responses were averaged to create scores ranging from 0-5.

Notes:

1. The original scale also includes two other questions that do not probe about spiritual experience: Item #15: *I desire to be closer to God or in union with God*; Item #16: *In general, how close to you feel to God?* These items were included in Study 3 (but demarcated as a separate set of questions from the first 14 questions); they were not included in Study 4.

Order	Question text
1.	I feel God's presence.
2.	I experience a connection to all of life.
3.	During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.
4.	I find strength in my religion or spirituality.
5.	I find comfort in my religion or spirituality.
6.	I feel deep inner peace or harmony.
7.	I ask for God's help in the midst of daily activities.
8.	I feel guided by God in the midst of daily activities.
9.	I feel God's love for me, directly.
10.	I feel God's love for me, through others.
11.	I am spiritually touched by the beauty of creation.
12.	I feel thankful for my blessings.
13.	I feel a selfless caring for others.
14.	I accept others even when they do things I think are wrong.

Table S6. The understanding of the mind interview, which yielded the Porosity Vignettes (v1) used in Study 1. Interviewers' judgments of the questions listed in bold under the "Anger vignette," "Caring vignette," "Envy vignette," and "General questions about porosity" headings were averaged to create scores ranging from 0-3; response options for these questions included "Never" (scored as 0), "Rarely" (scored as 1), "Often" (scored as 2), or "Very Often" (scored as 3).

Notes:

1. Before being asked the following questions, participants completed the Absorption scale. Some but not all participants also completed a mind-mindedness task (see Methods and materials).
2. The gender of the characters featured in these vignettes was always matched within a vignette, but varied across vignettes for a given participant (see Methods and materials); for legibility all characters here are discussed as though they were male.
3. Characters were given common local names.

Order[1]	Question text
	Anger vignette: Suppose that in a distant community, very much like this one, there's a [man/woman[2]] named [Character B[3]]; one day [Character B] realizes that his neighbor, [Character A], is really, really angry at him. [Character A] is angry at [Character B] and has been angry for a long time.
1.	**If [Character A] wanted to hurt [Character B] with his angry feelings, could he do that?**
2.	How might that happen? Can you give an example?
3.	**Could [Character A] hurt [Character B] just by thinking angry thoughts about him?**
4.	How?
5.	**Suppose [Character B] got sick after [Character A] got angry with him. Do you think [Character A]'s anger could be the cause?**
6.	How?
7.	**Could [Character A] being angry make it so that a spirit could hurt [Character B]?**
8.	Do you think [Character A] would necessarily know that the spirits were doing that?
9.	Do you think [Character A]'s anger can make [Character A] sick or well? In other words, can his feeling affect him physically?
10.	How would that work?
11.	Suppose [Character A] wants not to be angry at [Character B] any more. Can he just stop being angry?
12.	How would he do that? If not, why?
13.	Can people just take angry feelings or thoughts out of their minds?
14.	How would they do that?
15.	Can people be in control of their anger?
16.	How would someone do that?
17.	Should people be in control of their anger?
18.	Do you try to control your own feelings of anger?
19.	How do you do that?
20.	Do you think it's important for people to tell each other that they are angry?
21.	Why or why not? Can you give an example?
	Caring vignette: Suppose that in a distant community, very much like this one, there is a man named [Character D]. One day [Character D] realizes that his neighbor [Character C] feels a strong sense of caring and responsibility and has for a long, long time.
22.	**Could [Character C] help [Character D] just by thinking caring thoughts about him without praying to God?**
23.	How?
24.	**Could [Character C] being caring make it so that a spirit could help [Character D]?**
25.	How?
26.	Would [Character C] necessarily know that the spirits were doing that?
27.	Could [Character C]'s caring hurt [Character C], or make him well? In other words, can [Character C]'s caring feeling affect [Character C] physically?
28.	How?
29.	**Suppose [Character D] felt better after [Character C] felt caring feelings for him. Could [Character C]'s caring feelings be the cause?**
30.	Can people sometimes care too much?
31.	How?
32.	Do you think it's important for people to tell each other when they feel caring feelings for each other?
33.	Why or why not? Can you give an example?

Envy vignette: Suppose that in a distant community, very much like this one, there is a man named [Character F]. One day [Character F] realizes that his neighbor [Character E] is really, really envious of him and has been envious for a long time.

34. If [Character E] wanted to hurt [Character F] with his envious feelings, could he do that?
35. How?
36. Could [Character E] hurt [Character F] just by thinking envious thoughts about him?
37. How?
38. Could [Character E]'s envy make [Character E] sick or well? In other words, can her envious feeling affect her physically?
39. How might that happen?
40. Could [Character E] being envious make it so that a spirit could hurt [Character F]?
41. How?
42. Do you think [Character E] would necessarily know that the spirits were doing that?
43. Do you think it's important for people to tell each other that they are envious?
44. Why or why not? Can you give an example?

General questions about porosity

45. Some people think that some people have thoughts or feelings that can harm people directly, even if they don't tell other people about thoughts and feelings. Do you think that is possible?
46. Can spirits use people's thoughts and feelings to hurt other people?
47. How would that work?

General questions about managing thoughts and feelings

48. Some people think that it is important to share what they are thinking and feeling, and that if they don't, it is like they aren't being authentic. What do you think?
49. Is it more important to express your feelings directly or to maintain social harmony?
50. Why?
51. Is it more important to show a happy face to the world even if you don't feel happy, or is it more important to show how you honestly feel?
52. Why? Can you give an example?
53. Is it important to control what shows on your face in general?
54. Why? Can you give an example?
55. Some people think that it is important to understand for themselves exactly what they are thinking and feeling. Other people think that this is a waste of time and self-indulgent. What do you think?
56. Some people say that it can be dangerous to share their real feelings. What do you think?
57. Some people say that talking about their feelings always makes them feel better. Is that is true for you?
58. Do people around here talk a lot about their feelings?

Imagination

Michael is playing with some blocks. He stacks one block on top of the other. Then he picks up a red block, and starts running around the room saying "Choo-choo." When his mother comes in, Michael holds up the
59. block and says, "This is my train." Do children around here play make believe like this?
60. Would you encourage this behavior?
61. Why?

Albert has a small stuffed teddy bear, named Furry, that he takes everywhere with him. One day, Albert sets an extra place at the dinner table. His mother asks him who the place is for. Albert says, "Furry wants to join
62. us for dinner." Do children around here have their toys eat with them at the table as if they were people?
63. Would you encourage this behavior?
64. Why?

Thomas is alone, watching cartoons on TV. He turns to one side and says, "Do you like the cartoon?" His mother comes into the room and sits down next to Thomas. Thomas says, "Please be careful not to sit on my
65. friend Tippy." Do children around here have invisible make believe friends like this?
66. Would you encourage this behavior?
67. Why?
68. When children play, what do they do??
69. Can you give some examples?
70. What do you think children learn when they play, if anything?
71. Do you think it is good for children to play at things that just aren't true?

Cristine's family celebrates Christmas. At Christmas, Christine leaves cookies for Santa to eat when he visits. After Cristine went to bed, Cristine's father takes a bite out of the cookie to make Cristine think that Santa had been there when she woke up the next morning. Do you know adults around here who participate in children's
72. make believe like this?
73. Would you encourage this behavior?
74. Why?

To help Rachel behave better, Rachel's mother tells her that a scary monster will come to get her if she
75. misbehaves. Do you know adults around here who scare their children like this?
76. Would you encourage this behavior?
77. Why?

Some people put out a cup of tea when they pray to God. They say that this is God's tea and they are talking with God. They say that when they put out tea for him, it makes them prayer better. Do you know adults
78. around here who do things like this?
79. Would you encourage this behavior?
80. Why?
81. Do you think God drinks the tea?

Sometimes adults imagine things that are impossible. Do you think that is important? Why or why not? Can
82. you give an example?

Sometimes adults imagine things that could come true. Do you think that is important? Why or why not? Can
83. you give an example?

Sometimes people feel that if they think with all their might about something, what they think about might come true. Do you think that people around here believe that? (If Christian: To clarify, I mean outside of the
84. context of prayer.)
85. Is there anything else you'd like to add?

SCID Psychosis questions

Have you ever believed that you were being sent special messages through television or the radio, or that a
86. program has been arranged just for you alone?

Not because God/Buddha/ancestor/spirit wanted you to hear a program, but more like someone talking out of
87. the radio or television only to you? Can you give an example?

Has anyone been making things hard, or purposely causing you trouble, or trying to hurt you, or plotting
88. against you, and people you know don't believe it but you know it is true?

Have you felt that you are a very important person, much more important than other people around here? Or
89. that you related to important people like kings or the prime minister or a sports figure?

Have you ever felt that something was very wrong with you physically even though nothing was wrong… even
90. though the doctor said nothing was wrong?
91. Have you ever been convinced that something strange was happening to parts of your body?

Have you ever felt that you had committed a crime or done something terrible for which you should be
92. punished?

Did you ever feel that thoughts that were not your own were put into your head? Who put them there? Not because God/Buddha/ancestor/spirit was talking to you, but more that you realized you had a thought and it
93. felt really alien, like it wasn't yours.
94. What about thoughts being taken out of your head? By someone or some special force?

Did you ever feel as if your thoughts were being broadcast out so loud that other people could actually hear
95. what you were thinking? Like on a radio, so that anyone listening could hear them?

Have you ever heard things that other persons couldn't, like the voices of people whispering or talking to each
96. other? Were you awake at the time?
97. How often does that happen?
98. Do they comment on what you were doing or saying?

Have you ever been in the hospital because people said you didn't make sense or were mad? If so, how long
99. were you there? Did you ever go back?

Table S7. The Porosity Vignettes (v2) used in Study 4. Responses to items in bold were averaged to create scores ranging from 0-3; response options for these questions included "Never" (scored as 0), "Rarely" (scored as 1), "Often" (scored as 2), or "Very Often" (scored as 3).

Notes:

1. In contrast to Study 1, all characters in all vignettes were women.
2. Characters were given common local names.
3. This question was mistakenly posed in the opposite order to the rest of the questions for this vignette. It was still included in the calculation of Porosity Vignettes scores because it still probed whether one person's feelings could affect another person.

Order	Question text
	Anger vignette: Suppose that in a distant community that is very much like this one, there is a woman named [Character B[2]]; one day [Character B] realizes that her neighbor, [Character A], is really, really angry at her, and she has been angry for a long time.
1.	**If [Character A] wanted to hurt [Character B] with her angry feelings, could she do that?**
2.	**Could [Character A] hurt [Character B] just by thinking angry thoughts about her?**
3.	**Could [Character A] being angry make it so that a spirit could hurt [Character B]?**
4.	Do you think [Character A]'s anger can make [Character A] sick or well? In other words, can her feeling affect her physically?
5.	**Suppose [Character B] got sick after [Character A] got angry with her. Do you think [Character A]'s anger could be the cause?**
	Caring vignette: Suppose that in a distant community that is very much like this one, there is a woman named [Character D]. One day [Character D] realizes that her neighbor [Character C] feels a strong sense of caring and responsibility for her, and she has felt this caring and responsibility for a long time.
6.	**If [Character C] wanted to help [Character D] with her caring feelings, without praying to God, could she do that?**
7.	**Could [Character D] help [Character C] just by thinking caring thoughts about her, without praying?[3]**
8.	**Could [Character C] being caring make it so that a spirit could help [Character D]?**
9.	Do you think [Character C]'s caring feelings make [Character C] sick or well? In other words, can [Character C]'s caring feelings affect [Character C] physically?
10.	**Suppose [Character D] felt better after [Character C] felt caring feelings for her. Could [Character C]'s caring feelings be the cause?**
	Envy vignette: Suppose that in a distant community that is very much like this one, there is a woman named [Character F]. One day [Character F] realizes that her neighbor [Character E] is really, really envious of her, and she has been envious for a long time.
11.	**If [Character E] wanted to hurt [Character F] with her envious feelings, could she do that?**
12.	**Could [Character E] hurt [Character F] just by thinking envious thoughts about her?**
13.	**Could [Character E] being envious make it so that a spirit could hurt [Character F]?**
14.	Do you think that [Character E]'s envy can make [Character E] sick or well? In other words, can [Character E]'s envious feeling affect [Character E] physically?
15.	**Suppose [Character F] fell ill after [Character E] was envious of her. Could [Character E]'s envy be the cause?**
	General questions about porosity
16.	**Some people think that people have thoughts or feelings that can harm people directly, even if they don't tell other people about thoughts and feelings. Do you think that is possible?**
17.	**Can spirits use people's thoughts and feelings to hurt other people?**

Table S8. The Porosity Scale used in Studies 3 and 4 (initially drafted by Interviewer C. Dulin). Response options included "It does not happen" (scored as 0), "It might happen" (scored as 1), or "It definitely happens" (scored as 2). Responses were averaged to create scores ranging from 0-2.

Notes:

1. In addition to the primary questions listed here, these items included three follow-up questions: (1) *Have you heard of this happening to people you know?*; (2) *Do you regularly worry that this will happen to you?*; and (3) *Do you do anything to protect yourself against this?* (response options: "no," "a little," or "a lot"). These follow-up questions were not included in the summary scores reported in this paper.

Order	Question text
1.	Spirits can use human thoughts and feeling to hurt people.[1]
2.	Evil thoughts can go out into the world like wi-fi or a radio—like radio waves going directly into the world--and cause bad things to happen to other people, without a spirit's help.
3.	If someone wishes in their mind that their friend finds a job (even without speaking the wish or praying to God), the spiritual effects of that wish can help their friend find a new job.
4.	When people get angry, sometimes evil spirits take advantage and control the actions of the angry person.[1]
5.	Envious thoughts and feelings come from evil spirits.
6.	Spirits can read our thoughts and act on them even if we don't speak them out loud.[1]
7.	There are certain people (witches/wizards) who can hurt people or contaminate food with their stare.[1]
8.	There are some people who can truly consult with (or otherwise connect with) the unseen and answer questions for people.
9.	A simple prayer to God in your mind can cause you to win the lottery, or cure a person from AIDS.
10.	If you pray hard enough in your mind to God, you can bring back the dead.
11.	Spirits hear spoken curses and carry out their instructions.[1]
12.	There are some people who can curse other people and make them sick or otherwise affect their mind or body.
13.	Spirits can put thoughts in our minds.
14.	Some people use special powers to put thoughts in other people's minds and make them do something, like fall in love.[1]
15.	If someone is sick and you can't call or visit them, thinking good thoughts can still help them get better by thinking alone, even if you do not pray.
16.	Some people can visualize a symbol and the visualization can change the world directly.

Table S9. The Absorption scale (*18*), used in Studies 1, 3, and 4. Response options included "false" (scored as 0) or "true" (scored as 1). Responses were averaged to create scores ranging from 0-1.

Notes:

1. Previous work using this scale has often used summed scores ranging from 0-34 rather than mean scores; for the purposes of comparison, we note that a mean score of 0.5 corresponds to a summed score of 17, and a mean score of 1 corresponds to a summed score of 34.
2. The order of questions 2 and 3 was reversed in Study 1.

Order	Question text
1.	Sometimes I feel and experience things as I did as a child.
2.	I can be greatly moved by eloquent or poetic language.[2]
3.	While watching a movie, a TV show, or a play, I may become so involved that I may forget about myself and my surroundings and experience the story as if it were real and as if I were taking part in it.
4.	If I stare at a picture and then look away from it, I can sometimes "see" an image of the picture almost as if I were still looking at it.
5.	Sometimes I feel as if my mind could envelop the whole world.
6.	I like to watch cloud shapes change in the sky.
7.	If I wish, I can imagine (or daydream) some things so vividly that they hold my attention as a good movie or story does.
8.	I think I really know what some people mean when they talk about mystical experiences.
9.	I sometimes "step outside" my usual self and experience an entirely different state of being.
10.	Textures—such as wool, sand, wood—sometimes remind me of colors or music.
11.	Sometimes I experience things as if they were "doubly" real.
12.	When I listen to music I can get so caught up in it that I don't notice anything else.
13.	If I wish I can imagine that my body is so heavy that I could not move it if I wanted to.
14.	I can often somehow sense the presence of another person before I actually see or hear her/him.
15.	The crackle and flames of a wood fire stimulate my imagination.
16.	It is sometimes possible for me to be completely immersed in nature or art and to feel as if my whole state of consciousness has somehow been temporarily altered.
17.	Different colors have distinctive and special meanings for me.
18.	I am able to wander off into my thoughts while doing a routine task and then find a few minutes later that I have completed it.
19.	I can sometimes recollect certain past experiences in my life with such clarity and vividness that it is like living them again or almost so.
20.	Things that might seem meaningless to others often make sense to me.
21.	While acting in a play I think I could really feel the emotions of the character and "become" her/him for the time being, forgetting both myself and the audience.
22.	My thoughts often don't occur as words but as visual images.
23.	I often take delight in small things (like the five-pointed star shape that appears when you cut an apple across the core or the colors in soap bubbles).
24.	When listening to organ music or other powerful music I sometimes feel as if I am being lifted into the air.
25.	Sometimes I can change noise into music by the way I listen to it.
26.	Some of my most vivid memories are called up by scents and smells.
27.	Some music reminds me of pictures or changing color patterns.
28.	I often know what someone is going to say before he or she says it.
29.	I often have "physical memories": for example, after I have been swimming I may still feel as if I am in the water.
30.	The sound of a voice can be so fascinating to me that I can just go on listening to it.
31.	At times I somehow feel the presence of someone who is not physically there.
32.	Sometimes thoughts and images come to me without the slightest effort on my part.
33.	I find that different odors have different colors.
34.	I can be deeply moved by a sunset.

Table S10. The Hallucinations scale (an abbreviated, revised version of the Launay-Slade scale; *30*), used as one of our two measures of "secular" anomalous experiences in Study 4. Response options included "never" (scored as 0), "sometimes" (scored as 1), "often" (scored as 2), or "almost always" (scored as 3). Responses were averaged to create scores ranging from 0-3.

Order	Question text
1.	I hear a voice speaking my thoughts aloud.
2.	I hear the telephone ring and find that I am mistaken.
3.	I hear people call my name and find that nobody has done so.
4.	I can hear music when it is not being played.
5.	I have had the experience of hearing a person's voice and then found that there was no one there.
6.	I see shadows and shapes when there is nothing there.

Table S11. The Paranormal scale (also known as the Thalbourne "Sheep-Goat" scale; *31*) used as one of our measures of "secular" anomalous experiences in Study 4. Participants were asked to circle one of two versions of each item; items phrased in the negative (e.g., "does not exist"; "have never had") were scored as 0, and items phrased in the positive ("exists"; "have had") were scored as 1. Responses were averaged to create scores ranging from 0 to 1.

Notes:

1. These items included the following definition: "ESP is extrasensory perception, or psychic ability."

Order	Question text
1.	I am completely convinced that ESP [does not exist/exists].[1]
2.	I am completely convinced that I [have never had/have had] a personal experience of ESP.[1]
3.	I am completely convinced that I [am not/am] psychic.
4.	I am completely convinced that I [have never had a/have had at least one] premonition about the future that came true and which (I believe) was not just a coincidence.
5.	I am completely convinced that I [have never had a/have had at least one] dream that came true and which (I believe) was not just a coincidence.
6.	I am completely convinced that it is [impossible/possible] to send a "mental message" to another person, or in some way influence them at a distance, by means other than normal means of communication.
7.	I am completely convinced that I [have never had an/have had at least one] experience of sending a "mental message" between myself and another person.

Table S12. The Need for Cognition scale (*32*) used as one of our two control scales in Study 4. Response options included “extremely not like me” (scored as -2), “somewhat not like me” (scored as -1), “not sure” (scored as 0), “somewhat like me” (scored as 1), or “extremely like me” (scored as 2). Responses were averaged to create scores ranging from -2 to 2.

Notes:

1. These items were reverse-coded (i.e., a response of “extremely not like me” was scored as 2).

Order	Question text
1.	I prefer complex to simple problems.
2.	I like to have the responsibility of handling a situation that requires a lot of thinking.
3.	Thinking is not my idea of fun.[1]
4.	I would rather do something that requires little thought than something that is sure to challenge my thinking abilities.[1]
5.	I try to anticipate and avoid situations where there is a likely chance I will have to think in depth about something.[1]
6.	I find satisfaction in deliberating hard and for long hours.
7.	I only think as hard as I have to.[1]
8.	I prefer to think about small daily projects to long term ones.[1]
9.	I like tasks that require little thought once I’ve learned them.[1]
10.	The idea of relying on thought to make my way to the top appeals to me.
11.	I really enjoy a task that involves coming up with new solutions to problems.
12.	Learning new ways to think doesn’t excite me very much.[1]
13.	I prefer my life to be filled with puzzles I must solve.
14.	The notion of thinking abstractly is appealing to me.
15.	I would prefer a task that is intellectual, difficult, and important to one that is somewhat important but does not require much thought.
16.	I feel relief rather than satisfaction after completing a task that requires a lot of mental effort.[1]
17.	It’s enough for me that something gets the job done; I don’t care how or why it works.[1]
18.	I usually end up deliberating about issues even when they do not affect me personally.

Table S13. The Sense of Control, "Mastery" subscale (*33*) used as one of our two control scales in Study 4. Response options included "strongly disagree" (scored as -3), "somewhat disagree" (scored as -2), "a little disagree" (scored as -1), "neither agree nor disagree" (scored as 0), "a little agree" (scored as 1), "somewhat agree" (scored as 2), or "strongly agree" (scored as 3). Responses were averaged to create scores ranging from -3 to 3.

Notes:

1. These items were reverse-coded (i.e., a response of "strongly disagree" was scored as 3).

Order	Question text
1.	I can do just about anything I really set my mind to.[1]
2.	When I really want to do something, I usually find a way to succeed at it.[1]
3.	Whether or not I am able to get what I want is in my own hands.[1]
4.	What happens to me in the future mostly depends on me.[1]
5.	There is little I can do to change many of the important things in my life.
6.	I often feel helpless in dealing with the problems of life.
7.	Other people determine most of what I can and cannot do.
8.	What happens in my life is often beyond my control.
9.	There are many things that interfere with what I want to do.
10.	I have little control over the things that happen to me.
11.	There is really no way I can solve the problems I have.
12.	I sometimes feel I am being pushed around in my life.

Table S14. Demographic information about participants in Study 1.

Notes:

1. See Study 1 Methods for extended descriptions of the religious communities in each field site.
2. Male ("m") and female ("f") were not exhaustive categories for participants' Sex/Gender.
3. "High sch." is the percent of participants who reported attending at least some high school.
4. "Special role" is the percent of participants who indicated that they served a special role in their religious community (e.g., putting out chairs, greeting people, tending the shrine).

				Age (y):		Sex/Gender[2]:			Special
Country	**Site**	**Religious affiliation[1]**	**n**	**Range**	**Mean**	**m**	**f**	**High Sch.[3]**	**role[4]**
US	urban: San Francisco Bay Area, CA	charismatic Christian	20	26-70	41.55	50%	50%	100%	72%
		local faith: Methodist	21	24-72	40.00	33%	67%	100%	52%
	rural: Central Valley area, CA	charismatic Christian	20	20-59	38.55	55%	45%	100%	45%
		local faith: Methodist	18	22-48	41.28	44%	56%	100%	50%
Ghana	urban: Cape Coast	charismatic Christian	21	21-41	30.95	52%	43%	90%	95%
		local faith: traditionalist	21	21-73	37.14	52%	48%	24%	81%
	rural: Central Region	charismatic Christian	20	24-52	33.10	50%	50%	90%	85%
		local faith: traditionalist	20	23-75	46.71	45%	50%	10%	100%
Thailand	urban: Chiang Mai City	charismatic Christian	20	19-71	35.95	45%	50%	95%	89%
		local faith: Buddhist	20	21-53	36.85	25%	65%	95%	21%
	rural: Chiang Mai Province	charismatic Christian	5	38-58	49.00	40%	60%	40%	60%
		local faith: Buddhist	10	27-47	36.20	40%	60%	100%	0%
China	urban: Shanghai	charismatic Christian	20	26-54	35.95	45%	55%	100%	55%
		local faith: Buddhist	10	28-52	38.10	50%	50%	100%	0%
	rural: Henan Province	charismatic Christian	20	23-70	51.25	30%	70%	10%	65%
		local faith: spirit medium	10	32-75	57.40	50%	50%	20%	40%
Vanuatu	urban: Port Vila	charismatic Christian	21	21-72	40.76	48%	52%	62%	95%
		local faith: Presbyterian	19	24-69	42.35	47%	42%	63%	82%
	rural: Tongoa, Emae, Pentecost islands	charismatic Christian	10	32-74	53.50	50%	50%	10%	100%
		local faith: *kastom*	12	25-80	49.25	92%	8%	8%	100%

Table S15. Demographic information about participants in Study 2.

Notes:

1. Two samples were recruited separately in each country: a large sample from the general population ("gen. pop.") and a smaller sample from a charismatic evangelical Christian congregation ("char.").
2. Male ("m") and female ("f") were not exhaustive categories for participants' Sex/Gender.
3. We coded free responses to the question "What religion do you practice now, if any?" as Christian ("Chr."), Buddhist ("Bud."), Muslim ("Mus."), or no religion (including agnostic/atheist; "None"). Responses that did not clearly correspond to one of these four categories (e.g., "Hindu"; "Jewish"; "spiritual but not religious") were coded as "Other."
4. Religiosity ("Rel.") is the mean response to the question "I consider myself a religious or spiritual person." Response options included "strongly disagree" (scored as -2), "disagree" (-1), "neither agree nor disagree" (0), "agree" (1), and "strongly agree" (2).
5. "Urb" is the percent of participants who reported having grown up in an urban (vs. rural) location.
6. "Aff." is the percent of participants who reported that they could "afford to buy the things you need, like clothing and shoes and housing."
7. "Subjective SES" is the mean response to a question about participants' subjective sense of their relative socioeconomic status: "Do you think you are richer or poorer than most of the people in your community?" Response options included "much poorer" (scored as -2), "a little poorer" (-1), "about the same" (0), "a little richer" (1), and "much richer" (1).

			Age (y)		Gender/Sex[2]			Religious affiliation[4]						Other demographics		
Country	**Sample[1]**	**n**	**Range**	**Mean**	**m**	**f**	**Rel.[3]**	**Chr.**	**Bud.**	**Mus.**	**Other**	**None**	**NA**	**Urb.[5]**	**Aff.[6]**	**SES[7]**
US	gen. pop.	178	18-84	40.39	48%	51%	0.44	34%	1%	0%	16%	46%	3%	59%	77%	-0.24
	char.	48	19-71	44.48	48%	52%	1.66	98%	0%	0%	2%	0%	0%	64%	81%	-0.15
Ghana	gen. pop.	151	16-83	40.30	50%	50%	1.56	87%	0%	11%	1%	0%	0%	79%	49%	0.42
	char.	88	18-74	38.11	48%	52%	1.51	99%	0%	0%	1%	0%	0%	72%	54%	0.74
Thailand	gen. pop.	148	13-78	42.24	30%	70%	-0.25	0%	97%	1%	1%	1%	0%	26%	86%	-0.13
	char.	56	14-51	24.32	41%	59%	-0.16	84%	5%	0%	11%	0%	0%	50%	91%	0.09
China	gen. pop.	149	20-82	45.52	48%	52%	-0.18	1%	19%	0%	4%	74%	2%	62%	98%	-0.29
	char.	11	22-64	36.27	64%	36%	1.73	100%	0%	0%	0%	0%	0%	55%	91%	0.09
Vanuatu	gen. pop.	140	20-62	34.71	64%	36%	1.58	100%	0%	0%	0%	0%	0%	32%	56%	-0.43
	char.	57	18-66	34.19	37%	63%	1.63	100%	0%	0%	0%	0%	0%	35%	40%	-0.28

Table S16. Demographic information about participants in Study 3.

Notes:

1. Male (“m”) and female (“f”) were not exhaustive categories for participants’ Sex/Gender.
2. “Religiosity” is the mean response to the question “I consider myself a religious or spiritual person.” Response options included “strongly disagree” (scored as -2), “disagree” (-1), “neither agree nor disagree” (0), “agree” (1), and “strongly agree” (2).
3. We coded free responses to the question “What religion do you practice now, if any?” as Christian (“Chr.”), Buddhist (“Bud.”), Muslim (“Mus.”), or no religion (including agnostic/atheist; “None”). Responses that did not clearly correspond to one of these four categories (e.g., “Hindu”; “Jewish”; “spiritual but not religious”) were coded as “Other.”
4. This question was not asked of 99% of participants in Ghana. Based on the specific congregations participants named when asked where they attend services, and based on other samples of undergraduates in Cape Coast, Ghana (including but not limited to Study 4), we infer that the vast majority of these participants would describe themselves as Christian.
5. “Afford basic needs” is the percent of participants who reported that they could “afford to buy the things you need, like clothing and shoes and housing.”
6. “Subjective SES” is the mean response to a question about participants’ subjective sense of their relative socioeconomic status: “Do you think you are richer or poorer than most of the people in your community?” Response options included “much poorer” (scored as -2), “a little poorer” (-1), “about the same” (0), “a little richer” (1), and “much richer” (1).

		Age (y)		Gender/Sex[1]			Religious affiliation[3]						Other demographics	
Country	**n**	**Range**	**Mean**	**m**	**f**	**Religiosity[2]**	**Chr.**	**Bud.**	**Mus.**	**Other**	**None**	**[Missing]**	**Aff.[5]**	**SES[6]**
US	106	18-21	18.26	54%	45%	0.02	45%	4%	1%	5%	18%	27%	78%	-0.28
Ghana	97	16-25	19.76	53%	46%	1.14	1%	0%	0%	0%	0%	99%[4]	47%	0.38
Thailand	112	17-27	18.81	22%	76%	-0.32	1%	92%	4%	1%	3%	0%	70%	-0.11
China	104	18-23	19.98	48%	52%	-0.91	4%	4%	2%	3%	87%	1%	98%	-0.07
Vanuatu	100	15-40	21.87	60%	39%	0.80	87%	0%	0%	6%	1%	6%	56%	-0.25

Table S17. Demographic information about participants in Study 4.

Notes:

1. Male (“m”) and female (“f”) were not exhaustive categories for participants’ Sex/Gender.
2. “Religiosity” is the mean response to the question “I consider myself a religious or spiritual person.” Response options included “strongly disagree” (scored as -2), “disagree” (-1), “neither agree nor disagree” (0), “agree” (1), and “strongly agree” (2).
3. We coded free responses to the question “What religion do you practice now, if any?” as Christian (“Chr.”), Buddhist (“Bud.”), Muslim (“Mus.”), or no religion (including agnostic/atheist; “None”). Responses that did not clearly correspond to one of these four categories (e.g., “Hindu”; “Jewish”; “spiritual but not religious”) were coded as “Other.”
4. “Urb” is the percent of participants who reported having grown up in an urban (vs. rural) location.
5. “Aff.” is the percent of participants who reported that they could “afford to buy the things you need, like clothing and shoes and housing.”
6. “Subjective SES” is the mean response to a question about participants’ subjective sense of their relative socioeconomic status: “Do you think you are richer or poorer than most of the people in your community?” Response options included “much poorer” (scored as -2), “a little poorer” (-1), “about the same” (0), “a little richer” (1), and “much richer” (1).

		Age (y)		Gender/Sex[1]			Religious affiliation[3]						Other demographics		
Country	**n**	**Range**	**Mean**	**m**	**f**	**Religiosity[2]**	**Chr.**	**Bud.**	**Mus.**	**Other**	**None**	**[Missing]**	**Urb.[4]**	**Aff.[5]**	**SES[6]**
US	102	18-25	18.47	47%	49%	0.02	44%	0%	0%	4%	52%	0%	77%	24%	-0.09
Ghana	100	18-32	21.96	52%	48%	1.12	89%	0%	7%	0%	4%	0%	57%	33%	0.56
Thailand	111	19-23	20.44	17%	81%	0.38	12%	83%	5%	1%	0%	0%	17%	32%	-0.11
China	100	17-23	19.44	49%	50%	-0.93	2%	1%	1%	4%	92%	0%	69%	1%	-0.89
Vanuatu	92	17-38	21.79	34%	59%	1.00	77%	0%	0%	13%	10%	0%	36%	50%	-0.24

Table S18. Study 1, Spiritual Events: group differences. Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions of increasing including the following parameters: (1) country (*US, Ghana, Thailand, China, Vanuatu*); (2) country, site (*urban, rural*), and religion (*faith of local salience, charismatic evangelical Christian ["CC"]*); and (3) the parameters from model (2), plus gender (*male, female*; other responses coded as NA), age, and education (*did not complete high school, completed at least high school*). Models (1-3) treat the original Spiritual Events scores coded by interviewers as the outcome of interest; Models (4-6) treat the recoded Spiritual Events scores as the outcome of interest. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples.

	Spiritual Events			Spiritual Events, recoded		
	(1)	(2)	(3)	(4)	(5)	(6)
Country: Gh.	0.11 (-0.07, 0.29)	0.12 (-0.05, 0.28)	0.08 (-0.09, 0.26)	0.01 (-0.17, 0.20)	-0.01 (-0.18, 0.15)	-0.05 (-0.23, 0.12)
	p = 0.22	p = 0.17	p = 0.36	p = 0.88	p = 0.88	p = 0.55
Country: Th.	-0.08 (-0.28, 0.13)	-0.06 (-0.27, 0.16)	-0.07 (-0.30, 0.15)	-0.28 (-0.49, -0.06)	-0.24 (-0.45, -0.02)	-0.19 (-0.42, 0.03)
	p = 0.46	p = 0.60	p = 0.53	p = 0.02	p = 0.04	p = 0.10
Country: Ch.	-0.37 (-0.57, -0.17)	-0.37 (-0.56, -0.18)	-0.37 (-0.56, -0.18)	0.20 (-0.01, 0.41)	0.24 (0.05, 0.43)	0.21 (0.02, 0.41)
	p = 0.0004	p = 0.0002	p = 0.0003	p = 0.06	p = 0.02	p = 0.04
Country: Va.	0.84 (0.65, 1.04)	0.83 (0.65, 1.02)	0.82 (0.60, 1.03)	0.60 (0.40, 0.81)	0.59 (0.40, 0.77)	0.50 (0.28, 0.71)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00000002	p = 0.00	p = 0.00001
Site: rural		-0.002 (-0.09, 0.09)	-0.001 (-0.11, 0.11)		0.02 (-0.07, 0.12)	-0.02 (-0.13, 0.09)
		p = 0.97	p = 1.00		p = 0.64	p = 0.77
Religion: CC		0.23 (0.14, 0.32)	0.23 (0.14, 0.32)		0.17 (0.08, 0.27)	0.18 (0.09, 0.28)
		p = 0.000002	p = 0.000003		p = 0.0003	p = 0.0002
Gender: male			-0.07 (-0.16, 0.02)			-0.07 (-0.16, 0.02)
			p = 0.13			p = 0.12
Age			-0.10 (-0.21, -0.003)			-0.07 (-0.18, 0.03)
			p = 0.05			p = 0.16
Education: at least HS			-0.12 (-0.29, 0.05)			-0.20 (-0.36, -0.03)
			p = 0.17			p = 0.03
Country: Gh. × Site: rural		-0.23 (-0.40, -0.07)	-0.19 (-0.37, -0.02)		-0.39 (-0.56, -0.23)	-0.34 (-0.51, -0.16)
		p = 0.01	p = 0.03		p = 0.000005	p = 0.0002
Country: Th. × Site: rural		-0.02 (-0.23, 0.20)	-0.003 (-0.22, 0.21)		0.05 (-0.17, 0.26)	0.04 (-0.17, 0.26)
		p = 0.87	p = 0.98		p = 0.68	p = 0.71
Country: Ch. × Site: rural		0.40 (0.21, 0.59)	0.36 (0.16, 0.57)		0.64 (0.44, 0.83)	0.55 (0.35, 0.76)
		p = 0.00005	p = 0.001		p = 0.00	p = 0.0000003
Country: Va. × Site: rural		0.04 (-0.14, 0.23)	0.03 (-0.16, 0.22)		0.01 (-0.17, 0.20)	0.001 (-0.19, 0.19)
		p = 0.65	p = 0.78		p = 0.89	p = 1.00
Country: Gh. × Religion: CC		-0.20 (-0.36, -0.03)	-0.17 (-0.37, 0.02)		-0.15 (-0.32, 0.01)	-0.07 (-0.27, 0.13)
		p = 0.02	p = 0.09		p = 0.07	p = 0.52
Country: Th. × Religion: CC		-0.12 (-0.33, 0.09)	-0.11 (-0.33, 0.12)		-0.04 (-0.25, 0.18)	-0.06 (-0.29, 0.16)

		p = 0.28	p = 0.36		p = 0.75	p = 0.60
Country: Ch. × Religion: CC		-0.20 (-0.39, -0.01)	-0.23 (-0.42, -0.04)		-0.35 (-0.54, -0.16)	-0.39 (-0.59, -0.20)
		p = 0.04	p = 0.02		p = 0.0004	p = 0.0001
Country: Va. × Religion: CC		0.18 (-0.01, 0.37)	0.16 (-0.02, 0.35)		0.14 (-0.05, 0.33)	0.12 (-0.07, 0.31)
		p = 0.07	p = 0.09		p = 0.15	p = 0.21
Site: rural × Religion: CC		-0.09 (-0.18, 0.01)	-0.11 (-0.20, -0.01)		-0.08 (-0.18, 0.01)	-0.11 (-0.20, -0.02)
		p = 0.07	p = 0.03		p = 0.09	p = 0.02
Country: Gh. × Site: rural × Religion: CC		-0.07 (-0.24, 0.09)	-0.09 (-0.26, 0.07)		0.02 (-0.14, 0.19)	0.02 (-0.15, 0.18)
		p = 0.40	p = 0.28		p = 0.78	p = 0.85
Country: Th. × Site: rural × Religion: CC		0.25 (0.04, 0.46)	0.24 (0.02, 0.46)		0.27 (0.05, 0.48)	0.23 (0.01, 0.45)
		p = 0.03	p = 0.04		p = 0.02	p = 0.04
Country: Ch. × Site: rural × Religion: CC		-0.16 (-0.35, 0.03)	-0.16 (-0.35, 0.03)		-0.20 (-0.39, -0.01)	-0.19 (-0.38, 0.0003)
		p = 0.10	p = 0.10		p = 0.05	p = 0.06
Country: Va. × Site: rural × Religion: CC		-0.05 (-0.24, 0.14)	-0.03 (-0.22, 0.16)		-0.07 (-0.25, 0.12)	-0.05 (-0.24, 0.14)
		p = 0.59	p = 0.78		p = 0.50	p = 0.63
Constant	0.02 (-0.08, 0.12)	0.02 (-0.08, 0.11)	0.06 (-0.05, 0.17)	0.02 (-0.08, 0.12)	0.04 (-0.06, 0.13)	0.11 (0.001, 0.22)
	p = 0.67	p = 0.74	p = 0.26	p = 0.73	p = 0.44	p = 0.05
Observations	334	334	329	337	337	328
R^2	0.22	0.39	0.41	0.15	0.39	0.41
Adjusted R^2	0.21	0.36	0.37	0.14	0.35	0.37
Residual Std. Error	0.89 (df = 329)	0.80 (df = 314)	0.79 (df = 306)	0.93 (df = 332)	0.81 (df = 317)	0.80 (df = 305)
F Statistic	23.04^{***} (df = 4; 329)	10.73^{***} (df = 19; 314)	9.84^{***} (df = 22; 306)	15.06^{***} (df = 4; 332)	10.67^{***} (df = 19; 317)	9.77^{***} (df = 22; 305)

Table S19. Study 1, Porosity Vignettes and Absorption: group differences. Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions. Models (1-3) treat Porosity Vignettes scores coded by interviewers as the outcome of interest; Models (4-6) treat Absorption scores as the outcome of interest. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. See Table S18 for more details on how these variables were coded.

	Porosity Vignettes			Absorption		
	(1)	(2)	(3)	(4)	(5)	(6)
Country: Gh.	0.89 (0.73, 1.06)	0.88 (0.71, 1.05)	0.86 (0.67, 1.04)	0.09 (-0.10, 0.29)	0.07 (-0.12, 0.26)	0.07 (-0.14, 0.28)
	p = 0.00	p = 0.00	p = 0.00	p = 0.36	p = 0.48	p = 0.51
Country: Th.	0.21 (0.02, 0.40)	0.23 (0.02, 0.45)	0.22 (-0.01, 0.45)	0.03 (-0.20, 0.25)	-0.02 (-0.27, 0.22)	-0.05 (-0.31, 0.20)
	p = 0.04	p = 0.04	p = 0.07	p = 0.82	p = 0.85	p = 0.68
Country: Ch.	-0.74 (-0.93, -0.56)	-0.72 (-0.92, -0.52)	-0.71 (-0.91, -0.50)	-0.40 (-0.62, -0.18)	-0.32 (-0.54, -0.10)	-0.31 (-0.54, -0.08)
	p = 0.00	p = 0.00	p = 0.00	p = 0.0005	p = 0.005	p = 0.01
Country: Va.	0.16 (-0.03, 0.34)	0.13 (-0.06, 0.32)	0.13 (-0.09, 0.35)	0.55 (0.31, 0.78)	0.58 (0.34, 0.82)	0.61 (0.34, 0.88)
	p = 0.10	p = 0.17	p = 0.25	p = 0.00001	p = 0.000003	p = 0.00002
Site: rural		-0.05 (-0.14, 0.05)	-0.03 (-0.15, 0.08)		-0.08 (-0.19, 0.03)	-0.07 (-0.20, 0.06)
		p = 0.34	p = 0.58		p = 0.16	p = 0.32
Religion: CC		0.01 (-0.09, 0.10)	0.01 (-0.08, 0.11)		-0.14 (-0.25, -0.04)	-0.14 (-0.25, -0.03)
		p = 0.92	p = 0.80		p = 0.01	p = 0.02
Gender: male			-0.06 (-0.15, 0.04)			-0.10 (-0.20, 0.01)
			p = 0.25			p = 0.08
Age			-0.07 (-0.18, 0.03)			-0.03 (-0.15, 0.09)
			p = 0.18			p = 0.68
Education: at least HS			-0.05 (-0.22, 0.13)			0.01 (-0.19, 0.21)
			p = 0.61			p = 0.95
Country: Gh. × Site: rural		-0.10 (-0.26, 0.07)	-0.11 (-0.29, 0.07)		-0.06 (-0.25, 0.13)	-0.11 (-0.32, 0.09)
		p = 0.26	p = 0.24		p = 0.52	p = 0.29
Country: Th. × Site: rural		0.08 (-0.14, 0.30)	0.09 (-0.13, 0.31)		0.03 (-0.21, 0.27)	0.04 (-0.20, 0.29)
		p = 0.48	p = 0.44		p = 0.79	p = 0.73
Country: Ch. × Site: rural		-0.002 (-0.20, 0.19)	-0.01 (-0.22, 0.21)		-0.22 (-0.44, 0.01)	-0.21 (-0.45, 0.04)
		p = 0.99	p = 0.95		p = 0.06	p = 0.10
Country: Va. × Site: rural		0.03 (-0.16, 0.22)	0.05 (-0.15, 0.25)		0.22 (-0.02, 0.46)	0.26 (0.01, 0.50)
		p = 0.73	p = 0.61		p = 0.07	p = 0.05
Country: Gh. × Religion: CC		-0.19 (-0.36, -0.02)	-0.18 (-0.39, 0.02)		-0.15 (-0.34, 0.04)	-0.14 (-0.37, 0.10)
		p = 0.03	p = 0.09		p = 0.13	p = 0.26
Country: Th. × Religion: CC		0.18 (-0.03, 0.40)	0.20 (-0.03, 0.43)		0.04 (-0.20, 0.28)	0.06 (-0.20, 0.32)
		p = 0.10	p = 0.09		p = 0.75	p = 0.64
Country: Ch. × Religion: CC		-0.08 (-0.28, 0.11)	-0.11 (-0.31, 0.09)		-0.16 (-0.38, 0.06)	-0.18 (-0.41, 0.05)

		p = 0.40	p = 0.27		p = 0.17	p = 0.12
Country: Va. × Religion: CC		-0.05 (-0.24, 0.14)	-0.04 (-0.23, 0.16)		0.04 (-0.20, 0.27)	0.03 (-0.22, 0.27)
		p = 0.64	p = 0.71		p = 0.77	p = 0.84
Site: rural × Religion: CC		-0.03 (-0.12, 0.06)	-0.04 (-0.14, 0.05)		0.07 (-0.03, 0.18)	0.06 (-0.05, 0.17)
		p = 0.55	p = 0.37		p = 0.19	p = 0.29
Country: Gh. × Site: rural × Religion: CC		0.10 (-0.06, 0.27)	0.11 (-0.06, 0.28)		0.44 (0.26, 0.63)	0.46 (0.27, 0.66)
		p = 0.22	p = 0.22		p = 0.00001	p = 0.00001
Country: Th. × Site: rural × Religion: CC		0.09 (-0.12, 0.31)	0.09 (-0.13, 0.31)		-0.06 (-0.30, 0.18)	-0.06 (-0.31, 0.19)
		p = 0.41	p = 0.43		p = 0.64	p = 0.65
Country: Ch. × Site: rural × Religion: CC		-0.09 (-0.29, 0.10)	-0.09 (-0.29, 0.11)		-0.24 (-0.46, -0.02)	-0.24 (-0.47, -0.02)
		p = 0.37	p = 0.37		p = 0.04	p = 0.04
Country: Va. × Site: rural × Religion: CC		-0.13 (-0.32, 0.06)	-0.15 (-0.34, 0.05)		-0.25 (-0.49, -0.01)	-0.27 (-0.52, -0.03)
		p = 0.17	p = 0.15		p = 0.04	p = 0.03
Constant	-0.01 (-0.10, 0.07)	-0.01 (-0.10, 0.09)	0.01 (-0.11, 0.12)	0.03 (-0.08, 0.13)	0.05 (-0.06, 0.16)	0.04 (-0.09, 0.17)
	p = 0.77	p = 0.89	p = 0.92	p = 0.65	p = 0.37	p = 0.56
Observations	322	322	314	314	314	305
R^2	0.37	0.40	0.41	0.10	0.25	0.25
Adjusted R^2	0.36	0.36	0.36	0.08	0.20	0.20
Residual Std. Error	0.80 (df = 317)	0.80 (df = 302)	0.80 (df = 291)	0.96 (df = 309)	0.90 (df = 294)	0.90 (df = 282)
F Statistic	46.15^{***} (df = 4; 317)	10.71^{***} (df = 19; 302)	9.08^{***} (df = 22; 291)	8.17^{***} (df = 4; 309)	5.09^{***} (df = 19; 294)	4.38^{***} (df = 22; 282)

Table S20. Study 1, Spiritual Events: relationships with Porosity Vignettes and Absorption (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions. Models (1)-(3) investigate these relationships without taking into account any sample characteristics; Models (4)-(6) echo these analyses while taking into account Country (*US, Ghana, Thailand, China, Vanuatu*); Site (*urban, rural*), Religion (*faith of local salience, charismatic evangelical Christian ["CC"]*), interactions among these sample characteristics, and interactions between Country and Porosity Vignettes scores, and/or Country and Absorption scores. (Note that a model including all possible interactions showed signs of being overparameterized.) Model (7) includes the parameters from Model (6), plus gender (*male, female*; other responses coded as NA), age, and education (*did not complete high school, completed at least high school*). All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The two parameters of primary interest—the main effects of Porosity Vignettes and Absorption—are in bold.

	Spiritual Events						
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
Porosity Vignettes	**0.36 (0.26, 0.47) p = 0.00**		**0.30 (0.20, 0.41) p = 0.00000005**	**0.36 (0.23, 0.48) p = 0.0000001**		**0.33 (0.20, 0.46) p = 0.000002**	**0.32 (0.19, 0.45) p = 0.000002**
Absorption		**0.33 (0.22, 0.43) p = 0.00**	**0.23 (0.12, 0.34) p = 0.00003**		**0.28 (0.18, 0.38) p = 0.0000002**	**0.26 (0.14, 0.37) p = 0.00004**	**0.26 (0.14, 0.38) p = 0.00003**
Porosity Vignettes × Absorption			-0.05 (-0.15, 0.05) p = 0.32			-0.08 (-0.21, 0.05) p = 0.24	-0.11 (-0.24, 0.03) p = 0.12
Country: Gh.				0.01 (-0.21, 0.23) p = 0.92	0.12 (-0.05, 0.29) p = 0.17	0.08 (-0.14, 0.29) p = 0.50	0.07 (-0.15, 0.29) p = 0.55
Country: Th.				-0.14 (-0.37, 0.08) p = 0.21	-0.05 (-0.26, 0.16) p = 0.62	-0.12 (-0.34, 0.10) p = 0.28	-0.12 (-0.34, 0.10) p = 0.30
Country: Ch.				-0.17 (-0.42, 0.08) p = 0.18	-0.29 (-0.49, -0.10) p = 0.004	-0.16 (-0.41, 0.10) p = 0.23	-0.17 (-0.42, 0.09) p = 0.21
Country: Va.				0.70 (0.51, 0.90) p = 0.00	0.71 (0.47, 0.95) p = 0.00000003	0.58 (0.33, 0.83) p = 0.00001	0.54 (0.27, 0.80) p = 0.0001
Site: rural				0.01 (-0.08, 0.10) p = 0.79	0.03 (-0.06, 0.13) p = 0.52	0.03 (-0.06, 0.12) p = 0.56	0.02 (-0.10, 0.13) p = 0.79
Religion: CC				0.24 (0.15, 0.34) p = 0.0000005	0.27 (0.18, 0.37) p = 0.0000001	0.25 (0.16, 0.34) p = 0.0000004	0.25 (0.15, 0.34) p = 0.0000005
Gender: male							-0.06 (-0.15, 0.03) p = 0.22
Age							-0.08 (-0.19, 0.02) p = 0.12
Education: at least HS							-0.12 (-0.29, 0.05) p = 0.18
Country: Gh. × Site: rural				-0.26 (-0.43, -0.10) p = 0.002	-0.22 (-0.39, -0.06) p = 0.01	-0.25 (-0.42, -0.09) p = 0.003	-0.21 (-0.38, -0.04) p = 0.02
Country: Th. × Site: rural				-0.03 (-0.24, 0.18) p = 0.77	-0.03 (-0.24, 0.18) p = 0.78	-0.02 (-0.22, 0.19) p = 0.89	0.002 (-0.20, 0.20) p = 0.99

Country: Ch. × Site: rural	0.43 (0.24, 0.62) p = 0.00002	0.49 (0.29, 0.69) p = 0.000002	0.49 (0.30, 0.68) p = 0.000002	0.45 (0.24, 0.65) p = 0.00004
Country: Va. × Site: rural	0.06 (-0.13, 0.25) p = 0.53	-0.02 (-0.23, 0.18) p = 0.82	-0.02 (-0.23, 0.18) p = 0.83	-0.05 (-0.26, 0.15) p = 0.62
Country: Gh. × Religion: CC	-0.17 (-0.33, 0.001) p = 0.06	-0.15 (-0.32, 0.02) p = 0.09	-0.11 (-0.27, 0.06) p = 0.20	-0.09 (-0.29, 0.11) p = 0.38
Country: Th. × Religion: CC	-0.18 (-0.39, 0.04) p = 0.11	-0.11 (-0.32, 0.09) p = 0.29	-0.16 (-0.36, 0.05) p = 0.15	-0.16 (-0.38, 0.06) p = 0.15
Country: Ch. × Religion: CC	-0.16 (-0.35, 0.03) p = 0.11	-0.11 (-0.31, 0.09) p = 0.28	-0.09 (-0.28, 0.10) p = 0.36	-0.12 (-0.31, 0.07) p = 0.22
Country: Va. × Religion: CC	0.21 (0.02, 0.40) p = 0.03	0.10 (-0.10, 0.31) p = 0.33	0.10 (-0.10, 0.30) p = 0.33	0.11 (-0.09, 0.31) p = 0.29
Site: rural × Religion: CC	-0.07 (-0.17, 0.02) p = 0.12	-0.13 (-0.22, -0.03) p = 0.01	-0.10 (-0.20, -0.01) p = 0.04	-0.13 (-0.22, -0.03) p = 0.01
Country: Gh. × Porosity Vignettes	-0.20 (-0.39, -0.001) p = 0.05		-0.25 (-0.45, -0.06) p = 0.02	-0.25 (-0.45, -0.05) p = 0.02
Country: Th. × Porosity Vignettes	-0.07 (-0.32, 0.17) p = 0.56		-0.06 (-0.31, 0.18) p = 0.63	-0.06 (-0.30, 0.19) p = 0.65
Country: Ch. × Porosity Vignettes	-0.03 (-0.27, 0.22) p = 0.84		-0.11 (-0.36, 0.15) p = 0.41	-0.09 (-0.34, 0.17) p = 0.52
Country: Va. × Porosity Vignettes	0.40 (0.06, 0.73) p = 0.03		0.52 (0.15, 0.89) p = 0.01	0.49 (0.13, 0.86) p = 0.01
Country: Gh. × Absorption		0.08 (-0.10, 0.26) p = 0.39	0.13 (-0.08, 0.34) p = 0.22	0.13 (-0.07, 0.34) p = 0.21
Country: Th. × Absorption		0.13 (-0.09, 0.35) p = 0.26	0.16 (-0.07, 0.39) p = 0.17	0.15 (-0.08, 0.38) p = 0.21
Country: Ch. × Absorption		0.01 (-0.19, 0.21) p = 0.93	-0.07 (-0.37, 0.22) p = 0.62	-0.09 (-0.38, 0.20) p = 0.54
Country: Va. × Absorption		-0.10 (-0.32, 0.13) p = 0.41	-0.04 (-0.27, 0.19) p = 0.73	-0.03 (-0.26, 0.20) p = 0.79
Country: Gh. × Site: rural × Religion: CC	-0.12 (-0.28, 0.04) p = 0.16	-0.22 (-0.40, -0.04) p = 0.02	-0.25 (-0.42, -0.07) p = 0.01	-0.26 (-0.44, -0.08) p = 0.01
Country: Th. × Site: rural × Religion: CC	0.21 (-0.001, 0.42) p = 0.06	0.28 (0.08, 0.49) p = 0.01	0.23 (0.03, 0.44) p = 0.03	0.22 (0.02, 0.43) p = 0.04
Country: Ch. × Site: rural × Religion: CC	-0.16 (-0.35, 0.03) p = 0.11	-0.08 (-0.28, 0.11) p = 0.39	-0.10 (-0.29, 0.09) p = 0.31	-0.10 (-0.29, 0.09) p = 0.30
Country: Va. × Site: rural × Religion: CC	0.05 (-0.15, 0.24) p = 0.65	-0.03 (-0.24, 0.18) p = 0.77	0.06 (-0.14, 0.27) p = 0.56	0.08 (-0.13, 0.28) p = 0.48

Country: Gh. × Porosity Vignettes × Absorption						0.001 (-0.17, 0.18) p = 1.00	-0.003 (-0.18, 0.17) p = 0.98
Country: Th. × Porosity Vignettes × Absorption						-0.14 (-0.40, 0.11) p = 0.27	-0.15 (-0.41, 0.10) p = 0.24
Country: Ch. × Porosity Vignettes × Absorption						0.03 (-0.25, 0.31) p = 0.83	0.07 (-0.21, 0.34) p = 0.63
Country: Va. × Porosity Vignettes × Absorption						0.11 (-0.26, 0.48) p = 0.57	0.04 (-0.33, 0.41) p = 0.83
Constant	-0.01 (-0.12, 0.09) p = 0.79	-0.03 (-0.14, 0.07) p = 0.54	-0.02 (-0.12, 0.09) p = 0.78	0.03 (-0.08, 0.14) p = 0.62	-0.0005 (-0.10, 0.10) p = 1.00	0.02 (-0.09, 0.14) p = 0.69	0.07 (-0.06, 0.21) p = 0.28
Observations	318	310	306	318	310	306	302
R^2	0.13	0.11	0.19	0.46	0.46	0.52	0.54
Adjusted R^2	0.13	0.11	0.18	0.42	0.41	0.46	0.47
Residual Std. Error	0.94 (df = 316)	0.94 (df = 308)	0.90 (df = 302)	0.77 (df = 293)	0.76 (df = 285)	0.73 (df = 271)	0.73 (df = 264)
F Statistic	48.40^{***} (df = 1; 316)	37.48^{***} (df = 1; 308)	23.96^{***} (df = 3; 302)	10.38^{***} (df = 24; 293)	10.03^{***} (df = 24; 285)	8.62^{***} (df = 34; 271)	8.26^{***} (df = 37; 264)

Table S21. Study 1, Spiritual Events: relationships with Porosity Vignettes and Absorption (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of mixed-effects linear regressions including random intercepts by religion (*faith of local salience, charismatic evangelical Christianity*), nested within site (*rural, urban*), nested within country (*US, Ghana, Thailand, China, Vanuatu*). (Note that including random slopes yielded perfectly correlated random effects.) All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The two parameters of primary interest—the main effects of Porosity Vignettes and Absorption—are in bold. For models that investigate these relationships without taking into account any sample characteristics, and for more details on how demographic variables were coded, see Table S20.

	Spiritual Events				
	(1)	(2)	(3)	(4)	(5)
Porosity Vignettes		**0.29 (0.18, 0.40)**		**0.24 (0.14, 0.35)**	**0.23 (0.12, 0.34)**
		p = 0.0000002		**p = 0.00001**	**p = 0.00003**
Absorption			**0.27 (0.18, 0.37)**	**0.22 (0.13, 0.32)**	**0.22 (0.12, 0.31)**
			p = 0.00000003	**p = 0.00001**	**p = 0.00001**
Porosity Vignettes × Absorption				-0.03 (-0.12, 0.06)	-0.05 (-0.14, 0.03)
				p = 0.51	p = 0.24
Gender: male					-0.05 (-0.13, 0.04)
					p = 0.30
Age					-0.08 (-0.18, 0.02)
					p = 0.11
Education: at least HS					-0.18 (-0.33, -0.03)
					p = 0.02
Constant	0.01 (-0.45, 0.48)	0.01 (-0.38, 0.40)	-0.01 (-0.38, 0.37)	0.01 (-0.32, 0.34)	0.08 (-0.21, 0.38)
	p = 0.96	p = 0.96	p = 0.98	p = 0.96	p = 0.59
Observations	334	318	310	306	302
Log Likelihood	-421.69	-392.09	-379.09	-369.24	-365.35
Akaike Inf. Crit.	853.38	796.18	770.18	754.49	752.70
Bayesian Inf. Crit.	872.44	818.75	792.59	784.28	793.52
Marginal R^2	–	0.08	0.07	0.15	0.19
Conditional R^2	0.39	0.41	0.42	0.44	0.45

Table S22. Study 1, Spiritual Events, recoded: relationships with porosity and absorption (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions identical to those presented in Table S20 for original Spiritual Events scores. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The two parameters of primary interest—the main effects of Porosity Vignettes and Absorption—are in bold.

	Spiritual Events, recoded						
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
Porosity Vignettes	**0.29 (0.18, 0.39)**		**0.23 (0.12, 0.34)**	**0.36 (0.24, 0.49)**		**0.34 (0.21, 0.47)**	**0.33 (0.20, 0.46)**
	p = 0.0000003		**p = 0.0001**	**p = 0.00000002**		**p = 0.000001**	**p = 0.000002**
Absorption		**0.27 (0.17, 0.38)**	**0.21 (0.10, 0.32)**		**0.26 (0.16, 0.36)**	**0.21 (0.09, 0.33)**	**0.22 (0.10, 0.34)**
		p = 0.000001	**p = 0.0003**		**p = 0.000001**	**p = 0.001**	**p = 0.0005**
Porosity Vignettes × Absorption			0.03 (-0.07, 0.14)			-0.05 (-0.19, 0.08)	-0.09 (-0.23, 0.05)
			p = 0.51			p = 0.44	p = 0.20
Country: Gh.				-0.20 (-0.42, 0.01)	-0.01 (-0.18, 0.16)	-0.15 (-0.37, 0.07)	-0.17 (-0.40, 0.05)
				p = 0.07	p = 0.93	p = 0.18	p = 0.14
Country: Th.				-0.28 (-0.50, -0.06)	-0.24 (-0.45, -0.03)	-0.27 (-0.49, -0.05)	-0.23 (-0.46, -0.01)
				p = 0.02	p = 0.03	p = 0.02	p = 0.05
Country: Ch.				0.46 (0.21, 0.71)	0.29 (0.09, 0.49)	0.49 (0.23, 0.75)	0.47 (0.21, 0.72)
				p = 0.0004	p = 0.01	p = 0.0003	p = 0.0004
Country: Va.				0.46 (0.26, 0.65)	0.49 (0.24, 0.73)	0.35 (0.10, 0.60)	0.25 (-0.02, 0.52)
				p = 0.00001	p = 0.0002	p = 0.01	p = 0.08
Site: rural				0.04 (-0.05, 0.13)	0.05 (-0.04, 0.15)	0.05 (-0.04, 0.15)	-0.0002 (-0.11, 0.11)
				p = 0.43	p = 0.29	p = 0.26	p = 1.00
Religion: CC				0.19 (0.10, 0.29)	0.21 (0.12, 0.31)	0.20 (0.10, 0.29)	0.21 (0.11, 0.30)
				p = 0.00005	p = 0.00002	p = 0.0001	p = 0.00003
Gender: male							-0.05 (-0.14, 0.04)
							p = 0.29
Age							-0.05 (-0.15, 0.06)
							p = 0.36
Education: at least HS							-0.21 (-0.38, -0.03)
							p = 0.03
Country: Gh. × Site: rural				-0.40 (-0.57, -0.24)	-0.40 (-0.57, -0.24)	-0.41 (-0.57, -0.24)	-0.34 (-0.51, -0.16)
				p = 0.000002	p = 0.000004	p = 0.000003	p = 0.0002
Country: Th. × Site: rural				0.02 (-0.19, 0.23)	0.04 (-0.17, 0.25)	0.02 (-0.18, 0.23)	0.03 (-0.17, 0.24)
				p = 0.88	p = 0.72	p = 0.85	p = 0.74
Country: Ch. × Site: rural				0.65 (0.46, 0.84)	0.71 (0.51, 0.91)	0.70 (0.51, 0.90)	0.61 (0.40, 0.82)
				p = 0.00	p = 0.00	p = 0.00	p = 0.00000004
Country: Va. × Site: rural				0.04 (-0.14, 0.22)	-0.02 (-0.23, 0.19)	-0.001 (-0.20, 0.20)	-0.04 (-0.25, 0.17)

	p = 0.69	p = 0.85	p = 1.00	p = 0.68
Country: Gh. × Religion: CC	-0.13 (-0.29, 0.03)	-0.11 (-0.28, 0.06)	-0.07 (-0.24, 0.10)	0.02 (-0.18, 0.22)
	p = 0.12	p = 0.21	p = 0.41	p = 0.88
Country: Th. × Religion: CC	-0.10 (-0.31, 0.11)	-0.03 (-0.24, 0.18)	-0.07 (-0.28, 0.14)	-0.10 (-0.32, 0.12)
	p = 0.36	p = 0.76	p = 0.50	p = 0.39
Country: Ch. × Religion: CC	-0.29 (-0.48, -0.10)	-0.25 (-0.45, -0.05)	-0.23 (-0.43, -0.04)	-0.28 (-0.47, -0.08)
	p = 0.003	p = 0.02	p = 0.02	p = 0.01
Country: Va. × Religion: CC	0.18 (-0.002, 0.37)	0.06 (-0.15, 0.26)	0.07 (-0.14, 0.27)	0.05 (-0.15, 0.25)
	p = 0.06	p = 0.59	p = 0.53	p = 0.62
Site: rural × Religion: CC	-0.06 (-0.16, 0.03)	-0.12 (-0.22, -0.03)	-0.10 (-0.19, -0.001)	-0.13 (-0.22, -0.03)
	p = 0.18	p = 0.02	p = 0.05	p = 0.01
Country: Gh. × Porosity Vignettes	-0.12 (-0.31, 0.08)		-0.17 (-0.37, 0.03)	-0.18 (-0.38, 0.02)
	p = 0.25		p = 0.10	p = 0.09
Country: Th. × Porosity Vignettes	-0.16 (-0.41, 0.08)		-0.17 (-0.42, 0.08)	-0.19 (-0.43, 0.06)
	p = 0.19		p = 0.18	p = 0.15
Country: Ch. × Porosity Vignettes	0.02 (-0.22, 0.26)		-0.04 (-0.29, 0.22)	0.02 (-0.24, 0.28)
	p = 0.88		p = 0.79	p = 0.90
Country: Va. × Porosity Vignettes	0.35 (0.02, 0.68)		0.46 (0.10, 0.83)	0.43 (0.06, 0.80)
	p = 0.04		p = 0.02	p = 0.03
Country: Gh. × Absorption		0.08 (-0.10, 0.26)	0.11 (-0.09, 0.32)	0.14 (-0.07, 0.34)
		p = 0.39	p = 0.28	p = 0.21
Country: Th. × Absorption		0.06 (-0.16, 0.28)	0.13 (-0.10, 0.37)	0.13 (-0.10, 0.36)
		p = 0.58	p = 0.27	p = 0.28
Country: Ch. × Absorption		-0.003 (-0.20, 0.20)	-0.14 (-0.44, 0.16)	-0.16 (-0.46, 0.13)
		p = 0.99	p = 0.36	p = 0.28
Country: Va. × Absorption		-0.05 (-0.28, 0.18)	0.02 (-0.22, 0.25)	0.02 (-0.22, 0.25)
		p = 0.68	p = 0.90	p = 0.90
Country: Gh. × Site: rural × Religion: CC	-0.01 (-0.18, 0.15)	-0.10 (-0.28, 0.08)	-0.12 (-0.30, 0.06)	-0.12 (-0.30, 0.06)
	p = 0.87	p = 0.29	p = 0.19	p = 0.20
Country: Th. × Site: rural × Religion: CC	0.25 (0.04, 0.45)	0.30 (0.09, 0.51)	0.27 (0.07, 0.48)	0.22 (0.01, 0.43)
	p = 0.03	p = 0.01	p = 0.01	p = 0.04
Country: Ch. × Site: rural × Religion: CC	-0.18 (-0.37, 0.01)	-0.11 (-0.31, 0.08)	-0.13 (-0.32, 0.06)	-0.12 (-0.31, 0.07)
	p = 0.07	p = 0.26	p = 0.18	p = 0.22
Country: Va. × Site: rural × Religion: CC	-0.002 (-0.19, 0.19)	-0.06 (-0.27, 0.14)	0.01 (-0.20, 0.21)	0.02 (-0.19, 0.23)
	p = 0.99	p = 0.55	p = 0.97	p = 0.87
Country: Gh. × Porosity Vignettes × Absorption			0.01 (-0.17, 0.18)	0.004 (-0.17, 0.18)
			p = 0.96	p = 0.97
			-0.05 (-0.31, 0.21)	-0.04 (-0.30, 0.22)

Country: Th. × Porosity Vignettes × Absorption						p = 0.71	p = 0.77
Country: Ch. × Porosity Vignettes × Absorption						-0.06 (-0.34, 0.22) p = 0.67	-0.02 (-0.30, 0.26) p = 0.89
Country: Va. × Porosity Vignettes × Absorption						0.13 (-0.24, 0.50) p = 0.50	0.03 (-0.35, 0.41) p = 0.88
Constant	-0.02 (-0.12, 0.09) p = 0.78	-0.03 (-0.14, 0.08) p = 0.61	-0.03 (-0.14, 0.08) p = 0.57	0.04 (-0.06, 0.15) p = 0.43	0.02 (-0.08, 0.12) p = 0.66	0.05 (-0.07, 0.16) p = 0.42	0.14 (0.005, 0.27) p = 0.05
Observations	321	313	309	321	313	309	301
R^2	0.08	0.07	0.13	0.46	0.45	0.52	0.54
Adjusted R^2	0.08	0.07	0.12	0.42	0.41	0.46	0.47
Residual Std. Error	0.96 (df = 319)	0.97 (df = 311)	0.95 (df = 305)	0.77 (df = 296)	0.77 (df = 288)	0.74 (df = 274)	0.73 (df = 263)
F Statistic	28.11^{***} (df = 1; 319)	25.01^{***} (df = 1; 311)	14.62^{***} (df = 3; 305)	10.51^{***} (df = 24; 296)	10.01^{***} (df = 24; 288)	8.57^{***} (df = 34; 274)	8.19^{***} (df = 37; 263)

Table S23. Study 1, Spiritual Events, recoded: relationships with porosity and absorption (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of mixed-effects linear regressions identical to those presented in Table S21 for original Spiritual Events scores. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The two parameters of primary interest—the main effects of Porosity Vignettes and Absorption—are in bold.

	Spiritual Events, recoded				
	(1)	(2)	(3)	(4)	(5)
Porosity Vignettes		**0.31 (0.20, 0.41)**		**0.26 (0.16, 0.37)**	**0.24 (0.14, 0.35)**
		p = 0.00000002		**p = 0.000002**	**p = 0.00001**
Absorption			**0.26 (0.17, 0.36)**	**0.21 (0.12, 0.31)**	**0.21 (0.11, 0.30)**
			p = 0.0000002	**p = 0.00002**	**p = 0.00003**
Porosity Vignettes × Absorption				-0.01 (-0.10, 0.07)	-0.04 (-0.12, 0.05)
				p = 0.77	p = 0.42
Gender: male					-0.04 (-0.13, 0.04)
					p = 0.32
Age					-0.05 (-0.15, 0.05)
					p = 0.31
Education: at least HS					-0.25 (-0.40, -0.09)
					p = 0.002
Constant	0.03 (-0.36, 0.42)	0.03 (-0.36, 0.41)	0.02 (-0.33, 0.36)	0.03 (-0.34, 0.40)	0.13 (-0.17, 0.43)
	p = 0.89	p = 0.90	p = 0.93	p = 0.87	p = 0.40
Observations	337	321	313	309	301
Log Likelihood	-428.66	-395.54	-385.93	-375.00	-365.18
Akaike Inf. Crit.	867.32	803.08	783.86	766.01	752.35
Bayesian Inf. Crit.	886.42	825.71	806.33	795.88	793.13
Marginal R^2	–	0.09	0.07	0.14	0.20
Conditional R^2	0.39	0.45	0.43	0.49	0.48

Table S24. Study 2, Spiritual Events and Porosity Scale: group differences. Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions including the following parameters: (1) country (*US, Ghana, Thailand, China, Vanuatu*); (2) country and population (*general population, charismatic evangelical Christian ["CC"]*); and (3) the parameters from model (2), plus gender (*male, female*; other responses coded as NA) and age. Models (1-3) treat Spiritual Events scores as the outcome of interest; Models (4-6) treat Porosity Scale scores as the outcome of interest. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples.

	Spiritual Events			Porosity Scale		
	(1)	(2)	(3)	(4)	(5)	(6)
Country: Gh.	0.34 (0.24, 0.44)	0.22 (0.11, 0.33)	0.22 (0.11, 0.33)	0.96 (0.89, 1.03)	0.80 (0.73, 0.88)	0.80 (0.73, 0.88)
	p = 0.00	p = 0.0001	p = 0.0002	p = 0.00	p = 0.00	p = 0.00
Country: Th.	-0.12 (-0.23, -0.01)	-0.15 (-0.27, -0.03)	-0.12 (-0.25, -0.001)	-0.54 (-0.62, -0.47)	-0.48 (-0.56, -0.39)	-0.48 (-0.57, -0.40)
	p = 0.03	p = 0.02	p = 0.05	p = 0.00	p = 0.00	p = 0.00
Country: Ch.	-0.78 (-0.90, -0.67)	-0.59 (-0.80, -0.38)	-0.60 (-0.81, -0.39)	-0.90 (-0.99, -0.82)	-0.65 (-0.79, -0.50)	-0.64 (-0.79, -0.50)
	p = 0.00	p = 0.0000001	p = 0.00000003	p = 0.00	p = 0.00	p = 0.00
Country: Va.	0.79 (0.68, 0.90)	0.68 (0.55, 0.80)	0.69 (0.57, 0.81)	0.94 (0.86, 1.01)	0.79 (0.71, 0.88)	0.79 (0.71, 0.88)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.00
Population: CC		0.27 (0.20, 0.34)	0.28 (0.21, 0.36)		0.27 (0.22, 0.32)	0.27 (0.22, 0.32)
		p = 0.00	p = 0.00		p = 0.00	p = 0.00
Gender: male			0.02 (-0.03, 0.07)			-0.01 (-0.05, 0.02)
			p = 0.40			p = 0.44
Age			0.06 (0.01, 0.11)			-0.01 (-0.04, 0.03)
			p = 0.03			p = 0.79
Country: Gh. × Population: CC		-0.11 (-0.22, 0.01)	-0.11 (-0.22, -0.003)		-0.23 (-0.31, -0.16)	-0.24 (-0.31, -0.16)
		p = 0.07	p = 0.05		p = 0.00	p = 0.00
Country: Th. × Population: CC		0.01 (-0.11, 0.13)	0.03 (-0.09, 0.16)		0.24 (0.16, 0.33)	0.24 (0.15, 0.33)
		p = 0.86	p = 0.61		p = 0.00000003	p = 0.00000005
Country: Ch. × Population: CC		0.14 (-0.07, 0.35)	0.14 (-0.07, 0.35)		0.22 (0.08, 0.37)	0.22 (0.07, 0.36)
		p = 0.21	p = 0.20		p = 0.004	p = 0.004
Country: Va. × Population: CC		-0.17 (-0.29, -0.05)	-0.17 (-0.30, -0.05)		-0.22 (-0.30, -0.13)	-0.22 (-0.31, -0.14)
		p = 0.01	p = 0.01		p = 0.000001	p = 0.0000005
Constant	-0.03 (-0.09, 0.02)	0.12 (0.05, 0.20)	0.13 (0.06, 0.20)	-0.06 (-0.09, -0.02)	0.11 (0.06, 0.16)	0.11 (0.06, 0.16)
	p = 0.21	p = 0.001	p = 0.0005	p = 0.005	p = 0.00002	p = 0.00003
Observations	1,026	1,026	1,023	1,026	1,026	1,023
R^2	0.26	0.31	0.31	0.61	0.67	0.67
Adjusted R^2	0.25	0.30	0.31	0.61	0.67	0.67
Residual Std. Error	0.86 (df = 1021)	0.84 (df = 1016)	0.83 (df = 1011)	0.63 (df = 1021)	0.58 (df = 1016)	0.57 (df = 1011)
F Statistic	87.90^{***} (df = 4; 1021)	49.93^{***} (df = 9; 1016)	42.20^{***} (df = 11; 1011)	399.48^{***} (df = 4; 1021)	230.47^{***} (df = 9; 1016)	190.47^{***} (df = 11; 1011)

Table S25. Study 2, Spiritual Events: relationships with Porosity Scale (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions. Model investigates this relationship without taking into account any sample characteristics; Model (2) takes into account Country (*US, Ghana, Thailand, China, Vanuatu*), Population (*general population, charismatic evangelical Christian ["CC"]*), and all possible interactions; and Model (3) includes the parameters from Model (2), plus gender (*male, female*; other responses coded as NA) and age. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The parameter of primary interest—the main effect of Porosity Scale—is in bold.

	Spiritual Events		
	(1)	(2)	(3)
Porosity Scale	**0.63 (0.58, 0.68)**	**0.67 (0.57, 0.76)**	**0.67 (0.57, 0.76)**
	p = 0.00	**p = 0.00**	**p = 0.00**
Country: Gh.		-0.18 (-0.36, 0.0004)	-0.20 (-0.38, -0.02)
		p = 0.06	p = 0.04
Country: Th.		0.07 (-0.09, 0.23)	0.10 (-0.06, 0.26)
		p = 0.39	p = 0.22
Country: Ch.		-0.02 (-0.24, 0.20)	-0.03 (-0.25, 0.18)
		p = 0.87	p = 0.76
Country: Va.		-0.08 (-0.26, 0.10)	-0.04 (-0.23, 0.14)
		p = 0.40	p = 0.65
Population: CC		0.04 (-0.05, 0.13)	0.05 (-0.04, 0.14)
		p = 0.37	p = 0.25
Gender: male			0.03 (-0.02, 0.07)
			p = 0.26
Age			0.05 (0.004, 0.10)
			p = 0.04
Country: Gh. × Population: CC		0.05 (-0.13, 0.23)	0.04 (-0.15, 0.22)
		p = 0.61	p = 0.70
Country: Th. × Population: CC		0.08 (-0.07, 0.24)	0.09 (-0.07, 0.24)
		p = 0.31	p = 0.27
Country: Ch. × Population: CC		-0.05 (-0.26, 0.17)	-0.05 (-0.26, 0.17)
		p = 0.68	p = 0.68
Country: Va. × Population: CC		-0.26 (-0.44, -0.07)	-0.25 (-0.43, -0.06)
		p = 0.01	p = 0.01
Country: Gh. × Porosity Scale		-0.09 (-0.27, 0.09)	-0.08 (-0.26, 0.10)
		p = 0.32	p = 0.38
Country: Th. × Porosity Scale		-0.30 (-0.50, -0.11)	-0.29 (-0.48, -0.09)
		p = 0.003	p = 0.005
Country: Ch. × Porosity Scale		0.11 (-0.11, 0.34)	0.13 (-0.09, 0.35)
		p = 0.32	p = 0.26
Country: Va. × Porosity Scale		0.29 (0.11, 0.46)	0.26 (0.08, 0.43)
		p = 0.002	p = 0.005
Population: CC × Porosity Scale		0.07 (-0.03, 0.16)	0.07 (-0.03, 0.17)
		p = 0.19	p = 0.16
Country: Gh. × Population: CC × Porosity Scale		-0.003 (-0.18, 0.18)	-0.003 (-0.18, 0.18)
		p = 0.98	p = 0.98
Country: Th. × Population: CC × Porosity Scale		0.005 (-0.19, 0.20)	-0.004 (-0.20, 0.19)
		p = 0.97	p = 0.97
Country: Ch. × Population: CC × Porosity Scale		-0.13 (-0.35, 0.10)	-0.12 (-0.34, 0.11)
		p = 0.27	p = 0.31
Country: Va. × Population: CC × Porosity Scale		0.23 (0.06, 0.41)	0.22 (0.04, 0.39)
		p = 0.01	p = 0.02

Constant	-0.00 (-0.05, 0.05) p = 1.00	0.003 (-0.09, 0.09) p = 0.95	0.01 (-0.08, 0.10) p = 0.82
Observations	1,026	1,026	1,023
R^2	0.40	0.47	0.47
Adjusted R^2	0.40	0.46	0.46
Residual Std. Error	0.78 (df = 1024)	0.74 (df = 1006)	0.73 (df = 1001)
F Statistic	674.47^{***} (df = 1; 1024)	46.50^{***} (df = 19; 1006)	42.26^{***} (df = 21; 1001)

Table S26. Study 2, Spiritual Events: relationships with Porosity Scale (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of mixed-effects linear regressions including random intercepts by population (*general population, charismatic evangelical Christianity*), nested within country (*US, Ghana, Thailand, China, Vanuatu*). (Note that including random slopes yielded perfectly correlated random effects.) All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The parameter of primary interest—the main effect of Porosity Scale—is in bold. For models that investigate these relationships without taking into account any sample characteristics, and for more details on how demographic variables were coded, see Table S20.

	Spiritual Events		
	(1)	(2)	(3)
Porosity Scale		**0.65 (0.47, 0.83)**	**0.65 (0.48, 0.82)**
		p = 0.00	**p = 0.00**
Gender: male			0.03 (-0.02, 0.07)
			p = 0.25
Age			0.05 (0.01, 0.10)
			p = 0.03
Constant	0.11 (-0.32, 0.54)	0.03 (-0.11, 0.17)	0.04 (-0.10, 0.18)
	p = 0.61	p = 0.65	p = 0.59
Observations	1,026	1,026	1,023
Log Likelihood	-1,290.13	-1,158.88	-1,155.35
Akaike Inf. Crit.	2,588.27	2,335.76	2,328.71
Bayesian Inf. Crit.	2,608.00	2,380.16	2,373.08
Marginal R^2	–	0.40	0.41
Conditional R^2	0.31	0.48	0.48

Table S27. Study 2, Spiritual Events: relationships with Porosity Scale by country (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regression for samples from (1) the US, (2) Ghana, (3) Thailand, (4) China, and (5) Vanuatu, including the following parameters: population (*general population, charismatic evangelical Christian ["CC"]*), Porosity Scale scores, and an interaction between population and Porosity Scale scores. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each country considered alone, collapsing across general population vs. charismatic evangelical Christian samples. The parameter of primary interest—the main effect of Porosity Scale—is in bold.

	Spiritual Events				
	US	Ghana	Thailand	China	Vanuatu
	(1)	(2)	(3)	(4)	(5)
Porosity Scale	**0.54 (0.39, 0.69)**	**0.30 (0.18, 0.43)**	**0.38 (0.20, 0.55)**	**0.69 (0.54, 0.83)**	**0.57 (0.43, 0.71)**
	p = 0.00	**p = 0.000004**	**p = 0.00004**	**p = 0.00**	**p = 0.00**
Population: CC	0.26 (0.12, 0.41)	0.16 (0.03, 0.28)	0.13 (-0.08, 0.34)	0.08 (-0.22, 0.37)	0.04 (-0.09, 0.18)
	p = 0.0004	p = 0.02	p = 0.24	p = 0.62	p = 0.52
Population: CC × Porosity Scale	-0.04 (-0.19, 0.11)	0.03 (-0.09, 0.16)	0.07 (-0.10, 0.25)	-0.05 (-0.20, 0.09)	0.18 (0.04, 0.32)
	p = 0.63	p = 0.61	p = 0.42	p = 0.49	p = 0.02
Constant	0.16 (0.02, 0.30)	0.04 (-0.09, 0.16)	0.01 (-0.20, 0.23)	0.08 (-0.22, 0.37)	0.01 (-0.13, 0.14)
	p = 0.03	p = 0.54	p = 0.91	p = 0.62	p = 0.93
Observations	226	239	204	160	197
R^2	0.43	0.12	0.23	0.52	0.26
Adjusted R^2	0.42	0.11	0.22	0.51	0.25
Residual Std. Error	0.76 (df = 222)	0.95 (df = 235)	0.88 (df = 200)	0.70 (df = 156)	0.87 (df = 193)
F Statistic	55.32^{***} (df = 3; 222)	10.37^{***} (df = 3; 235)	20.13^{***} (df = 3; 200)	56.13^{***} (df = 3; 156)	22.82^{***} (df = 3; 193)

Table S28. Study 2, Spiritual Events: relationships with Porosity Scale by country (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regression for samples from (1) the US, (2) Ghana, (3) Thailand, (4) China, and (5) Vanuatu, including random intercepts by population (*general population, charismatic evangelical Christian ["CC"]*), and Porosity Scale scores (fixed effect). (Note that including random slopes yielded perfectly correlated random effects.) All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each country considered alone, collapsing across general population vs. charismatic evangelical Christian samples. The parameter of primary interest—the main effect of Porosity Scale—is in bold.

	Spiritual Events				
	US	Ghana	Thailand	China	Vanuatu
	(1)	(2)	(3)	(4)	(5)
Porosity Scale	**0.57 (0.47, 0.67)**	**0.30 (0.18, 0.42)**	**0.39 (0.24, 0.55)**	**0.72 (0.61, 0.83)**	**0.48 (0.36, 0.61)**
	p = 0.00	**p = 0.000002**	**p = 0.000001**	**p = 0.00**	**p = 0.00**
Constant	0.13 (-0.35, 0.61)	0.04 (-0.27, 0.34)	0.05 (-0.26, 0.36)	0.00 (-0.11, 0.11)	0.00 (-0.12, 0.12)
	p = 0.60	p = 0.83	p = 0.75	p = 1.00	p = 1.00
Observations	226	239	204	160	197
Log Likelihood	-263.21	-329.08	-267.19	-172.18	-256.35
Akaike Inf. Crit.	534.42	666.16	542.38	352.35	520.69
Bayesian Inf. Crit.	548.10	680.06	555.65	364.66	533.83
Marginal R^2	0.32	0.09	0.16	0.52	0.23
Conditional R^2	0.43	0.13	0.20	0.52	0.23

Table S29. Study 2, Spiritual Events: relationships with Porosity Scale by population (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regression for samples from (1) the general population in all countries, and (2) charismatic evangelical Christians in all countries, including the following fixed effects: country (*US, Ghana, Thailand, China, Vanuatu*), Porosity Scale scores, and an interaction between country and Porosity Scale scores. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each population considered alone, collapsing across samples from different countries. The parameter of primary interest—the main effect of Porosity Scale—is in bold.

	Spiritual Events	
	General population	Charismatic evangelical Christians
	(1)	(2)
Porosity Scale	**0.64 (0.53, 0.74)**	**0.56 (0.42, 0.70)**
	p = 0.00	**p = 0.00**
Country: Gh.	-0.22 (-0.47, 0.02)	-0.19 (-0.44, 0.05)
	p = 0.08	p = 0.12
Country: Th.	0.04 (-0.16, 0.25)	-0.01 (-0.28, 0.26)
	p = 0.67	p = 0.95
Country: Ch.	-0.02 (-0.22, 0.19)	-0.07 (-0.56, 0.41)
	p = 0.88	p = 0.77
Country: Va.	0.18 (-0.03, 0.38)	-0.06 (-0.32, 0.21)
	p = 0.10	p = 0.68
Country: Gh. × Porosity Scale	-0.10 (-0.31, 0.12)	-0.07 (-0.32, 0.17)
	p = 0.39	p = 0.57
Country: Th. × Porosity Scale	-0.32 (-0.56, -0.09)	-0.23 (-0.50, 0.04)
	p = 0.01	p = 0.10
Country: Ch. × Porosity Scale	0.25 (0.04, 0.46)	-0.01 (-0.34, 0.33)
	p = 0.02	p = 0.97
Country: Va. × Porosity Scale	0.06 (-0.12, 0.24)	0.40 (0.15, 0.66)
	p = 0.55	p = 0.003
Constant	0.02 (-0.08, 0.12)	-0.06 (-0.22, 0.11)
	p = 0.70	p = 0.52
Observations	766	260
R^2	0.46	0.30
Adjusted R^2	0.45	0.28
Residual Std. Error	0.74 (df = 756)	0.85 (df = 250)
F Statistic	71.57^{***} (df = 9; 756)	11.93^{***} (df = 9; 250)

Table S30. Study 2, Spiritual Events: relationships with Porosity Scale by population (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regression for samples from (1) the general population in all countries, and (2) charismatic evangelical Christians in all countries, including random intercepts and slopes by country (*US, Ghana, Thailand, China, Vanuatu*), and Porosity Scale scores (fixed effect). All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each population considered alone, collapsing across samples from different countries. The parameter of primary interest—the main effect of Porosity Scale—is in bold.

	Spiritual Events	
	General population	Charismatic evangelical Christians
	(1)	(2)
Porosity Scale	**0.62 (0.37, 0.87)**	**0.53 (0.30, 0.76)**
	p = 0.000002	**p = 0.00001**
Constant	0.04 (-0.05, 0.12)	-0.04 (-0.23, 0.14)
	p = 0.41	p = 0.64
Observations	766	260
Log Likelihood	-865.83	-333.68
Akaike Inf. Crit.	1,743.65	679.36
Bayesian Inf. Crit.	1,771.50	700.72
Marginal R^2	0.38	0.26
Conditional R^2	0.46	0.33

Table S31. Study 3, Spiritual Events, Daily Spiritual Experience, and Absorption: group differences. Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions including the following fixed effects: (1) country (*US, Ghana, Thailand, China, Vanuatu*); and (2) the parameters from model (1), plus gender (*male, female*; other responses coded as NA) and age. Models (1-2) treat Spiritual Events scores as the outcome of interest; Models (3-4) treat Daily Spiritual Experience scores as the outcome of interest; and Models (5-6) treat Absorption scores as the outcome of interest. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples.

	Spiritual Events		Daily Spiritual Experiences		Absorption	
	(1)	(2)	(3)	(4)	(5)	(6)
Country: Gh.	0.89 (0.75, 1.03)	0.90 (0.76, 1.04)	0.87 (0.75, 1.00)	0.89 (0.76, 1.01)	-0.38 (-0.55, -0.21)	-0.37 (-0.54, -0.20)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.00002	p = 0.00002
Country: Th.	-0.50 (-0.63, -0.37)	-0.48 (-0.62, -0.34)	-0.18 (-0.30, -0.06)	-0.18 (-0.30, -0.05)	-0.20 (-0.36, -0.04)	-0.20 (-0.37, -0.03)
	p = 0.00	p = 0.00	p = 0.004	p = 0.01	p = 0.02	p = 0.02
Country: Ch.	-0.67 (-0.81, -0.53)	-0.68 (-0.82, -0.54)	-1.13 (-1.26, -1.01)	-1.14 (-1.26, -1.02)	0.24 (0.07, 0.40)	0.23 (0.07, 0.39)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.005	p = 0.01
Country: Va.	0.59 (0.45, 0.73)	0.50 (0.35, 0.66)	0.66 (0.53, 0.78)	0.58 (0.44, 0.72)	0.52 (0.36, 0.69)	0.47 (0.28, 0.67)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.000002
Gender: male		-0.03 (-0.10, 0.05)		-0.07 (-0.14, -0.01)		-0.03 (-0.11, 0.06)
		p = 0.47		p = 0.04		p = 0.56
Age		0.09 (0.01, 0.17)		0.09 (0.02, 0.17)		0.05 (-0.05, 0.15)
		p = 0.04		p = 0.02		p = 0.32
Constant	0.03 (-0.04, 0.09)	0.02 (-0.05, 0.09)	0.02 (-0.04, 0.08)	0.01 (-0.05, 0.07)	0.003 (-0.08, 0.08)	0.003 (-0.08, 0.09)
	p = 0.47	p = 0.52	p = 0.52	p = 0.73	p = 0.95	p = 0.95
Observations	519	513	519	513	519	513
R^2	0.38	0.38	0.50	0.51	0.11	0.11
Adjusted R^2	0.37	0.38	0.50	0.50	0.10	0.10
Residual Std. Error	0.79 (df = 514)	0.79 (df = 506)	0.71 (df = 514)	0.71 (df = 506)	0.95 (df = 514)	0.95 (df = 506)
F Statistic	77.87^{***} (df = 4; 514)	52.30^{***} (df = 6; 506)	128.44^{***} (df = 4; 514)	87.36^{***} (df = 6; 506)	15.32^{***} (df = 4; 514)	9.98^{***} (df = 6; 506)

Table S32. Study 3, Spiritual Events and Daily Spiritual Experience: relationships with Absorption (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions. Models (1) investigate these relationships without taking into account any sample characteristics; Models (2) take into account Country (*US, Ghana, Thailand, China, Vanuatu*) and all possible interactions; and Models (3) include the parameters from Models (2), plus gender (*male, female*; other responses coded as NA) and age. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The parameter of primary interest—the main effect of Absorption—is in bold.

	Spiritual Events			Daily Spiritual Experiences		
	(1)	(2)	(3)	(4)	(5)	(6)
Absorption	**0.35 (0.27, 0.43)**	**0.39 (0.32, 0.45)**	**0.38 (0.32, 0.45)**	**0.18 (0.09, 0.26)**	**0.24 (0.18, 0.30)**	**0.24 (0.18, 0.30)**
	p = 0.00	**p = 0.00**	**p = 0.00**	**p = 0.00005**	**p = 0.00**	**p = 0.00**
Country: Gh.		1.10 (0.97, 1.22)	1.10 (0.97, 1.23)		0.94 (0.81, 1.06)	0.95 (0.82, 1.07)
		p = 0.00	p = 0.00		p = 0.00	p = 0.00
Country: Th.		-0.45 (-0.57, -0.33)	-0.43 (-0.56, -0.31)		-0.12 (-0.24, -0.002)	-0.11 (-0.24, 0.01)
		p = 0.00	p = 0.00		p = 0.05	p = 0.07
Country: Ch.		-0.74 (-0.86, -0.61)	-0.74 (-0.87, -0.62)		-1.20 (-1.32, -1.08)	-1.21 (-1.33, -1.09)
		p = 0.00	p = 0.00		p = 0.00	p = 0.00
Country: Va.		0.33 (0.20, 0.47)	0.28 (0.13, 0.43)		0.57 (0.43, 0.70)	0.50 (0.36, 0.65)
		p = 0.000003	p = 0.0003		p = 0.00	p = 0.00
Gender: male			-0.02 (-0.08, 0.04)			-0.06 (-0.12, 0.002)
			p = 0.54			p = 0.07
Age			0.06 (-0.01, 0.14)			0.09 (0.02, 0.16)
			p = 0.10			p = 0.02
Country: Gh. × Absorption		0.16 (0.05, 0.28)	0.16 (0.04, 0.28)		-0.04 (-0.15, 0.07)	-0.04 (-0.15, 0.07)
		p = 0.01	p = 0.01		p = 0.51	p = 0.49
Country: Th. × Absorption		-0.12 (-0.26, 0.01)	-0.12 (-0.26, 0.01)		0.13 (0.001, 0.27)	0.13 (-0.005, 0.26)
		p = 0.08	p = 0.08		p = 0.05	p = 0.06
Country: Ch. × Absorption		-0.11 (-0.24, 0.03)	-0.10 (-0.24, 0.04)		-0.004 (-0.14, 0.13)	0.004 (-0.13, 0.14)
		p = 0.13	p = 0.15		p = 0.96	p = 0.96
Country: Va. × Absorption		0.10 (-0.04, 0.23)	0.08 (-0.05, 0.22)		-0.10 (-0.23, 0.04)	-0.11 (-0.25, 0.02)
		p = 0.16	p = 0.23		p = 0.16	p = 0.10
Constant	0.00 (-0.08, 0.08)	0.03 (-0.04, 0.09)	0.02 (-0.04, 0.09)	0.00 (-0.08, 0.08)	0.03 (-0.03, 0.09)	0.03 (-0.04, 0.09)
	p = 1.00	p = 0.43	p = 0.47	p = 1.00	p = 0.31	p = 0.43
Observations	519	519	513	519	519	513
R^2	0.12	0.53	0.53	0.03	0.55	0.56
Adjusted R^2	0.12	0.52	0.52	0.03	0.55	0.55
Residual Std. Error	0.94 (df = 517)	0.69 (df = 509)	0.69 (df = 501)	0.99 (df = 517)	0.67 (df = 509)	0.67 (df = 501)
F Statistic	73.19^{***} (df = 1; 517)	63.73^{***} (df = 9; 509)	51.91^{***} (df = 11; 501)	16.89^{***} (df = 1; 517)	70.42^{***} (df = 9; 509)	58.88^{***} (df = 11; 501)

Table S33. Study 3, Spiritual Events and Daily Spiritual Experience: relationships with Absorption (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of mixed-effects linear regressions including random intercepts by country (*US, Ghana, Thailand, China, Vanuatu*). (Note that including random slopes yielded random effects with perfectly or undefined correlations.) All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The two parameters of primary interest—the main effects of Porosity Vignettes and Absorption—are in bold. For models that investigate these relationships without taking into account any sample characteristics, and for more details on how demographic variables were coded, see Table S32.

	Spiritual Events			Daily Spiritual Experiences		
	(1)	(2)	(3)	(4)	(5)	(6)
Absorption		**0.40 (0.33, 0.46)**	**0.40 (0.33, 0.46)**		**0.24 (0.18, 0.30)**	**0.24 (0.18, 0.30)**
		p = 0.00	**p = 0.00**		**p = 0.00**	**p = 0.00**
Gender: male			-0.02 (-0.08, 0.05)			-0.06 (-0.13, -0.002)
			p = 0.62			p = 0.05
Age			0.07 (-0.004, 0.14)			0.08 (0.01, 0.15)
			p = 0.07			p = 0.03
Constant	0.03 (-0.58, 0.63)	0.02 (-0.60, 0.65)	0.02 (-0.60, 0.64)	0.02 (-0.68, 0.72)	0.02 (-0.70, 0.74)	0.01 (-0.70, 0.72)
	p = 0.94	p = 0.94	p = 0.95	p = 0.96	p = 0.96	p = 0.98
Observations	519	519	513	519	519	513
Log Likelihood	-626.20	-562.88	-560.65	-570.44	-545.83	-540.57
Akaike Inf. Crit.	1,258.40	1,133.76	1,133.30	1,146.88	1,099.65	1,093.14
Bayesian Inf. Crit.	1,271.15	1,150.76	1,158.74	1,159.63	1,116.66	1,118.58
Marginal R^2	–	0.14	0.15	–	0.05	0.06
Conditional R^2	0.43	0.58	0.58	0.56	0.61	0.62

Table S34. Study 3, Spiritual Events: relationships with Absorption by country. Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regression for samples from (1) the US, (2) Ghana, (3) Thailand, (4) China, and (5) Vanuatu. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each country considered alone. The parameter of primary interest—the main effect of Absorption—is in bold.

	Spiritual Events				
	US	Ghana	Thailand	China	Vanuatu
	(1)	(2)	(3)	(4)	(5)
Absorption	**0.41 (0.23, 0.58)**	**0.57 (0.40, 0.73)**	**0.46 (0.29, 0.63)**	**0.50 (0.33, 0.66)**	**0.48 (0.31, 0.66)**
	p = 0.00002	**p = 0.00**	**p = 0.0000004**	**p = 0.0000001**	**p = 0.0000004**
Constant	-0.00 (-0.17, 0.17)	-0.00 (-0.16, 0.16)	-0.00 (-0.17, 0.17)	-0.00 (-0.17, 0.17)	0.00 (-0.17, 0.17)
	p = 1.00	p = 1.00	p = 1.00	p = 1.00	p = 1.00
Observations	106	97	112	104	100
R^2	0.16	0.32	0.21	0.25	0.24
Adjusted R^2	0.16	0.32	0.20	0.24	0.23
Residual Std. Error	0.92 (df = 104)	0.83 (df = 95)	0.89 (df = 110)	0.87 (df = 102)	0.88 (df = 98)
F Statistic	20.45^{***} (df = 1; 104)	45.31^{***} (df = 1; 95)	29.47^{***} (df = 1; 110)	33.19^{***} (df = 1; 102)	30.13^{***} (df = 1; 98)

Table S35. Study 3, Daily Spiritual Experience: relationships with Absorption by country. Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regression for samples from (1) the US, (2) Ghana, (3) Thailand, (4) China, and (5) Vanuatu. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each country considered alone. The parameter of primary interest—the main effect of Absorption—is in bold.

	Daily Spiritual Experiences				
	US	Ghana	Thailand	China	Vanuatu
	(1)	(2)	(3)	(4)	(5)
Absorption	**0.24 (0.06, 0.43)**	**0.34 (0.15, 0.53)**	**0.55 (0.40, 0.71)**	**0.41 (0.24, 0.59)**	**0.20 (0.01, 0.39)**
	p = 0.02	**p = 0.001**	**p = 0.00**	**p = 0.00002**	**p = 0.05**
Constant	0.00 (-0.19, 0.19)	0.00 (-0.19, 0.19)	-0.00 (-0.15, 0.15)	0.00 (-0.18, 0.18)	-0.00 (-0.19, 0.19)
	p = 1.00	p = 1.00	p = 1.00	p = 1.00	p = 1.00
Observations	106	97	112	104	100
R^2	0.06	0.11	0.31	0.17	0.04
Adjusted R^2	0.05	0.10	0.30	0.16	0.03
Residual Std. Error	0.97 (df = 104)	0.95 (df = 95)	0.84 (df = 110)	0.92 (df = 102)	0.98 (df = 98)
F Statistic	6.50^{**} (df = 1; 104)	12.13^{***} (df = 1; 95)	48.85^{***} (df = 1; 110)	20.92^{***} (df = 1; 102)	4.11^{**} (df = 1; 98)

Table S36. Study 4, Spiritual Events and Daily Spiritual Experience: group differences. Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions including the following fixed effects: (1) country (*US, Ghana, Thailand, China, Vanuatu*); and (2) the parameters from model (1), plus gender (*male, female*; other responses coded as NA) and age. Models (1-2) treat Spiritual Events scores as the outcome of interest; Models (3-4) treat Daily Spiritual Experience scores as the outcome of interest. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples.

	Spiritual Events		Daily Spiritual Experience	
	(1)	(2)	(3)	(4)
Country: Gh.	0.82 (0.67, 0.96)	0.80 (0.64, 0.96)	0.84 (0.72, 0.97)	0.83 (0.69, 0.96)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00
Country: Th.	-0.40 (-0.54, -0.26)	-0.40 (-0.54, -0.25)	-0.17 (-0.29, -0.05)	-0.19 (-0.32, -0.07)
	p = 0.00000004	p = 0.0000003	p = 0.01	p = 0.003
Country: Ch.	-0.66 (-0.81, -0.52)	-0.65 (-0.80, -0.50)	-1.06 (-1.18, -0.94)	-1.02 (-1.15, -0.89)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00
Country: Va.	0.48 (0.33, 0.64)	0.48 (0.31, 0.64)	0.76 (0.63, 0.89)	0.73 (0.59, 0.87)
	p = 0.00	p = 0.00000003	p = 0.00	p = 0.00
Gender: male		0.004 (-0.08, 0.08)		-0.06 (-0.13, 0.01)
		p = 0.93		p = 0.09
Age		0.03 (-0.06, 0.12)		0.05 (-0.02, 0.13)
		p = 0.49		p = 0.17
Constant	0.02 (-0.06, 0.09)	0.02 (-0.06, 0.10)	0.02 (-0.04, 0.08)	0.01 (-0.06, 0.07)
	p = 0.64	p = 0.63	p = 0.59	p = 0.87
Observations	503	488	505	490
R^2	0.31	0.31	0.50	0.51
Adjusted R^2	0.30	0.30	0.50	0.50
Residual Std. Error	0.83 (df = 498)	0.84 (df = 481)	0.71 (df = 500)	0.71 (df = 483)
F Statistic	55.58^{***} (df = 4; 498)	35.86^{***} (df = 6; 481)	127.05^{***} (df = 4; 500)	82.76^{***} (df = 6; 483)

Table S37. Study 4, Porosity Vignettes, Porosity Scale, and Absorption: group differences. Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions including the following fixed effects: (1) country (*US, Ghana, Thailand, China, Vanuatu*); and (2) the parameters from model (1), plus gender (*male, female*; other responses coded as NA) and age. Models (1-2) treat Porosity Vignettes scores as the outcome of interest; Models (3-4) treat Porosity Scale scores as the outcome of interest; and Models (5-6) treat Absorption scores as the outcome of interest. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples.

	Porosity Vignettes		Porosity Scale		Absorption	
	(1)	(2)	(3)	(4)	(5)	(6)
Country: Gh.	0.59 (0.44, 0.74)	0.60 (0.44, 0.76)	0.55 (0.41, 0.68)	0.57 (0.43, 0.72)	-0.01 (-0.17, 0.16)	0.05 (-0.12, 0.23)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.95	p = 0.57
Country: Th.	-0.23 (-0.37, -0.08)	-0.24 (-0.39, -0.09)	-0.31 (-0.44, -0.18)	-0.36 (-0.49, -0.22)	-0.50 (-0.66, -0.34)	-0.51 (-0.68, -0.35)
	p = 0.003	p = 0.003	p = 0.00001	p = 0.0000004	p = 0.00	p = 0.00
Country: Ch.	-0.72 (-0.87, -0.57)	-0.72 (-0.88, -0.57)	-0.84 (-0.98, -0.70)	-0.80 (-0.94, -0.66)	0.32 (0.15, 0.48)	0.27 (0.10, 0.45)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.0003	p = 0.002
Country: Va.	0.62 (0.46, 0.77)	0.63 (0.47, 0.80)	0.92 (0.78, 1.06)	0.91 (0.76, 1.06)	0.29 (0.12, 0.47)	0.38 (0.19, 0.56)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.001	p = 0.0001
Gender: male		-0.04 (-0.12, 0.04)		-0.14 (-0.21, -0.07)		-0.03 (-0.12, 0.06)
		p = 0.38		p = 0.0003		p = 0.49
Age		-0.02 (-0.11, 0.07)		0.01 (-0.07, 0.10)		-0.10 (-0.20, 0.003)
		p = 0.64		p = 0.77		p = 0.06
Constant	0.02 (-0.06, 0.09)	0.01 (-0.06, 0.09)	0.02 (-0.05, 0.09)	-0.01 (-0.08, 0.06)	0.02 (-0.07, 0.10)	0.02 (-0.07, 0.10)
	p = 0.69	p = 0.75	p = 0.52	p = 0.87	p = 0.71	p = 0.73
Observations	505	490	505	490	505	490
R^2	0.27	0.27	0.39	0.41	0.09	0.11
Adjusted R^2	0.26	0.26	0.39	0.40	0.09	0.10
Residual Std. Error	0.86 (df = 500)	0.86 (df = 483)	0.78 (df = 500)	0.77 (df = 483)	0.96 (df = 500)	0.95 (df = 483)
F Statistic	45.19^{***} (df = 4; 500)	29.63^{***} (df = 6; 483)	81.57^{***} (df = 4; 500)	55.60^{***} (df = 6; 483)	12.86^{***} (df = 4; 500)	9.57^{***} (df = 6; 483)

Table S38. Study 4, Hallucinations and Paranormal: group differences. Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions including the following fixed effects: (1) country (*US, Ghana, Thailand, China, Vanuatu*); and (2) the parameters from model (1), plus gender (*male, female*; other responses coded as NA) and age. Models (1-2) treat Hallucinations scores as the outcome of interest; Models (3-4) treat Paranormal scores as the outcome of interest. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples.

	Hallucinations		Paranormal	
	(1)	(2)	(3)	(4)
Country: Gh.	0.33 (0.16, 0.50)	0.39 (0.21, 0.56)	0.16 (-0.02, 0.33)	0.22 (0.03, 0.40)
	p = 0.0002	p = 0.00002	p = 0.09	p = 0.03
Country: Th.	-0.43 (-0.59, -0.26)	-0.43 (-0.60, -0.26)	-0.08 (-0.25, 0.09)	-0.12 (-0.29, 0.06)
	p = 0.0000004	p = 0.000001	p = 0.36	p = 0.20
Country: Ch.	-0.17 (-0.34, -0.002)	-0.19 (-0.36, -0.01)	-0.02 (-0.19, 0.15)	-0.004 (-0.18, 0.18)
	p = 0.05	p = 0.04	p = 0.83	p = 0.97
Country: Va.	-0.10 (-0.27, 0.08)	-0.04 (-0.23, 0.14)	0.07 (-0.11, 0.25)	0.09 (-0.11, 0.28)
	p = 0.28	p = 0.65	p = 0.46	p = 0.39
Gender: male		-0.04 (-0.13, 0.05)		-0.11 (-0.21, -0.02)
		p = 0.42		p = 0.02
Age		-0.08 (-0.18, 0.02)		-0.06 (-0.17, 0.04)
		p = 0.13		p = 0.26
Constant	0.01 (-0.08, 0.09)	-0.01 (-0.09, 0.08)	0.003 (-0.08, 0.09)	-0.02 (-0.11, 0.07)
	p = 0.89	p = 0.90	p = 0.95	p = 0.69
Observations	505	490	505	490
R^2	0.10	0.10	0.01	0.03
Adjusted R^2	0.09	0.09	0.002	0.02
Residual Std. Error	0.95 (df = 500)	0.94 (df = 483)	1.00 (df = 500)	0.99 (df = 483)
F Statistic	13.17^{***} (df = 4; 500)	8.62^{***} (df = 6; 483)	1.29 (df = 4; 500)	2.35^{**} (df = 6; 483)

Table S39. Study 4, Need for Cognition and Sense of Control: group differences. Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions including the following fixed effects: (1) country (*US, Ghana, Thailand, China, Vanuatu*); and (2) the parameters from model (1), plus gender (*male, female*; other responses coded as NA) and age. Models (1-2) treat Need for Cognition scores as the outcome of interest; Models (3-4) treat Sense of Control (Mastery subscale) scores as the outcome of interest. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples.

	Need for Cognition		Sense of Control	
	(1)	(2)	(3)	(4)
Country: Gh.	0.10 (-0.06, 0.27)	0.08 (-0.09, 0.26)	0.48 (0.35, 0.61)	0.45 (0.31, 0.58)
	p = 0.23	p = 0.35	p = 0.00	p = 0.00
Country: Th.	-0.52 (-0.68, -0.36)	-0.45 (-0.62, -0.29)	-1.15 (-1.27, -1.03)	-1.13 (-1.26, -1.00)
	p = 0.00	p = 0.0000002	p = 0.00	p = 0.00
Country: Ch.	0.14 (-0.02, 0.31)	0.11 (-0.06, 0.28)	0.30 (0.17, 0.42)	0.31 (0.17, 0.44)
	p = 0.09	p = 0.20	p = 0.00001	p = 0.00001
Country: Va.	-0.21 (-0.38, -0.04)	-0.19 (-0.38, -0.01)	-0.32 (-0.46, -0.19)	-0.33 (-0.48, -0.19)
	p = 0.02	p = 0.05	p = 0.000003	p = 0.00001
Gender: male		0.12 (0.03, 0.22)		0.04 (-0.03, 0.11)
		p = 0.01		p = 0.26
Age		-0.01 (-0.11, 0.09)		0.05 (-0.03, 0.13)
		p = 0.81		p = 0.21
Constant	0.01 (-0.08, 0.09)	0.03 (-0.06, 0.11)	0.02 (-0.05, 0.08)	0.02 (-0.05, 0.08)
	p = 0.89	p = 0.56	p = 0.60	p = 0.60
Observations	505	490	505	490
R^2	0.12	0.13	0.47	0.47
Adjusted R^2	0.11	0.12	0.47	0.46
Residual Std. Error	0.94 (df = 500)	0.94 (df = 483)	0.73 (df = 500)	0.73 (df = 483)
F Statistic	17.08^{***} (df = 4; 500)	12.00^{***} (df = 6; 483)	111.16^{***} (df = 4; 500)	71.83^{***} (df = 6; 483)

Table S40. Study 4, measures of spiritual presence events: relationships with Porosity Vignettes and Absorption (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions. Models (1)-(2) investigate these relationships without taking into account any sample characteristics; Models (3)-(4) take into account Country (*US, Ghana, Thailand, China, Vanuatu*) and all possible interactions; and Model (5) includes the parameters from Models (3)-(4) and all possible interactions; and Model (6) includes the parameters from Model (5) plus gender (*male, female*; other responses coded as NA) and age. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The parameters of primary interest—the main effects of Porosity Vignettes and Absorption—are in bold.

	Score					
	(1)	(2)	(3)	(4)	(5)	(6)
Porosity Vignettes	**0.53 (0.47, 0.60)**		**0.27 (0.20, 0.33)**		**0.22 (0.15, 0.30)**	**0.23 (0.16, 0.30)**
	p = 0.00		**p = 0.00**		**p = 0.00**	**p = 0.00**
Absorption		**0.22 (0.14, 0.29)**		**0.22 (0.16, 0.28)**	**0.20 (0.13, 0.28)**	**0.20 (0.13, 0.28)**
		p = 0.00000005		**p = 0.00**	**p = 0.0000001**	**p = 0.0000002**
Porosity Vignettes × Absorption					-0.005 (-0.08, 0.07)	0.001 (-0.07, 0.08)
					p = 0.91	p = 0.99
Scale: Spiritual Events	-0.001 (-0.04, 0.03)	-0.001 (-0.04, 0.03)	-0.02 (-0.06, 0.02)	-0.005 (-0.04, 0.03)	-0.03 (-0.07, 0.02)	-0.03 (-0.07, 0.02)
	p = 0.94	p = 0.95	p = 0.38	p = 0.80	p = 0.26	p = 0.27
Country: Gh.			0.69 (0.56, 0.82)	0.81 (0.70, 0.93)	0.73 (0.61, 0.86)	0.71 (0.58, 0.85)
			p = 0.00	p = 0.00	p = 0.00	p = 0.00
Country: Th.			-0.29 (-0.40, -0.17)	-0.15 (-0.27, -0.03)	-0.19 (-0.31, -0.06)	-0.19 (-0.31, -0.06)
			p = 0.000001	p = 0.02	p = 0.003	p = 0.004
Country: Ch.			-0.68 (-0.83, -0.52)	-0.94 (-1.06, -0.82)	-0.80 (-0.97, -0.63)	-0.77 (-0.95, -0.60)
			p = 0.00	p = 0.00	p = 0.00	p = 0.00
Country: Va.			0.50 (0.36, 0.65)	0.57 (0.45, 0.69)	0.48 (0.33, 0.62)	0.44 (0.29, 0.60)
			p = 0.00	p = 0.00	p = 0.00	p = 0.00000004
Scale: Spiritual Events × Country: Gh.			-0.06 (-0.14, 0.02)	-0.01 (-0.08, 0.06)	-0.04 (-0.13, 0.04)	-0.04 (-0.13, 0.04)
			p = 0.12	p = 0.73	p = 0.31	p = 0.33
Scale: Spiritual Events × Country: Th.			-0.09 (-0.16, -0.02)	-0.11 (-0.18, -0.03)	-0.09 (-0.17, -0.01)	-0.09 (-0.17, -0.01)
			p = 0.02	p = 0.01	p = 0.03	p = 0.03
Scale: Spiritual Events × Country: Ch.			0.16 (0.06, 0.26)	0.19 (0.11, 0.26)	0.15 (0.04, 0.27)	0.15 (0.04, 0.27)
			p = 0.002	p = 0.0000005	p = 0.01	p = 0.01
Scale: Spiritual Events × Country: Va.			-0.13 (-0.22, -0.03)	-0.15 (-0.22, -0.08)	-0.13 (-0.22, -0.04)	-0.13 (-0.23, -0.03)
			p = 0.01	p = 0.0001	p = 0.01	p = 0.01
Scale: Spiritual Events × Porosity Vignettes	0.01 (-0.03, 0.04)		0.04 (-0.003, 0.08)		0.04 (-0.001, 0.09)	0.05 (0.001, 0.10)
	p = 0.75		p = 0.07		p = 0.06	p = 0.05
Gender: male						-0.02 (-0.07, 0.04)
						p = 0.56
Age						0.06 (-0.004, 0.12)

					p = 0.07
Scale: Spiritual Events × Absorption	0.06 (0.03, 0.10)		0.05 (0.01, 0.08)	0.05 (0.004, 0.10)	0.05 (0.002, 0.10)
	p = 0.001		p = 0.02	p = 0.04	p = 0.04
Country: Gh. × Porosity Vignettes		-0.11 (-0.23, 0.002)		-0.11 (-0.23, 0.01)	-0.12 (-0.24, -0.002)
		p = 0.06		p = 0.07	p = 0.05
Country: Th. × Porosity Vignettes		-0.04 (-0.17, 0.08)		-0.04 (-0.18, 0.10)	-0.06 (-0.20, 0.08)
		p = 0.49		p = 0.57	p = 0.42
Country: Ch. × Porosity Vignettes		0.07 (-0.10, 0.23)		0.04 (-0.14, 0.22)	0.02 (-0.16, 0.20)
		p = 0.45		p = 0.67	p = 0.80
Country: Va. × Porosity Vignettes		-0.15 (-0.30, -0.0001)		-0.13 (-0.28, 0.02)	-0.12 (-0.28, 0.03)
		p = 0.05		p = 0.11	p = 0.13
Scale: Spiritual Events × Country: Gh. × Porosity Vignettes		0.07 (-0.003, 0.14)		0.06 (-0.02, 0.14)	0.06 (-0.02, 0.13)
		p = 0.06		p = 0.14	p = 0.17
Scale: Spiritual Events × Country: Th. × Porosity Vignettes		-0.01 (-0.09, 0.07)		0.02 (-0.07, 0.11)	0.02 (-0.07, 0.11)
		p = 0.85		p = 0.64	p = 0.68
Scale: Spiritual Events × Country: Ch. × Porosity Vignettes		-0.12 (-0.22, -0.01)		-0.12 (-0.24, -0.01)	-0.12 (-0.24, -0.01)
		p = 0.04		p = 0.04	p = 0.04
Scale: Spiritual Events × Country: Va. × Porosity Vignettes		-0.03 (-0.13, 0.07)		-0.03 (-0.13, 0.07)	-0.03 (-0.13, 0.07)
		p = 0.54		p = 0.58	p = 0.59
Country: Gh. × Absorption			-0.03 (-0.15, 0.10)	0.01 (-0.13, 0.14)	0.01 (-0.12, 0.15)
			p = 0.70	p = 0.93	p = 0.87
Country: Th. × Absorption			0.08 (-0.05, 0.21)	0.06 (-0.07, 0.19)	0.06 (-0.07, 0.19)
			p = 0.23	p = 0.40	p = 0.39
Country: Ch. × Absorption			0.0004 (-0.13, 0.13)	0.08 (-0.12, 0.28)	0.08 (-0.12, 0.28)
			p = 1.00	p = 0.42	p = 0.44
Country: Va. × Absorption			-0.09 (-0.21, 0.03)	-0.05 (-0.19, 0.10)	-0.04 (-0.20, 0.12)
			p = 0.15	p = 0.55	p = 0.62
Scale: Spiritual Events × Country: Gh. × Absorption			0.01 (-0.07, 0.09)	-0.01 (-0.09, 0.08)	-0.01 (-0.10, 0.08)
			p = 0.78	p = 0.88	p = 0.88
Scale: Spiritual Events × Country: Th. × Absorption			-0.03 (-0.11, 0.04)	-0.04 (-0.13, 0.04)	-0.04 (-0.13, 0.04)
			p = 0.40	p = 0.34	p = 0.35
Scale: Spiritual Events × Country: Ch. × Absorption			0.00005 (-0.08, 0.08)	-0.02 (-0.15, 0.11)	-0.02 (-0.15, 0.11)
			p = 1.00	p = 0.79	p = 0.79
Scale: Spiritual Events × Country: Va. × Absorption			0.01 (-0.07, 0.08)	0.08 (-0.01, 0.18)	0.08 (-0.02, 0.18)
			p = 0.85	p = 0.10	p = 0.14
Scale: Spiritual Events × Porosity Vignettes × Absorption				-0.01 (-0.06, 0.03)	-0.01 (-0.06, 0.04)
				p = 0.55	p = 0.62
				-0.12 (-0.25, 0.01)	-0.12 (-0.25, 0.01)

Country: Gh. × Porosity Vignettes × Absorption					p = 0.07	p = 0.07
Country: Th. × Porosity Vignettes × Absorption					0.06 (-0.08, 0.20) p = 0.40	0.05 (-0.09, 0.20) p = 0.46
Country: Ch. × Porosity Vignettes × Absorption					0.12 (-0.09, 0.33) p = 0.26	0.10 (-0.11, 0.31) p = 0.34
Country: Va. × Porosity Vignettes × Absorption					-0.05 (-0.19, 0.10) p = 0.51	-0.06 (-0.21, 0.09) p = 0.42
Scale: Spiritual Events × Country: Gh. × Porosity Vignettes × Absorption					-0.03 (-0.11, 0.05) p = 0.50	-0.03 (-0.12, 0.05) p = 0.48
Scale: Spiritual Events × Country: Th. × Porosity Vignettes × Absorption					0.09 (0.001, 0.18) p = 0.05	0.09 (-0.003, 0.18) p = 0.06
Scale: Spiritual Events × Country: Ch. × Porosity Vignettes × Absorption					-0.01 (-0.14, 0.12) p = 0.90	-0.01 (-0.15, 0.13) p = 0.89
Scale: Spiritual Events × Country: Va. × Porosity Vignettes × Absorption					-0.10 (-0.19, -0.01) p = 0.04	-0.10 (-0.20, -0.003) p = 0.05
Constant	-0.001 (-0.07, 0.06) p = 0.97	-0.001 (-0.08, 0.08) p = 0.98	0.06 (-0.002, 0.13) p = 0.06	0.03 (-0.03, 0.09) p = 0.38	0.07 (-0.002, 0.14) p = 0.06	0.06 (-0.01, 0.13) p = 0.12
Observations	1,008	1,008	1,008	1,008	1,008	978
Log Likelihood	-1,186.34	-1,270.49	-1,082.26	-1,111.67	-1,102.05	-1,080.53
Akaike Inf. Crit.	2,384.67	2,552.97	2,208.53	2,267.34	2,288.10	2,249.07
Bayesian Inf. Crit.	2,414.16	2,582.47	2,316.67	2,375.48	2,494.56	2,464.03
Marginal R^2	0.28	0.05	0.49	0.45	0.51	0.52
Conditional R^2	0.67	0.68	0.71	0.70	0.71	0.71

Table S41. Study 4, measures of spiritual presence events: relationships with Porosity Scale and Absorption (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions. Models (1)-(2) investigate these relationships without taking into account any sample characteristics; Models (3)-(4) take into account Country (*US, Ghana, Thailand, China, Vanuatu*) and all possible interactions; and Model (5) includes the parameters from Models (3)-(4) and all possible interactions; and Model (6) includes the parameters from Model (5) plus gender (*male, female*; other responses coded as NA) and age. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The parameters of primary interest—the main effects of Porosity Scale and Absorption—are in bold.

	Score					
	(1)	(2)	(3)	(4)	(5)	(6)
Porosity Scale	**0.62 (0.56, 0.68)**		**0.36 (0.29, 0.44)**		**0.31 (0.23, 0.39)**	**0.32 (0.24, 0.40)**
	p = 0.00		**p = 0.00**		**p = 0.00**	**p = 0.00**
Absorption		**0.22 (0.14, 0.29)**		**0.22 (0.16, 0.28)**	**0.17 (0.09, 0.25)**	**0.17 (0.08, 0.25)**
		p = 0.00000005		**p = 0.00**	**p = 0.00004**	**p = 0.0001**
Porosity Scale × Absorption					0.02 (-0.05, 0.10)	0.03 (-0.05, 0.10)
					p = 0.55	p = 0.50
Scale: Spiritual Events	-0.001 (-0.04, 0.03)	-0.001 (-0.04, 0.03)	-0.002 (-0.05, 0.05)	-0.005 (-0.04, 0.03)	-0.01 (-0.07, 0.04)	-0.01 (-0.07, 0.04)
	p = 0.94	p = 0.95	p = 0.94	p = 0.80	p = 0.61	p = 0.69
Country: Gh.			0.62 (0.49, 0.75)	0.81 (0.70, 0.93)	0.65 (0.52, 0.78)	0.62 (0.48, 0.76)
			p = 0.00	p = 0.00	p = 0.00	p = 0.00
Country: Th.			-0.24 (-0.36, -0.13)	-0.15 (-0.27, -0.03)	-0.14 (-0.27, -0.02)	-0.13 (-0.26, -0.003)
			p = 0.00004	p = 0.02	p = 0.03	p = 0.05
Country: Ch.			-0.57 (-0.73, -0.41)	-0.94 (-1.06, -0.82)	-0.72 (-0.92, -0.52)	-0.70 (-0.91, -0.50)
			p = 0.00	p = 0.00	p = 0.00	p = 0.00
Country: Va.			0.38 (0.19, 0.57)	0.57 (0.45, 0.69)	0.39 (0.20, 0.59)	0.36 (0.16, 0.55)
			p = 0.0002	p = 0.00	p = 0.0001	p = 0.0005
Scale: Spiritual Events × Country: Gh.			-0.07 (-0.16, 0.01)	-0.01 (-0.08, 0.06)	-0.05 (-0.14, 0.04)	-0.05 (-0.14, 0.04)
			p = 0.10	p = 0.73	p = 0.32	p = 0.31
Scale: Spiritual Events × Country: Th.			-0.12 (-0.20, -0.04)	-0.11 (-0.18, -0.03)	-0.10 (-0.19, -0.02)	-0.11 (-0.19, -0.02)
			p = 0.003	p = 0.01	p = 0.02	p = 0.02
Scale: Spiritual Events × Country: Ch.			0.13 (0.02, 0.23)	0.19 (0.11, 0.26)	0.06 (-0.08, 0.20)	0.06 (-0.08, 0.20)
			p = 0.02	p = 0.0000005	p = 0.38	p = 0.41
Scale: Spiritual Events × Country: Va.			-0.02 (-0.15, 0.10)	-0.15 (-0.22, -0.08)	-0.01 (-0.14, 0.12)	0.001 (-0.13, 0.13)
			p = 0.72	p = 0.0001	p = 0.92	p = 1.00
Scale: Spiritual Events × Porosity Scale	-0.05 (-0.08, -0.01)		-0.01 (-0.06, 0.03)		-0.03 (-0.08, 0.03)	-0.03 (-0.08, 0.03)
	p = 0.01		p = 0.57		p = 0.35	p = 0.33
Gender: male						0.02 (-0.04, 0.07)
						p = 0.52
Age						0.05 (-0.01, 0.11)

					p = 0.12
Scale: Spiritual Events × Absorption	0.06 (0.03, 0.10)		0.05 (0.01, 0.08)	0.07 (0.01, 0.12)	0.07 (0.01, 0.12)
	p = 0.001		p = 0.02	p = 0.02	p = 0.02
Country: Gh. × Porosity Scale		-0.10 (-0.22, 0.03)		-0.07 (-0.20, 0.06)	-0.08 (-0.21, 0.05)
		p = 0.14		p = 0.30	p = 0.26
Country: Th. × Porosity Scale		-0.02 (-0.16, 0.11)		-0.004 (-0.16, 0.15)	-0.01 (-0.16, 0.14)
		p = 0.73		p = 0.96	p = 0.91
Country: Ch. × Porosity Scale		0.06 (-0.09, 0.21)		0.01 (-0.17, 0.19)	-0.003 (-0.18, 0.18)
		p = 0.43		p = 0.93	p = 0.98
Country: Va. × Porosity Scale		-0.17 (-0.34, 0.01)		-0.17 (-0.35, 0.01)	-0.16 (-0.35, 0.02)
		p = 0.07		p = 0.07	p = 0.09
Scale: Spiritual Events × Country: Gh. × Porosity Scale		0.12 (0.03, 0.20)		0.12 (0.03, 0.21)	0.12 (0.03, 0.21)
		p = 0.01		p = 0.01	p = 0.01
Scale: Spiritual Events × Country: Th. × Porosity Scale		-0.001 (-0.09, 0.09)		0.06 (-0.04, 0.16)	0.06 (-0.04, 0.16)
		p = 0.98		p = 0.26	p = 0.27
Scale: Spiritual Events × Country: Ch. × Porosity Scale		-0.07 (-0.17, 0.03)		-0.12 (-0.24, 0.01)	-0.11 (-0.24, 0.01)
		p = 0.17		p = 0.07	p = 0.08
Scale: Spiritual Events × Country: Va. × Porosity Scale		-0.11 (-0.22, 0.01)		-0.12 (-0.25, 0.001)	-0.13 (-0.26, -0.003)
		p = 0.08		p = 0.06	p = 0.05
Country: Gh. × Absorption			-0.03 (-0.15, 0.10)	0.01 (-0.13, 0.15)	0.01 (-0.13, 0.15)
			p = 0.70	p = 0.91	p = 0.85
Country: Th. × Absorption			0.08 (-0.05, 0.21)	0.08 (-0.05, 0.21)	0.08 (-0.05, 0.22)
			p = 0.23	p = 0.25	p = 0.23
Country: Ch. × Absorption			0.0004 (-0.13, 0.13)	0.06 (-0.15, 0.26)	0.05 (-0.15, 0.26)
			p = 1.00	p = 0.59	p = 0.64
Country: Va. × Absorption			-0.09 (-0.21, 0.03)	-0.12 (-0.32, 0.07)	-0.13 (-0.33, 0.07)
			p = 0.15	p = 0.22	p = 0.20
Scale: Spiritual Events × Country: Gh. × Absorption			0.01 (-0.07, 0.09)	-0.01 (-0.10, 0.09)	-0.01 (-0.10, 0.09)
			p = 0.78	p = 0.88	p = 0.88
Scale: Spiritual Events × Country: Th. × Absorption			-0.03 (-0.11, 0.04)	-0.03 (-0.12, 0.06)	-0.03 (-0.12, 0.06)
			p = 0.40	p = 0.46	p = 0.48
Scale: Spiritual Events × Country: Ch. × Absorption			0.00005 (-0.08, 0.08)	0.05 (-0.09, 0.19)	0.05 (-0.09, 0.19)
			p = 1.00	p = 0.49	p = 0.49
Scale: Spiritual Events × Country: Va. × Absorption			0.01 (-0.07, 0.08)	0.001 (-0.13, 0.13)	-0.01 (-0.14, 0.13)
			p = 0.85	p = 0.99	p = 0.92
Scale: Spiritual Events × Porosity Scale × Absorption				0.02 (-0.03, 0.07)	0.02 (-0.03, 0.07)
				p = 0.44	p = 0.41
				-0.12 (-0.25, 0.02)	-0.12 (-0.25, 0.02)

Country: Gh. × Porosity Scale × Absorption					p = 0.09	p = 0.10
Country: Th. × Porosity Scale × Absorption					0.01 (-0.14, 0.17)	0.02 (-0.13, 0.17)
					p = 0.85	p = 0.83
Country: Ch. × Porosity Scale × Absorption					0.09 (-0.09, 0.26)	0.07 (-0.11, 0.25)
					p = 0.33	p = 0.47
Country: Va. × Porosity Scale × Absorption					0.05 (-0.13, 0.22)	0.05 (-0.13, 0.23)
					p = 0.60	p = 0.58
Scale: Spiritual Events × Country: Gh. × Porosity Scale × Absorption					-0.08 (-0.17, 0.01)	-0.08 (-0.18, 0.01)
					p = 0.09	p = 0.08
Scale: Spiritual Events × Country: Th. × Porosity Scale × Absorption					0.08 (-0.02, 0.18)	0.08 (-0.02, 0.18)
					p = 0.13	p = 0.13
Scale: Spiritual Events × Country: Ch. × Porosity Scale × Absorption					0.02 (-0.10, 0.14)	0.02 (-0.10, 0.14)
					p = 0.69	p = 0.73
Scale: Spiritual Events × Country: Va. × Porosity Scale × Absorption					-0.02 (-0.14, 0.10)	-0.02 (-0.14, 0.11)
					p = 0.79	p = 0.81
Constant	-0.001 (-0.06, 0.06)	-0.001 (-0.08, 0.08)	0.07 (-0.001, 0.15)	0.03 (-0.03, 0.09)	0.07 (-0.01, 0.15)	0.07 (-0.01, 0.16)
	p = 0.97	p = 0.98	p = 0.06	p = 0.38	p = 0.08	p = 0.08
Observations	1,008	1,008	1,008	1,008	1,008	978
Log Likelihood	-1,133.48	-1,270.49	-1,066.20	-1,111.67	-1,086.24	-1,066.84
Akaike Inf. Crit.	2,278.96	2,552.97	2,176.40	2,267.34	2,256.48	2,221.67
Bayesian Inf. Crit.	2,308.46	2,582.47	2,284.55	2,375.48	2,462.94	2,436.64
Marginal R^2	0.38	0.05	0.51	0.45	0.54	0.53
Conditional R^2	0.67	0.68	0.70	0.70	0.71	0.70

Table S42. Study 4, measures of spiritual presence events: relationships with Porosity Vignettes and Absorption (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of mixed effects linear regressions, including random intercepts by individual participant, nested within country (*US, Ghana, Thailand, China, Vanuatu*). All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The parameters of primary interest—the main effects of Porosity Vignettes and Absorption—are in bold. For models that investigate these relationships without taking into account any sample characteristics, and for more details on how demographic variables were coded, see Table S40. *Note: Models (2) and (3) were preregistered as primary tests of Hypotheses #1 and #2 at https://osf.io/kmtc4.*

	Score				
	(1)	(2)	(3)	(4)	(5)
Porosity Vignettes		**0.29 (0.23, 0.36)**		**0.25 (0.18, 0.31)**	**0.25 (0.19, 0.32)**
		p = 0.00		**p = 0.00**	**p = 0.00**
Absorption			**0.22 (0.16, 0.28)**	**0.16 (0.11, 0.22)**	**0.16 (0.11, 0.22)**
			p = 0.00	**p = 0.00000002**	**p = 0.00000004**
Porosity Vignettes × Absorption				-0.03 (-0.08, 0.02)	-0.02 (-0.08, 0.03)
				p = 0.27	p = 0.47
Scale: Spiritual Events	-0.001 (-0.04, 0.03)	-0.001 (-0.04, 0.03)	-0.001 (-0.04, 0.03)	0.003 (-0.03, 0.04)	0.01 (-0.03, 0.04)
	p = 0.96	p = 0.96	p = 0.97	p = 0.86	p = 0.77
Scale: Spiritual Events × Porosity Vignettes		0.01 (-0.03, 0.04)		-0.01 (-0.04, 0.03)	-0.01 (-0.04, 0.03)
		p = 0.74		p = 0.68	p = 0.79
Gender: male					-0.01 (-0.07, 0.04)
					p = 0.64
Age					0.07 (0.002, 0.13)
					p = 0.05
Scale: Spiritual Events × Absorption			0.06 (0.03, 0.10)	0.06 (0.02, 0.10)	0.06 (0.02, 0.10)
			p = 0.001	p = 0.002	p = 0.003
Scale: Spiritual Events × Porosity Vignettes × Absorption				-0.02 (-0.05, 0.02)	-0.02 (-0.06, 0.02)
				p = 0.31	p = 0.29
Constant	0.02 (-0.60, 0.63)	0.01 (-0.46, 0.48)	0.01 (-0.60, 0.63)	0.02 (-0.48, 0.51)	0.01 (-0.46, 0.47)
	p = 0.96	p = 0.97	p = 0.97	p = 0.95	p = 0.97
Observations	1,008	1,008	1,008	1,008	978
Log Likelihood	-1,137.87	-1,104.88	-1,111.73	-1,093.97	-1,073.57
Akaike Inf. Crit.	2,285.74	2,223.76	2,237.46	2,209.94	2,173.13
Bayesian Inf. Crit.	2,310.32	2,258.17	2,271.87	2,264.01	2,236.64
Marginal R^2	–	0.09	0.05	0.12	0.13
Conditional R^2	0.70	0.64	0.71	0.66	0.64

Table S43. Study 4, measures of spiritual presence events: relationships with Porosity Scale and Absorption (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of mixed effects linear regressions, including random intercepts by individual participant, nested within country (*US, Ghana, Thailand, China, Vanuatu*). All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The parameters of primary interest—the main effects of Porosity Scale and Absorption—are in bold. For models that investigate these relationships without taking into account any sample characteristics, and for more details on how demographic variables were coded, see Table S40. *Note: Models (2) and (3) were preregistered as primary tests of Hypotheses #1 and #2 at https://osf.io/kmtc4.*

	Score				
	(1)	(2)	(3)	(4)	(5)
Porosity Scale		**0.41 (0.34, 0.47)**		**0.36 (0.29, 0.43)**	**0.37 (0.30, 0.44)**
		p = 0.00		**p = 0.00**	**p = 0.00**
Absorption			**0.22 (0.16, 0.28)**	**0.15 (0.10, 0.20)**	**0.15 (0.09, 0.21)**
			p = 0.00	**p = 0.0000001**	**p = 0.0000002**
Porosity Scale × Absorption				-0.01 (-0.06, 0.04)	-0.01 (-0.06, 0.04)
				p = 0.63	p = 0.68
Scale: Spiritual Events	-0.001 (-0.04, 0.03)	-0.001 (-0.04, 0.03)	-0.001 (-0.04, 0.03)	0.001 (-0.04, 0.04)	0.002 (-0.03, 0.04)
	p = 0.96	p = 0.96	p = 0.97	p = 0.98	p = 0.91
Scale: Spiritual Events × Porosity Scale		-0.05 (-0.08, -0.01)		-0.06 (-0.10, -0.03)	-0.06 (-0.10, -0.02)
		p = 0.02		p = 0.001	p = 0.002
Gender: male					0.03 (-0.03, 0.08)
					p = 0.35
Age					0.05 (-0.01, 0.12)
					p = 0.09
Scale: Spiritual Events × Absorption			0.06 (0.03, 0.10)	0.07 (0.04, 0.11)	0.07 (0.04, 0.11)
			p = 0.001	p = 0.0001	p = 0.0002
Scale: Spiritual Events × Porosity Scale × Absorption				-0.01 (-0.04, 0.03)	-0.01 (-0.04, 0.03)
				p = 0.71	p = 0.68
Constant	0.02 (-0.60, 0.63)	0.01 (-0.38, 0.39)	0.01 (-0.60, 0.63)	0.01 (-0.40, 0.42)	0.01 (-0.37, 0.40)
	p = 0.96	p = 0.98	p = 0.97	p = 0.97	p = 0.95
Observations	1,008	1,008	1,008	1,008	978
Log Likelihood	-1,137.87	-1,076.95	-1,111.73	-1,066.09	-1,046.60
Akaike Inf. Crit.	2,285.74	2,167.90	2,237.46	2,154.18	2,119.20
Bayesian Inf. Crit.	2,310.32	2,202.31	2,271.87	2,208.25	2,182.72
Marginal R^2	–	0.19	0.05	0.21	0.22
Conditional R^2	0.70	0.62	0.71	0.64	0.63

Table S44. Study 4, measures of spiritual presence events: relationships with Porosity Vignettes by country. Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regression for samples from (1) the US, (2) Ghana, (3) Thailand, (4) China, and (5) Vanuatu, including random intercepts by individual participant. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each country considered alone. For more details on how variables were coded, see Table S40. The parameter of primary interest—the main effect of Porosity Vignettes—is in bold. *Note: These models were preregistered as primary tests of Hypothesis #4 at https://osf.io/kmtc4.*

	Score				
	US	Ghana	Thailand	China	Vanuatu
	(1)	(2)	(3)	(4)	(5)
Porosity Vignettes	**0.53 (0.38, 0.67)**	**0.17 (0.02, 0.33)**	**0.28 (0.13, 0.44)**	**0.34 (0.19, 0.48)**	**0.12 (-0.05, 0.28)**
	p = 0.00	**p = 0.03**	**p = 0.0003**	**p = 0.00001**	**p = 0.18**
Scale: Spiritual Events	0.07 (-0.01, 0.14)	-0.02 (-0.13, 0.10)	-0.18 (-0.26, -0.09)	0.33 (0.23, 0.43)	-0.20 (-0.31, -0.08)
	p = 0.08	p = 0.77	p = 0.0001	p = 0.00	p = 0.001
Scale: Spiritual Events × Porosity Vignettes	0.13 (0.05, 0.20)	0.13 (0.01, 0.24)	0.04 (-0.05, 0.13)	-0.08 (-0.17, 0.02)	0.01 (-0.10, 0.13)
	p = 0.001	p = 0.04	p = 0.36	p = 0.12	p = 0.87
Constant	-0.00 (-0.15, 0.15)	-0.003 (-0.16, 0.15)	-0.00 (-0.15, 0.15)	-0.0001 (-0.14, 0.14)	0.00 (-0.16, 0.16)
	p = 1.00	p = 0.97	p = 1.00	p = 1.00	p = 1.00
Observations	204	199	222	199	184
Log Likelihood	-238.99	-280.13	-292.61	-255.25	-256.66
Akaike Inf. Crit.	489.98	572.26	597.23	522.50	525.33
Bayesian Inf. Crit.	509.89	592.02	617.64	542.26	544.62
Marginal R^2	0.30	0.05	0.11	0.23	0.05
Conditional R^2	0.71	0.32	0.56	0.53	0.38

Table S45. Study 4, measures of spiritual presence events: relationships with Porosity Scale by country. Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regression for samples from (1) the US, (2) Ghana, (3) Thailand, (4) China, and (5) Vanuatu, including random intercepts by individual participant. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each country considered alone. For more details on how variables were coded, see Table S40. The parameter of primary interest—the main effect of Porosity Scale—is in bold. *Note: These models were preregistered as primary tests of Hypothesis #4 at https://osf.io/kmtc4.*

	Score				
	US	Ghana	Thailand	China	Vanuatu
	(1)	(2)	(3)	(4)	(5)
Porosity Scale	**0.56 (0.41, 0.70)**	**0.27 (0.12, 0.42)**	**0.40 (0.25, 0.54)**	**0.47 (0.34, 0.60)**	**0.16 (-0.002, 0.32)**
	p = 0.00	**p = 0.0004**	**p = 0.0000001**	**p = 0.00**	**p = 0.06**
Scale: Spiritual Events	0.07 (-0.01, 0.15)	-0.02 (-0.13, 0.10)	-0.18 (-0.27, -0.09)	0.33 (0.23, 0.43)	-0.20 (-0.31, -0.08)
	p = 0.09	p = 0.77	p = 0.0001	p = 0.00	p = 0.001
Scale: Spiritual Events × Porosity Scale	0.04 (-0.03, 0.12)	0.10 (-0.01, 0.22)	-0.02 (-0.11, 0.07)	-0.09 (-0.19, 0.002)	-0.10 (-0.21, 0.02)
	p = 0.27	p = 0.09	p = 0.70	p = 0.06	p = 0.10
Constant	0.00 (-0.14, 0.14)	-0.003 (-0.15, 0.15)	-0.00 (-0.14, 0.14)	-0.001 (-0.13, 0.13)	0.00 (-0.16, 0.16)
	p = 1.00	p = 0.97	p = 1.00	p = 1.00	p = 1.00
Observations	204	199	222	199	184
Log Likelihood	-241.07	-277.32	-286.41	-243.43	-254.39
Akaike Inf. Crit.	494.14	566.64	584.81	498.86	520.79
Bayesian Inf. Crit.	514.05	586.40	605.23	518.62	540.08
Marginal R^2	0.31	0.08	0.19	0.34	0.07
Conditional R^2	0.68	0.31	0.55	0.53	0.40

Table S46. Study 4, measures of spiritual presence events: relationships with Absorption by country. Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regression for samples from (1) the US, (2) Ghana, (3) Thailand, (4) China, and (5) Vanuatu, including random intercepts by individual participant. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each country considered alone. For more details on how variables were coded, see Table S40. The parameter of primary interest—the main effect of Porosity Absorption—is in bold. *Note: These models were preregistered as primary tests of Hypothesis #3 at https://osf.io/kmtc4.*

	Score				
	US	Ghana	Thailand	China	Vanuatu
	(1)	(2)	(3)	(4)	(5)
Absorption	**0.30 (0.13, 0.47)**	**0.20 (0.04, 0.35)**	**0.37 (0.22, 0.52)**	**0.30 (0.15, 0.45)**	**0.18 (0.02, 0.35)**
	p = 0.0005	**p = 0.02**	**p = 0.000001**	**p = 0.0001**	**p = 0.03**
Scale: Spiritual Events	0.07 (-0.01, 0.15)	-0.02 (-0.14, 0.10)	-0.18 (-0.27, -0.09)	0.33 (0.24, 0.43)	-0.20 (-0.31, -0.08)
	p = 0.09	p = 0.77	p = 0.0001	p = 0.00	p = 0.001
Scale: Spiritual Events × Absorption	0.07 (-0.005, 0.15)	0.06 (-0.06, 0.18)	0.02 (-0.07, 0.10)	0.06 (-0.03, 0.16)	0.07 (-0.04, 0.19)
	p = 0.07	p = 0.34	p = 0.74	p = 0.21	p = 0.20
Constant	0.00 (-0.17, 0.17)	-0.003 (-0.16, 0.15)	-0.00 (-0.15, 0.15)	0.002 (-0.15, 0.15)	-0.00 (-0.16, 0.16)
	p = 1.00	p = 0.97	p = 1.00	p = 0.99	p = 1.00
Observations	204	199	222	199	184
Log Likelihood	-257.36	-281.23	-288.12	-257.83	-254.36
Akaike Inf. Crit.	526.72	574.46	588.24	527.65	520.73
Bayesian Inf. Crit.	546.63	594.22	608.65	547.41	540.01
Marginal R^2	0.10	0.04	0.17	0.20	0.08
Conditional R^2	0.69	0.29	0.55	0.52	0.39

Table S47. Study 4, measures of secular anomalous events: relationships with Porosity Vignettes and Absorption (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions parallel to those presented in Table S40. Models (1)-(2) investigate these relationships without taking into account any sample characteristics; Models (3)-(4) take into account Country (*US, Ghana, Thailand, China, Vanuatu*) and all possible interactions; and Model (5) includes the parameters from Models (3)-(4) and all possible interactions; and Model (6) includes the parameters from Model (5) plus gender (*male, female*; other responses coded as NA) and age. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The parameters of primary interest—the main effects of Porosity Vignettes and Absorption—are in bold.

	Score					
	(1)	(2)	(3)	(4)	(5)	(6)
Porosity Vignettes	**0.31 (0.24, 0.37)**		**0.34 (0.26, 0.41)**		**0.25 (0.18, 0.33)**	**0.25 (0.18, 0.33)**
	p = 0.00		**p = 0.00**		**p = 0.00**	**p = 0.00**
Absorption		**0.36 (0.29, 0.42)**		**0.36 (0.29, 0.43)**	**0.35 (0.27, 0.43)**	**0.34 (0.26, 0.42)**
		p = 0.00		**p = 0.00**	**p = 0.00**	**p = 0.00**
Porosity Vignettes × Absorption					0.002 (-0.08, 0.08)	0.01 (-0.07, 0.09)
					p = 0.96	p = 0.78
Scale: Hallucinations	0.00 (-0.05, 0.05)	0.00 (-0.05, 0.05)	-0.07 (-0.13, -0.01)	-0.002 (-0.06, 0.05)	-0.07 (-0.14, -0.001)	-0.07 (-0.14, -0.003)
	p = 1.00	p = 1.00	p = 0.03	p = 0.94	p = 0.05	p = 0.05
Country: Gh.			0.01 (-0.13, 0.16)	0.23 (0.11, 0.36)	0.08 (-0.06, 0.22)	0.12 (-0.02, 0.27)
			p = 0.85	p = 0.0003	p = 0.26	p = 0.10
Country: Th.			-0.31 (-0.44, -0.18)	-0.06 (-0.19, 0.08)	-0.14 (-0.27, -0.01)	-0.16 (-0.29, -0.02)
			p = 0.000004	p = 0.40	p = 0.04	p = 0.03
Country: Ch.			0.24 (0.06, 0.42)	-0.23 (-0.37, -0.10)	0.04 (-0.15, 0.23)	0.03 (-0.15, 0.22)
			p = 0.01	p = 0.001	p = 0.68	p = 0.72
Country: Va.			-0.12 (-0.29, 0.05)	-0.09 (-0.23, 0.04)	-0.16 (-0.31, 0.001)	-0.12 (-0.29, 0.05)
			p = 0.17	p = 0.18	p = 0.06	p = 0.16
Scale: Hallucinations × Country: Gh.			0.11 (-0.01, 0.23)	0.09 (-0.01, 0.19)	0.10 (-0.02, 0.23)	0.11 (-0.02, 0.23)
			p = 0.09	p = 0.09	p = 0.11	p = 0.10
Scale: Hallucinations × Country: Th.			-0.12 (-0.23, -0.02)	-0.18 (-0.30, -0.07)	-0.11 (-0.23, 0.005)	-0.11 (-0.23, 0.01)
			p = 0.03	p = 0.002	p = 0.07	p = 0.07
Scale: Hallucinations × Country: Ch.			-0.26 (-0.41, -0.12)	-0.07 (-0.18, 0.04)	-0.28 (-0.45, -0.12)	-0.28 (-0.45, -0.11)
			p = 0.0005	p = 0.20	p = 0.001	p = 0.002
Scale: Hallucinations × Country: Va.			-0.04 (-0.17, 0.10)	-0.08 (-0.19, 0.03)	-0.04 (-0.18, 0.10)	-0.04 (-0.19, 0.11)
			p = 0.60	p = 0.16	p = 0.57	p = 0.62
Scale: Hallucinations × Porosity Vignettes	-0.01 (-0.07, 0.04)		-0.07 (-0.13, -0.005)		-0.08 (-0.15, -0.01)	-0.08 (-0.15, -0.01)
	p = 0.60		p = 0.04		p = 0.03	p = 0.03
Gender: male						-0.06 (-0.12, 0.003)
						p = 0.07

Age					-0.04 (-0.11, 0.02) p = 0.21
Scale: Hallucinations × Absorption	0.01 (-0.04, 0.07) p = 0.58		0.01 (-0.04, 0.07) p = 0.69	0.02 (-0.06, 0.09) p = 0.66	0.02 (-0.05, 0.09) p = 0.62
Country: Gh. × Porosity Vignettes		-0.12 (-0.26, 0.01) p = 0.08		-0.10 (-0.23, 0.03) p = 0.13	-0.10 (-0.22, 0.03) p = 0.14
Country: Th. × Porosity Vignettes		-0.12 (-0.27, 0.02) p = 0.10		-0.12 (-0.27, 0.03) p = 0.12	-0.13 (-0.28, 0.02) p = 0.09
Country: Ch. × Porosity Vignettes		0.28 (0.09, 0.47) p = 0.005		0.25 (0.06, 0.45) p = 0.01	0.24 (0.05, 0.43) p = 0.02
Country: Va. × Porosity Vignettes		-0.33 (-0.50, -0.15) p = 0.0003		-0.28 (-0.45, -0.12) p = 0.001	-0.31 (-0.48, -0.14) p = 0.0004
Scale: Hallucinations × Country: Gh. × Porosity Vignettes		0.16 (0.05, 0.27) p = 0.005		0.16 (0.05, 0.28) p = 0.01	0.16 (0.04, 0.28) p = 0.01
Scale: Hallucinations × Country: Th. × Porosity Vignettes		-0.05 (-0.16, 0.07) p = 0.43		-0.07 (-0.21, 0.06) p = 0.28	-0.08 (-0.21, 0.06) p = 0.28
Scale: Hallucinations × Country: Ch. × Porosity Vignettes		-0.30 (-0.46, -0.15) p = 0.0002		-0.30 (-0.47, -0.13) p = 0.001	-0.30 (-0.47, -0.12) p = 0.001
Scale: Hallucinations × Country: Va. × Porosity Vignettes		0.11 (-0.03, 0.26) p = 0.12		0.13 (-0.02, 0.28) p = 0.09	0.14 (-0.02, 0.29) p = 0.09
Country: Gh. × Absorption			-0.06 (-0.20, 0.08) p = 0.43	-0.04 (-0.19, 0.10) p = 0.56	-0.03 (-0.18, 0.11) p = 0.66
Country: Th. × Absorption			0.05 (-0.09, 0.19) p = 0.47	0.03 (-0.11, 0.17) p = 0.67	0.04 (-0.10, 0.18) p = 0.55
Country: Ch. × Absorption			0.04 (-0.11, 0.18) p = 0.64	0.13 (-0.08, 0.35) p = 0.23	0.16 (-0.06, 0.37) p = 0.16
Country: Va. × Absorption			-0.13 (-0.26, -0.001) p = 0.05	-0.07 (-0.23, 0.09) p = 0.38	-0.09 (-0.25, 0.08) p = 0.32
Scale: Hallucinations × Country: Gh. × Absorption			0.06 (-0.06, 0.17) p = 0.35	0.02 (-0.11, 0.15) p = 0.77	0.02 (-0.12, 0.15) p = 0.80
Scale: Hallucinations × Country: Th. × Absorption			-0.04 (-0.16, 0.08) p = 0.50	-0.02 (-0.15, 0.11) p = 0.75	-0.02 (-0.15, 0.11) p = 0.74
Scale: Hallucinations × Country: Ch. × Absorption			-0.01 (-0.13, 0.12) p = 0.93	0.02 (-0.17, 0.22) p = 0.81	0.02 (-0.18, 0.22) p = 0.85
Scale: Hallucinations × Country: Va. × Absorption			-0.004 (-0.11, 0.10) p = 0.94	0.01 (-0.14, 0.15) p = 0.94	0.03 (-0.12, 0.19) p = 0.67
Scale: Hallucinations × Porosity Vignettes × Absorption				-0.03 (-0.10, 0.05) p = 0.48	-0.03 (-0.10, 0.04) p = 0.44

Country: Gh. × Porosity Vignettes × Absorption					-0.13 (-0.27, 0.01) p = 0.07	-0.14 (-0.28, -0.004) p = 0.05
Country: Th. × Porosity Vignettes × Absorption					0.04 (-0.12, 0.19) p = 0.63	0.03 (-0.13, 0.18) p = 0.74
Country: Ch. × Porosity Vignettes × Absorption					0.17 (-0.05, 0.39) p = 0.14	0.16 (-0.06, 0.38) p = 0.16
Country: Va. × Porosity Vignettes × Absorption					-0.07 (-0.23, 0.08) p = 0.37	-0.05 (-0.22, 0.11) p = 0.51
Scale: Hallucinations × Country: Gh. × Porosity Vignettes × Absorption					0.05 (-0.08, 0.17) p = 0.46	0.05 (-0.08, 0.18) p = 0.43
Scale: Hallucinations × Country: Th. × Porosity Vignettes × Absorption					-0.06 (-0.20, 0.08) p = 0.42	-0.06 (-0.20, 0.09) p = 0.45
Scale: Hallucinations × Country: Ch. × Porosity Vignettes × Absorption					0.04 (-0.16, 0.24) p = 0.73	0.05 (-0.15, 0.25) p = 0.64
Scale: Hallucinations × Country: Va. × Porosity Vignettes × Absorption					-0.003 (-0.14, 0.14) p = 0.97	-0.03 (-0.18, 0.12) p = 0.69
Constant	0.00 (-0.06, 0.06) p = 1.00	0.00 (-0.06, 0.06) p = 1.00	0.10 (0.03, 0.18) p = 0.01	0.01 (-0.05, 0.08) p = 0.73	0.10 (0.02, 0.17) p = 0.02	0.08 (0.01, 0.16) p = 0.04
Observations	1,010	1,010	1,010	1,010	1,010	980
Log Likelihood	-1,380.61	-1,364.91	-1,351.32	-1,361.71	-1,342.16	-1,302.25
Akaike Inf. Crit.	2,773.23	2,741.82	2,746.63	2,767.42	2,768.32	2,692.49
Bayesian Inf. Crit.	2,802.74	2,771.33	2,854.82	2,875.60	2,974.86	2,907.55
Marginal R^2	0.09	0.13	0.20	0.18	0.28	0.28
Conditional R^2	0.29	0.29	0.36	0.33	0.36	0.34

Table S48. Study 4, measures of secular anomalous events: relationships with Porosity Scale and Absorption (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions parallel to those presented in Table S41. Models (1)-(2) investigate these relationships without taking into account any sample characteristics; Models (3)-(4) take into account Country (*US, Ghana, Thailand, China, Vanuatu*) and all possible interactions; and Model (5) includes the parameters from Models (3)-(4) and all possible interactions; and Model (6) includes the parameters from Model (5) plus gender (*male, female*; other responses coded as NA) and age. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The parameters of primary interest—the main effects of Porosity Scale and Absorption—are in bold.

	Score					
	(1)	(2)	(3)	(4)	(5)	(6)
Porosity Scale	**0.33 (0.26, 0.39)**		**0.45 (0.37, 0.53)**		**0.37 (0.29, 0.46)**	**0.37 (0.28, 0.45)**
	p = 0.00		**p = 0.00**		**p = 0.00**	**p = 0.00**
Absorption		**0.36 (0.29, 0.42)**		**0.36 (0.29, 0.43)**	**0.29 (0.21, 0.38)**	**0.29 (0.20, 0.37)**
		p = 0.00		**p = 0.00**	**p = 0.00**	**p = 0.00**
Porosity Scale × Absorption					0.05 (-0.03, 0.13)	0.04 (-0.04, 0.13)
					p = 0.25	p = 0.30
Scale: Hallucinations	0.00 (-0.05, 0.05)	0.00 (-0.05, 0.05)	-0.10 (-0.17, -0.03)	-0.002 (-0.06, 0.05)	-0.13 (-0.20, -0.05)	-0.13 (-0.21, -0.05)
	p = 1.00	p = 1.00	p = 0.005	p = 0.94	p = 0.002	p = 0.003
Country: Gh.			0.05 (-0.10, 0.20)	0.23 (0.11, 0.36)	0.09 (-0.05, 0.24)	0.14 (-0.02, 0.29)
			p = 0.54	p = 0.0003	p = 0.21	p = 0.08
Country: Th.			-0.25 (-0.38, -0.11)	-0.06 (-0.19, 0.08)	-0.10 (-0.24, 0.04)	-0.10 (-0.25, 0.04)
			p = 0.0004	p = 0.40	p = 0.15	p = 0.16
Country: Ch.			0.39 (0.21, 0.58)	-0.23 (-0.37, -0.10)	0.21 (-0.01, 0.44)	0.19 (-0.03, 0.42)
			p = 0.00004	p = 0.001	p = 0.07	p = 0.10
Country: Va.			-0.42 (-0.64, -0.19)	-0.09 (-0.23, 0.04)	-0.40 (-0.61, -0.19)	-0.38 (-0.60, -0.16)
			p = 0.0003	p = 0.18	p = 0.0002	p = 0.001
Scale: Hallucinations × Country: Gh.			0.20 (0.08, 0.32)	0.09 (-0.01, 0.19)	0.24 (0.11, 0.37)	0.24 (0.11, 0.37)
			p = 0.002	p = 0.09	p = 0.0004	p = 0.0004
Scale: Hallucinations × Country: Th.			-0.13 (-0.24, -0.02)	-0.18 (-0.30, -0.07)	-0.10 (-0.23, 0.02)	-0.10 (-0.23, 0.02)
			p = 0.03	p = 0.002	p = 0.12	p = 0.12
Scale: Hallucinations × Country: Ch.			-0.35 (-0.51, -0.20)	-0.07 (-0.18, 0.04)	-0.48 (-0.68, -0.27)	-0.47 (-0.68, -0.27)
			p = 0.00001	p = 0.20	p = 0.000004	p = 0.00001
Scale: Hallucinations × Country: Va.			-0.05 (-0.24, 0.13)	-0.08 (-0.19, 0.03)	-0.03 (-0.22, 0.16)	-0.02 (-0.21, 0.18)
			p = 0.58	p = 0.16	p = 0.78	p = 0.86
Scale: Hallucinations × Porosity Scale	-0.07 (-0.12, -0.01)		-0.13 (-0.20, -0.06)		-0.15 (-0.23, -0.07)	-0.15 (-0.23, -0.07)
	p = 0.02		p = 0.0003		p = 0.0002	p = 0.0002
Gender: male						-0.02 (-0.08, 0.05)
						p = 0.63

Age					-0.05 (-0.12, 0.01) p = 0.12
Scale: Hallucinations × Absorption	0.01 (-0.04, 0.07) p = 0.58		0.01 (-0.04, 0.07) p = 0.69	0.06 (-0.02, 0.14) p = 0.13	0.06 (-0.02, 0.14) p = 0.15
Country: Gh. × Porosity Scale		-0.27 (-0.42, -0.13) p = 0.0003		-0.26 (-0.40, -0.12) p = 0.0004	-0.26 (-0.40, -0.11) p = 0.0005
Country: Th. × Porosity Scale		-0.10 (-0.25, 0.06) p = 0.23		-0.03 (-0.19, 0.14) p = 0.75	-0.03 (-0.19, 0.14) p = 0.74
Country: Ch. × Porosity Scale		0.26 (0.08, 0.44) p = 0.005		0.23 (0.03, 0.42) p = 0.03	0.22 (0.02, 0.42) p = 0.03
Country: Va. × Porosity Scale		-0.12 (-0.33, 0.08) p = 0.25		-0.14 (-0.34, 0.06) p = 0.18	-0.13 (-0.33, 0.07) p = 0.22
Scale: Hallucinations × Country: Gh. × Porosity Scale		0.11 (-0.01, 0.23) p = 0.07		0.12 (-0.01, 0.25) p = 0.08	0.12 (-0.01, 0.25) p = 0.08
Scale: Hallucinations × Country: Th. × Porosity Scale		-0.08 (-0.20, 0.05) p = 0.24		-0.04 (-0.19, 0.11) p = 0.62	-0.04 (-0.19, 0.11) p = 0.63
Scale: Hallucinations × Country: Ch. × Porosity Scale		-0.34 (-0.49, -0.19) p = 0.00001		-0.42 (-0.60, -0.24) p = 0.000005	-0.41 (-0.59, -0.23) p = 0.00001
Scale: Hallucinations × Country: Va. × Porosity Scale		0.21 (0.04, 0.38) p = 0.02		0.22 (0.04, 0.40) p = 0.02	0.22 (0.04, 0.41) p = 0.02
Country: Gh. × Absorption			-0.06 (-0.20, 0.08) p = 0.43	0.02 (-0.13, 0.18) p = 0.75	0.03 (-0.12, 0.18) p = 0.72
Country: Th. × Absorption			0.05 (-0.09, 0.19) p = 0.47	0.09 (-0.05, 0.24) p = 0.22	0.09 (-0.05, 0.24) p = 0.21
Country: Ch. × Absorption			0.04 (-0.11, 0.18) p = 0.64	-0.03 (-0.25, 0.20) p = 0.81	-0.01 (-0.24, 0.21) p = 0.92
Country: Va. × Absorption			-0.13 (-0.26, -0.001) p = 0.05	-0.17 (-0.39, 0.04) p = 0.12	-0.17 (-0.39, 0.04) p = 0.12
Scale: Hallucinations × Country: Gh. × Absorption			0.06 (-0.06, 0.17) p = 0.35	0.03 (-0.10, 0.17) p = 0.64	0.04 (-0.10, 0.17) p = 0.61
Scale: Hallucinations × Country: Th. × Absorption			-0.04 (-0.16, 0.08) p = 0.50	-0.04 (-0.17, 0.09) p = 0.52	-0.04 (-0.17, 0.09) p = 0.56
Scale: Hallucinations × Country: Ch. × Absorption			-0.01 (-0.13, 0.12) p = 0.93	0.15 (-0.05, 0.36) p = 0.14	0.16 (-0.05, 0.36) p = 0.14
Scale: Hallucinations × Country: Va. × Absorption			-0.004 (-0.11, 0.10) p = 0.94	-0.09 (-0.29, 0.10) p = 0.36	-0.07 (-0.27, 0.12) p = 0.47
Scale: Hallucinations × Porosity Scale × Absorption				0.02 (-0.06, 0.09) p = 0.65	0.01 (-0.06, 0.09) p = 0.73

Country: Gh. × Porosity Scale × Absorption					-0.14 (-0.29, 0.01) p = 0.07	-0.14 (-0.29, 0.01) p = 0.07
Country: Th. × Porosity Scale × Absorption					0.09 (-0.07, 0.26) p = 0.27	0.10 (-0.07, 0.27) p = 0.25
Country: Ch. × Porosity Scale × Absorption					-0.02 (-0.21, 0.17) p = 0.86	-0.01 (-0.20, 0.18) p = 0.93
Country: Va. × Porosity Scale × Absorption					0.03 (-0.16, 0.23) p = 0.74	0.04 (-0.16, 0.23) p = 0.72
Scale: Hallucinations × Country: Gh. × Porosity Scale × Absorption					-0.06 (-0.20, 0.07) p = 0.35	-0.06 (-0.19, 0.08) p = 0.39
Scale: Hallucinations × Country: Th. × Porosity Scale × Absorption					0.02 (-0.13, 0.17) p = 0.77	0.03 (-0.12, 0.18) p = 0.69
Scale: Hallucinations × Country: Ch. × Porosity Scale × Absorption					0.06 (-0.11, 0.23) p = 0.51	0.07 (-0.11, 0.25) p = 0.44
Scale: Hallucinations × Country: Va. × Porosity Scale × Absorption					0.01 (-0.16, 0.18) p = 0.92	0.005 (-0.17, 0.18) p = 0.96
Constant	0.00 (-0.06, 0.06) p = 1.00	0.00 (-0.06, 0.06) p = 1.00	0.10 (0.01, 0.18) p = 0.03	0.01 (-0.05, 0.08) p = 0.73	0.10 (0.02, 0.19) p = 0.03	0.10 (0.01, 0.18) p = 0.04
Observations	1,010	1,010	1,010	1,010	1,010	980
Log Likelihood	-1,371.56	-1,364.91	-1,328.58	-1,361.71	-1,315.49	-1,286.00
Akaike Inf. Crit.	2,755.12	2,741.82	2,701.17	2,767.42	2,714.98	2,660.00
Bayesian Inf. Crit.	2,784.63	2,771.33	2,809.36	2,875.60	2,921.52	2,875.05
Marginal R^2	0.11	0.13	0.23	0.18	0.31	0.30
Conditional R^2	0.30	0.29	0.38	0.33	0.38	0.37

Table S49. Study 4, measures of secular anomalous events: relationships with Porosity Vignettes and Absorption (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of mixed effects linear regressions parallel to those presented in Table S42, including random intercepts by individual participant, nested within country (*US, Ghana, Thailand, China, Vanuatu*), and the following fixed effects: (1) scale measuring secular anomalous events (*Paranormal, Hallucinations*); (2) the parameters from model (1), plus Porosity Vignettes scores and all possible interactions; (3) the parameters from model (2), plus Absorption scores and all possible interactions; (4) the parameters from models (2) and (3) and all possible interactions; and (5) the parameters from model (4), plus gender (*male, female*; other responses coded as NA) and age. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The parameters of primary interest—the main effects of Porosity Vignettes and Absorption—are in bold.

	Score				
	(1)	(2)	(3)	(4)	(5)
Porosity Vignettes		**0.35 (0.27, 0.42)**		**0.26 (0.19, 0.33)**	**0.26 (0.20, 0.33)**
		p = 0.00		**p = 0.00**	**p = 0.00**
Absorption			**0.37 (0.31, 0.43)**	**0.31 (0.25, 0.37)**	**0.30 (0.23, 0.36)**
			p = 0.00	**p = 0.00**	**p = 0.00**
Porosity Vignettes × Absorption				-0.04 (-0.10, 0.02)	-0.03 (-0.09, 0.03)
				p = 0.22	p = 0.31
Scale: Hallucinations	0.00 (-0.05, 0.05)	0.00 (-0.05, 0.05)	0.00 (-0.05, 0.05)	0.001 (-0.05, 0.05)	-0.002 (-0.06, 0.05)
	p = 1.00	p = 1.00	p = 1.00	p = 0.98	p = 0.94
Scale: Hallucinations × Porosity Vignettes		-0.01 (-0.07, 0.04)		-0.02 (-0.07, 0.04)	-0.02 (-0.07, 0.04)
		p = 0.60		p = 0.51	p = 0.57
Gender: male					-0.05 (-0.11, 0.01)
					p = 0.11
Age					-0.04 (-0.11, 0.03)
					p = 0.23
Scale: Hallucinations × Absorption			0.01 (-0.04, 0.07)	0.02 (-0.04, 0.07)	0.01 (-0.04, 0.07)
			p = 0.58	p = 0.50	p = 0.72
Scale: Hallucinations × Porosity Vignettes × Absorption				-0.004 (-0.06, 0.05)	-0.0002 (-0.05, 0.05)
				p = 0.88	p = 1.00
Constant	0.004 (-0.16, 0.17)	-0.0005 (-0.17, 0.17)	-0.001 (-0.17, 0.17)	0.005 (-0.15, 0.16)	-0.01 (-0.16, 0.14)
	p = 0.97	p = 1.00	p = 1.00	p = 0.96	p = 0.88
Observations	1,010	1,010	1,010	1,010	980
Log Likelihood	-1,408.91	-1,373.09	-1,356.26	-1,338.56	-1,300.03
Akaike Inf. Crit.	2,827.82	2,760.18	2,726.53	2,699.13	2,626.06
Bayesian Inf. Crit.	2,852.41	2,794.60	2,760.95	2,753.22	2,689.60
Marginal R^2	–	0.12	0.14	0.20	0.19
Conditional R^2	0.29	0.31	0.30	0.31	0.29

Table S50. Study 4, measures of secular anomalous events: relationships with Porosity Scale and Absorption (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of mixed effects linear regressions parallel to those presented in Table S43, including random intercepts by individual participant, nested within country (*US, Ghana, Thailand, China, Vanuatu*), and the following fixed effects: (1) scale measuring secular anomalous events (*Paranormal, Hallucinations*); (2) the parameters from model (1), plus Porosity Scale scores and all possible interactions; (3) the parameters from model (2), plus Absorption scores and all possible interactions; (4) the parameters from models (2) and (3) and all possible interactions; and (5) the parameters from model (4), plus gender (*male, female*; other responses coded as NA) and age. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The parameters of primary interest—the main effects of Porosity Scale and Absorption—are in bold.

	Score				
	(1)	(2)	(3)	(4)	(5)
Porosity Scale		**0.45 (0.37, 0.53)**		**0.36 (0.29, 0.43)**	**0.35 (0.27, 0.42)**
		p = 0.00		**p = 0.00**	**p = 0.00**
Absorption			**0.37 (0.31, 0.43)**	**0.30 (0.24, 0.36)**	**0.29 (0.23, 0.35)**
			p = 0.00	**p = 0.00**	**p = 0.00**
Porosity Scale × Absorption				0.01 (-0.05, 0.07)	-0.002 (-0.06, 0.06)
				p = 0.75	p = 0.95
Scale: Hallucinations	0.00 (-0.05, 0.05)	0.00 (-0.05, 0.05)	0.00 (-0.05, 0.05)	-0.001 (-0.05, 0.05)	-0.004 (-0.06, 0.05)
	p = 1.00	p = 1.00	p = 1.00	p = 0.96	p = 0.88
Scale: Hallucinations × Porosity Scale		-0.07 (-0.12, -0.01)		-0.07 (-0.13, -0.02)	-0.07 (-0.13, -0.02)
		p = 0.02		p = 0.01	p = 0.01
Gender: male					-0.02 (-0.08, 0.05)
					p = 0.63
Age					-0.05 (-0.12, 0.01)
					p = 0.13
Scale: Hallucinations × Absorption			0.01 (-0.04, 0.07)	0.03 (-0.02, 0.08)	0.02 (-0.03, 0.08)
			p = 0.58	p = 0.27	p = 0.43
Scale: Hallucinations × Porosity Scale × Absorption				0.01 (-0.05, 0.06)	0.01 (-0.05, 0.06)
				p = 0.81	p = 0.84
Constant	0.004 (-0.16, 0.17)	-0.005 (-0.26, 0.25)	-0.001 (-0.17, 0.17)	-0.01 (-0.24, 0.22)	-0.01 (-0.22, 0.19)
	p = 0.97	p = 0.97	p = 1.00	p = 0.94	p = 0.91
Observations	1,010	1,010	1,010	1,010	980
Log Likelihood	-1,408.91	-1,353.88	-1,356.26	-1,320.05	-1,286.48
Akaike Inf. Crit.	2,827.82	2,721.76	2,726.53	2,662.10	2,598.96
Bayesian Inf. Crit.	2,852.41	2,756.18	2,760.95	2,716.19	2,662.50
Marginal R^2	–	0.18	0.14	0.25	0.23
Conditional R^2	0.29	0.37	0.30	0.36	0.33

Table S51. Study 4, measures of secular anomalous events: relationships with Porosity Vignettes by country. Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regressions, parallel to those presented in Table S44, for samples from (1) the US, (2) Ghana, (3) Thailand, (4) China, and (5) Vanuatu, including random intercepts by individual participant, and the following fixed effects: scale measuring secular anomalous events (*Paranormal, Hallucinations*), Porosity Vignettes scores, and all possible interactions. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each country considered alone. The parameter of primary interest—the main effect of Porosity Vignettes—is in bold.

	Score				
	US	Ghana	Thailand	China	Vanuatu
	(1)	(2)	(3)	(4)	(5)
Porosity Vignettes	**0.53 (0.41, 0.66)**	**0.21 (0.07, 0.35)**	**0.21 (0.06, 0.35)**	**0.39 (0.26, 0.52)**	**0.01 (-0.16, 0.17)**
	p = 0.00	**p = 0.003**	**p = 0.005**	**p = 0.00**	**p = 0.93**
Scale: Hallucinations	0.20 (0.09, 0.30)	0.09 (-0.04, 0.22)	-0.20 (-0.30, -0.09)	-0.08 (-0.19, 0.04)	-0.10 (-0.22, 0.02)
	p = 0.0002	p = 0.18	p = 0.0002	p = 0.19	p = 0.12
Scale: Hallucinations × Porosity Vignettes	0.01 (-0.09, 0.11)	0.09 (-0.04, 0.22)	-0.11 (-0.22, -0.01)	-0.24 (-0.35, -0.12)	0.04 (-0.08, 0.16)
	p = 0.90	p = 0.18	p = 0.04	p = 0.0001	p = 0.53
Constant	-0.00 (-0.13, 0.13)	-0.00 (-0.14, 0.14)	-0.00 (-0.14, 0.14)	-0.00 (-0.13, 0.13)	-0.00 (-0.17, 0.17)
	p = 1.00	p = 1.00	p = 1.00	p = 1.00	p = 1.00
Observations	204	200	222	200	184
Log Likelihood	-254.85	-283.67	-305.06	-265.61	-261.90
Akaike Inf. Crit.	521.70	579.33	622.12	543.22	535.81
Bayesian Inf. Crit.	541.61	599.12	642.53	563.01	555.10
Marginal R^2	0.32	0.06	0.09	0.21	0.01
Conditional R^2	0.46	0.12	0.38	0.32	0.31

Table S52. Study 4, measures of secular anomalous events: relationships with Porosity Scale by country. Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regressions, parallel to those presented in Table S45, for samples from (1) the US, (2) Ghana, (3) Thailand, (4) China, and (5) Vanuatu, including random intercepts by individual participant, and the following fixed effects: scale measuring secular anomalous events (*Paranormal, Hallucinations*), Porosity Scale scores, and all possible interactions. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each country considered alone. The parameter of primary interest—the main effect of Porosity Scale—is in bold.

	Score				
	US	Ghana	Thailand	China	Vanuatu
	(1)	(2)	(3)	(4)	(5)
Porosity Scale	**0.52 (0.40, 0.65)**	**0.16 (0.01, 0.30)**	**0.31 (0.18, 0.45)**	**0.49 (0.37, 0.61)**	**0.23 (0.07, 0.39)**
	p = 0.00	**p = 0.04**	**p = 0.00001**	**p = 0.00**	**p = 0.01**
Scale: Hallucinations	0.20 (0.09, 0.30)	0.09 (-0.04, 0.22)	-0.20 (-0.30, -0.10)	-0.08 (-0.18, 0.03)	-0.10 (-0.22, 0.02)
	p = 0.0002	p = 0.18	p = 0.0002	p = 0.16	p = 0.12
Scale: Hallucinations × Porosity Scale	-0.02 (-0.13, 0.08)	-0.01 (-0.15, 0.12)	-0.18 (-0.28, -0.08)	-0.32 (-0.43, -0.22)	0.05 (-0.07, 0.18)
	p = 0.64	p = 0.84	p = 0.0005	p = 0.00	p = 0.38
Constant	-0.00 (-0.13, 0.13)	-0.00 (-0.14, 0.14)	0.00 (-0.14, 0.14)	-0.00 (-0.12, 0.12)	-0.00 (-0.16, 0.16)
	p = 1.00	p = 1.00	p = 1.00	p = 1.00	p = 1.00
Observations	204	200	222	200	184
Log Likelihood	-255.66	-286.66	-296.13	-246.83	-257.99
Akaike Inf. Crit.	523.33	585.33	604.27	505.65	527.97
Bayesian Inf. Crit.	543.24	605.12	624.68	525.44	547.26
Marginal R^2	0.31	0.03	0.17	0.35	0.06
Conditional R^2	0.46	0.11	0.42	0.42	0.32

Table S53. Study 4, measures of secular anomalous events: relationships with Absorption by country. Standardized β coefficients (with 95% CIs) and p-values are from a set of identical linear regressions, parallel to those presented in Table S46, for samples from (1) the US, (2) Ghana, (3) Thailand, (4) China, and (5) Vanuatu, including random intercepts by individual participant, and the following fixed effects: scale measuring secular anomalous events (*Paranormal, Hallucinations*), Absorption scores, and all possible interactions. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized within each country considered alone. The parameter of primary interest—the main effect of Absorption—is in bold.

	Score				
	US	Ghana	Thailand	China	Vanuatu
	(1)	(2)	(3)	(4)	(5)
Absorption	**0.45 (0.31, 0.59)**	**0.27 (0.14, 0.41)**	**0.39 (0.26, 0.52)**	**0.34 (0.20, 0.48)**	**0.28 (0.12, 0.43)**
	p = 0.00	**p = 0.0001**	**p = 0.00**	**p = 0.000002**	**p = 0.001**
Scale: Hallucinations	0.20 (0.09, 0.30)	0.09 (-0.04, 0.22)	-0.20 (-0.31, -0.09)	-0.08 (-0.20, 0.05)	-0.10 (-0.22, 0.02)
	p = 0.0002	p = 0.18	p = 0.0003	p = 0.23	p = 0.12
Scale: Hallucinations × Absorption	0.01 (-0.09, 0.11)	0.06 (-0.07, 0.19)	-0.03 (-0.13, 0.08)	0.005 (-0.12, 0.13)	0.01 (-0.11, 0.13)
	p = 0.91	p = 0.37	p = 0.61	p = 0.95	p = 0.89
Constant	-0.00 (-0.14, 0.14)	-0.00 (-0.14, 0.14)	-0.00 (-0.13, 0.13)	-0.00 (-0.14, 0.14)	-0.00 (-0.16, 0.16)
	p = 1.00	p = 1.00	p = 1.00	p = 1.00	p = 1.00
Observations	204	200	222	200	184
Log Likelihood	-263.66	-281.31	-295.82	-276.99	-256.43
Akaike Inf. Crit.	539.32	574.63	603.64	565.97	524.86
Bayesian Inf. Crit.	559.23	594.42	624.05	585.76	544.15
Marginal R^2	0.24	0.09	0.19	0.12	0.08
Conditional R^2	0.46	0.11	0.35	0.21	0.31

Table S54. Study 4, measures of spiritual presence events: relationships with predictors of interest vs. control measures (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions including the following fixed effects: (1) predictor, score on predictor measure, and all possible interactions; (2) the parameters from model (1), plus country (*US, Ghana, Thailand, China, Vanuatu*), and all possible interactions; and (3) the parameters from model (2), plus gender (*male, female*; other responses coded as NA) and age. Models (1-3) treat Spiritual Events scores as the outcome of interest, and Models (4-6) treat Daily Spiritual Experience scores as the outcome of interest. The variable "predictor" was coded with the following planned orthogonal contrasts, as outlined in the preregistration: (A) predictors of interest (*Porosity Vignettes, Porosity Scale, Absorption*) vs. control scales (*Need for Cognition, Sense of Control*); (B); measures of porosity vs. absorption; (C) *Porosity Scale* vs. *Porosity Vignettes*; (D) *Need for Cognition* vs. *Sense of Control*. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The interaction between Predictor A and Predictor Score, which tests whether our predictors of interest were better predictors of spiritual experience than our control measures were, is in bold.

	Spiritual Events			Daily Spiritual Experience		
	(1)	(2)	(3)	(4)	(5)	(6)
Predictor A	-0.0002 (-0.01, 0.01) p = 0.99	-0.0003 (-0.02, 0.02) p = 0.97	-0.0002 (-0.02, 0.02) p = 0.98	0.00 (-0.01, 0.01) p = 1.00	0.01 (0.001, 0.03) p = 0.05	0.01 (0.0001, 0.03) p = 0.05
Predictor B	-0.001 (-0.03, 0.03) p = 0.98	0.01 (-0.02, 0.05) p = 0.48	0.01 (-0.02, 0.05) p = 0.45	-0.00 (-0.03, 0.03) p = 1.00	0.02 (-0.01, 0.04) p = 0.28	0.02 (-0.01, 0.04) p = 0.29
Predictor C	-0.0003 (-0.06, 0.06) p = 1.00	0.01 (-0.05, 0.08) p = 0.72	0.01 (-0.05, 0.08) p = 0.70	0.00 (-0.06, 0.06) p = 1.00	-0.004 (-0.06, 0.05) p = 0.88	-0.003 (-0.06, 0.05) p = 0.94
Predictor D	0.00003 (-0.06, 0.06) p = 1.00	-0.02 (-0.08, 0.05) p = 0.63	-0.01 (-0.08, 0.05) p = 0.67	-0.00 (-0.06, 0.06) p = 1.00	0.02 (-0.03, 0.08) p = 0.37	0.03 (-0.03, 0.08) p = 0.31
Predictor Score	0.29 (0.26, 0.33) p = 0.00	0.18 (0.14, 0.22) p = 0.00	0.18 (0.14, 0.22) p = 0.00	0.27 (0.23, 0.31) p = 0.00	0.17 (0.14, 0.21) p = 0.00	0.17 (0.14, 0.21) p = 0.00
Country: Gh.		0.74 (0.67, 0.81) p = 0.00	0.71 (0.64, 0.79) p = 0.00		0.78 (0.72, 0.84) p = 0.00	0.76 (0.70, 0.83) p = 0.00
Country: Th.		-0.33 (-0.41, -0.25) p = 0.00	-0.32 (-0.41, -0.24) p = 0.00		-0.12 (-0.19, -0.06) p = 0.0004	-0.14 (-0.21, -0.07) p = 0.0001
Country: Ch.		-0.61 (-0.69, -0.53) p = 0.00	-0.60 (-0.68, -0.52) p = 0.00		-0.94 (-1.01, -0.87) p = 0.00	-0.91 (-0.98, -0.84) p = 0.00
Country: Va.		0.41 (0.32, 0.49) p = 0.00	0.39 (0.30, 0.48) p = 0.00		0.66 (0.59, 0.73) p = 0.00	0.63 (0.55, 0.71) p = 0.00
Gender: male			0.01 (-0.02, 0.05) p = 0.43			-0.05 (-0.08, -0.02) p = 0.001
Age			0.04 (0.004, 0.08) p = 0.04			0.06 (0.02, 0.09) p = 0.001
Predictor A × Predictor Score	**0.09 (0.07, 0.10) p = 0.00**	**0.06 (0.05, 0.08) p = 0.00**	**0.06 (0.05, 0.08) p = 0.00**	**0.09 (0.07, 0.10) p = 0.00**	**0.04 (0.03, 0.06) p = 0.00000003**	**0.04 (0.03, 0.06) p = 0.0000002**
Predictor B × Predictor Score	0.09 (0.06, 0.12) p = 0.0000001	0.02 (-0.01, 0.06) p = 0.22	0.02 (-0.01, 0.06) p = 0.20	0.15 (0.11, 0.18) p = 0.00	0.04 (0.01, 0.07) p = 0.004	0.04 (0.01, 0.07) p = 0.005

Predictor C × Predictor Score	0.02 (-0.04, 0.07) p = 0.57	0.02 (-0.04, 0.09) p = 0.51	0.02 (-0.05, 0.09) p = 0.53	0.07 (0.01, 0.13) p = 0.02	0.08 (0.02, 0.13) p = 0.01	0.07 (0.02, 0.13) p = 0.02
Predictor D × Predictor Score	0.0002 (-0.06, 0.06) p = 1.00	0.09 (0.02, 0.16) p = 0.02	0.08 (0.01, 0.16) p = 0.03	-0.001 (-0.06, 0.06) p = 0.97	0.02 (-0.04, 0.08) p = 0.53	0.02 (-0.04, 0.08) p = 0.52
Predictor A × Country: Gh.		-0.04 (-0.07, -0.01) p = 0.02	-0.04 (-0.07, -0.01) p = 0.02		-0.01 (-0.04, 0.01) p = 0.31	-0.01 (-0.04, 0.01) p = 0.32
Predictor B × Country: Gh.		-0.07 (-0.13, -0.01) p = 0.03	-0.07 (-0.14, -0.01) p = 0.03		-0.04 (-0.09, 0.02) p = 0.20	-0.04 (-0.09, 0.02) p = 0.20
Predictor C × Country: Gh.		-0.04 (-0.16, 0.08) p = 0.53	-0.04 (-0.17, 0.08) p = 0.51		-0.03 (-0.13, 0.07) p = 0.57	-0.03 (-0.14, 0.07) p = 0.55
Predictor D × Country: Gh.		-0.05 (-0.16, 0.06) p = 0.41	-0.05 (-0.16, 0.06) p = 0.39		0.02 (-0.08, 0.11) p = 0.74	0.01 (-0.08, 0.11) p = 0.80
Predictor A × Country: Th.		-0.0001 (-0.04, 0.03) p = 1.00	-0.002 (-0.04, 0.03) p = 0.93		0.001 (-0.03, 0.03) p = 0.94	-0.001 (-0.03, 0.03) p = 0.95
Predictor B × Country: Th.		-0.04 (-0.10, 0.02) p = 0.24	-0.04 (-0.10, 0.02) p = 0.23		-0.04 (-0.09, 0.01) p = 0.16	-0.04 (-0.09, 0.01) p = 0.15
Predictor C × Country: Th.		0.01 (-0.10, 0.12) p = 0.90	0.01 (-0.10, 0.11) p = 0.93		0.04 (-0.06, 0.13) p = 0.45	0.03 (-0.06, 0.12) p = 0.52
Predictor D × Country: Th.		-0.03 (-0.18, 0.13) p = 0.75	-0.03 (-0.18, 0.13) p = 0.72		0.01 (-0.12, 0.14) p = 0.88	0.01 (-0.12, 0.14) p = 0.93
Predictor A × Country: Ch.		0.02 (-0.01, 0.05) p = 0.20	0.02 (-0.01, 0.05) p = 0.23		0.03 (-0.0001, 0.05) p = 0.06	0.02 (-0.003, 0.05) p = 0.08
Predictor B × Country: Ch.		0.09 (0.02, 0.16) p = 0.02	0.09 (0.02, 0.16) p = 0.02		0.12 (0.06, 0.18) p = 0.0001	0.12 (0.05, 0.18) p = 0.0003
Predictor C × Country: Ch.		0.04 (-0.11, 0.19) p = 0.63	0.03 (-0.12, 0.19) p = 0.66		0.07 (-0.06, 0.20) p = 0.29	0.06 (-0.07, 0.19) p = 0.34
Predictor D × Country: Ch.		-0.01 (-0.12, 0.10) p = 0.80	-0.02 (-0.13, 0.10) p = 0.79		-0.04 (-0.14, 0.05) p = 0.38	-0.05 (-0.14, 0.05) p = 0.33
Predictor A × Country: Va.		-0.01 (-0.04, 0.02) p = 0.53	-0.01 (-0.05, 0.02) p = 0.54		-0.04 (-0.07, -0.01) p = 0.01	-0.04 (-0.07, -0.01) p = 0.02
Predictor B × Country: Va.		-0.02 (-0.09, 0.06) p = 0.63	-0.02 (-0.09, 0.06) p = 0.67		-0.07 (-0.13, -0.01) p = 0.04	-0.07 (-0.13, -0.0004) p = 0.05
Predictor C × Country: Va.		-0.01 (-0.17, 0.15) p = 0.90	-0.01 (-0.18, 0.16) p = 0.90		-0.11 (-0.25, 0.03) p = 0.12	-0.11 (-0.25, 0.04) p = 0.15
Predictor D × Country: Va.		0.07 (-0.05, 0.19) p = 0.25	0.07 (-0.05, 0.19) p = 0.28		-0.003 (-0.10, 0.10) p = 0.96	-0.002 (-0.11, 0.10) p = 0.98
Predictor Score × Country: Gh.		-0.06 (-0.14, 0.01) p = 0.09	-0.07 (-0.14, 0.01) p = 0.08		-0.06 (-0.12, 0.001) p = 0.06	-0.06 (-0.12, 0.004) p = 0.07

Predictor Score × Country: Th.	0.05 (-0.03, 0.13) p = 0.25	0.05 (-0.04, 0.13) p = 0.27	0.01 (-0.06, 0.08) p = 0.82	0.01 (-0.06, 0.08) p = 0.86
Predictor Score × Country: Ch.	-0.03 (-0.11, 0.06) p = 0.56	-0.03 (-0.12, 0.06) p = 0.56	0.03 (-0.04, 0.11) p = 0.42	0.02 (-0.05, 0.10) p = 0.52
Predictor Score × Country: Va.	-0.11 (-0.21, -0.004) p = 0.05	-0.11 (-0.22, -0.01) p = 0.04	-0.09 (-0.17, 0.001) p = 0.06	-0.09 (-0.18, 0.001) p = 0.06
Predictor A × Pred. Score × Country: Gh.	0.02 (-0.005, 0.05) p = 0.11	0.03 (-0.005, 0.06) p = 0.10	-0.04 (-0.07, -0.02) p = 0.002	-0.04 (-0.07, -0.01) p = 0.003
Predictor B × Pred. Score × Country: Gh.	0.002 (-0.06, 0.07) p = 0.97	-0.001 (-0.07, 0.06) p = 0.98	-0.05 (-0.11, 0.002) p = 0.06	-0.06 (-0.11, 0.001) p = 0.06
Predictor C × Pred. Score × Country: Gh.	0.03 (-0.08, 0.15) p = 0.59	0.04 (-0.08, 0.15) p = 0.56	-0.01 (-0.11, 0.08) p = 0.79	-0.01 (-0.11, 0.09) p = 0.84
Predictor D × Pred. Score × Country: Gh.	0.02 (-0.09, 0.14) p = 0.71	0.02 (-0.09, 0.14) p = 0.69	-0.08 (-0.18, 0.02) p = 0.11	-0.08 (-0.18, 0.02) p = 0.12
Predictor A × Pred. Score × Country: Th.	-0.03 (-0.06, 0.01) p = 0.10	-0.03 (-0.07, 0.004) p = 0.09	0.005 (-0.02, 0.03) p = 0.76	0.002 (-0.03, 0.03) p = 0.90
Predictor B × Pred. Score × Country: Th.	-0.03 (-0.09, 0.04) p = 0.42	-0.03 (-0.10, 0.04) p = 0.40	-0.05 (-0.10, 0.01) p = 0.11	-0.05 (-0.11, 0.01) p = 0.08
Predictor C × Pred. Score × Country: Th.	0.01 (-0.11, 0.13) p = 0.84	0.02 (-0.11, 0.14) p = 0.82	0.01 (-0.10, 0.11) p = 0.90	0.01 (-0.10, 0.11) p = 0.90
Predictor D × Pred. Score × Country: Th.	-0.09 (-0.23, 0.05) p = 0.22	-0.09 (-0.23, 0.06) p = 0.24	0.04 (-0.08, 0.16) p = 0.54	0.04 (-0.08, 0.16) p = 0.52
Predictor A × Pred. Score × Country: Ch.	0.004 (-0.03, 0.04) p = 0.83	0.003 (-0.03, 0.04) p = 0.86	0.04 (0.01, 0.07) p = 0.02	0.04 (0.01, 0.07) p = 0.02
Predictor B × Pred. Score × Country: Ch.	-0.01 (-0.09, 0.06) p = 0.78	-0.02 (-0.09, 0.06) p = 0.66	0.05 (-0.01, 0.12) p = 0.12	0.04 (-0.02, 0.11) p = 0.19
Predictor C × Pred. Score × Country: Ch.	0.02 (-0.13, 0.17) p = 0.78	0.02 (-0.13, 0.18) p = 0.79	-0.02 (-0.15, 0.10) p = 0.72	-0.02 (-0.15, 0.11) p = 0.72
Predictor D × Pred. Score × Country: Ch.	0.03 (-0.10, 0.16) p = 0.67	0.03 (-0.10, 0.17) p = 0.64	0.05 (-0.07, 0.16) p = 0.41	0.06 (-0.06, 0.17) p = 0.35
Predictor A × Pred. Score × Country: Va.	-0.03 (-0.08, 0.01) p = 0.13	-0.04 (-0.08, 0.01) p = 0.12	-0.003 (-0.04, 0.04) p = 0.88	-0.002 (-0.04, 0.04) p = 0.93
Predictor B × Pred. Score × Country: Va.	-0.05 (-0.12, 0.02) p = 0.19	-0.05 (-0.12, 0.03) p = 0.20	0.001 (-0.06, 0.06) p = 0.98	0.002 (-0.06, 0.06) p = 0.96
Predictor C × Pred. Score × Country: Va.	-0.05 (-0.20, 0.11) p = 0.58	-0.04 (-0.20, 0.12) p = 0.61	0.03 (-0.10, 0.16) p = 0.66	0.03 (-0.11, 0.16) p = 0.71
Predictor D × Pred. Score × Country: Va.	0.12 (-0.07, 0.31) p = 0.22	0.13 (-0.07, 0.32) p = 0.21	0.06 (-0.11, 0.22) p = 0.49	0.07 (-0.09, 0.24) p = 0.39

Constant	-0.0004 (-0.04, 0.04) p = 0.99	0.05 (0.01, 0.09) p = 0.02	0.05 (0.01, 0.09) p = 0.01	-0.00 (-0.04, 0.04) p = 1.00	0.03 (0.002, 0.07) p = 0.04	0.02 (-0.01, 0.06) p = 0.16
Observations	2,515	2,515	2,440	2,525	2,525	2,450
R^2	0.14	0.37	0.38	0.15	0.54	0.55
Adjusted R^2	0.14	0.36	0.36	0.15	0.54	0.54
Residual Std. Error	0.93 (df = 2505)	0.80 (df = 2465)	0.80 (df = 2388)	0.92 (df = 2515)	0.68 (df = 2475)	0.68 (df = 2398)
F Statistic	45.03^{***} (df = 9; 2505)	30.09^{***} (df = 49; 2465)	28.16^{***} (df = 51; 2388)	48.85^{***} (df = 9; 2515)	60.47^{***} (df = 49; 2475)	56.84^{***} (df = 51; 2398)

Table S55. Study 4, measures of spiritual presence events: relationships with predictors of interest vs. control measures (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of mixed effects linear regressions including random intercepts by country and the following fixed effects: (1) predictor, score on predictor measure, and all possible interactions; and (2) the parameters from model (1), plus gender (*male, female*; other responses coded as NA) and age. Models (1-2) treat Spiritual Events scores as the outcome of interest, and Models (3-4) treat Daily Spiritual Experience scores as the outcome of interest. The variable "predictor" was coded with the following planned orthogonal contrasts, as outlined in the preregistration: (A) predictors of interest (*Porosity Vignettes, Porosity Scale, Absorption*) vs. control scales (*Need for Cognition, Sense of Control*); (B); measures of porosity vs. absorption; (C) *Porosity Scale* vs. *Porosity Vignettes*; (D) *Need for Cognition* vs. *Sense of Control*. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The interaction between Predictor A and Predictor Score, which tests whether our predictors of interest were better predictors of spiritual experience than our control measures were, is in bold.

	Spiritual Events		Daily Spiritual Experience	
	(1)	(2)	(3)	(4)
Predictor A	-0.0001 (-0.01, 0.01)	0.0002 (-0.01, 0.01)	0.00 (-0.01, 0.01)	0.0002 (-0.01, 0.01)
	p = 1.00	p = 0.98	p = 1.00	p = 0.97
Predictor B	-0.0004 (-0.03, 0.03)	0.0005 (-0.03, 0.03)	-0.00 (-0.02, 0.02)	0.001 (-0.02, 0.03)
	p = 0.98	p = 0.98	p = 1.00	p = 0.96
Predictor C	-0.0001 (-0.05, 0.05)	0.001 (-0.05, 0.05)	0.00 (-0.04, 0.04)	0.002 (-0.04, 0.04)
	p = 1.00	p = 0.96	p = 1.00	p = 0.95
Predictor D	0.0001 (-0.05, 0.05)	0.0002 (-0.05, 0.05)	-0.00 (-0.04, 0.04)	-0.00005 (-0.04, 0.04)
	p = 1.00	p = 1.00	p = 1.00	p = 1.00
Predictor Score	0.17 (0.13, 0.20)	0.17 (0.13, 0.20)	0.15 (0.12, 0.18)	0.15 (0.12, 0.18)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00
Gender: male		0.02 (-0.02, 0.05)		-0.05 (-0.08, -0.02)
		p = 0.38		p = 0.001
Age		0.04 (0.0003, 0.08)		0.06 (0.02, 0.09)
		p = 0.05		p = 0.001
Predictor A × Predictor Score	**0.06 (0.04, 0.07)**	**0.06 (0.04, 0.07)**	**0.03 (0.02, 0.04)**	**0.03 (0.02, 0.04)**
	p = 0.00	**p = 0.00**	**p = 0.0000004**	**p = 0.000002**
Predictor B × Predictor Score	0.01 (-0.01, 0.04)	0.02 (-0.01, 0.05)	0.02 (-0.003, 0.05)	0.02 (-0.003, 0.05)
	p = 0.33	p = 0.27	p = 0.09	p = 0.09
Predictor C × Predictor Score	-0.002 (-0.05, 0.05)	-0.002 (-0.05, 0.05)	0.04 (-0.004, 0.08)	0.04 (-0.01, 0.08)
	p = 0.94	p = 0.94	p = 0.08	p = 0.10
Predictor D × Predictor Score	0.03 (-0.02, 0.09)	0.03 (-0.02, 0.08)	0.01 (-0.04, 0.05)	0.003 (-0.04, 0.05)
	p = 0.18	p = 0.24	p = 0.81	p = 0.91
Constant	0.01 (-0.47, 0.50)	0.02 (-0.45, 0.48)	0.01 (-0.64, 0.67)	0.004 (-0.63, 0.63)
	p = 0.96	p = 0.95	p = 0.97	p = 0.99
Observations	2,515	2,440	2,525	2,450
Log Likelihood	-3,066.03	-2,998.04	-2,677.86	-2,604.61
Akaike Inf. Crit.	6,156.06	6,024.07	5,379.72	5,237.22
Bayesian Inf. Crit.	6,226.02	6,105.27	5,449.73	5,318.47
Marginal R^2	0.05	0.05	0.03	0.03
Conditional R^2	0.35	0.34	0.55	0.54

Table S56. Study 4, measures of secular anomalous events: relationships with predictors of interest vs. control measures (sample as fixed effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of linear regressions, parallel to those presented in Table S54, including the following fixed effects: (1) predictor, score on predictor measure, and all possible interactions; (2) the parameters from model (1), plus country (*US, Ghana, Thailand, China, Vanuatu*), and all possible interactions; and (3) the parameters from model (2), plus gender (*male, female*; other responses coded as NA) and age. Models (1-3) treat Hallucinations scores as the outcome of interest, and Models (4-6) treat Paranormal scores as the outcome of interest. The variable "predictor" was coded with the following planned orthogonal contrasts, as outlined in the preregistration: (A) predictors of interest (*Porosity Vignettes, Porosity Scale, Absorption*) vs. control scales (*Need for Cognition, Sense of Control*); (B); measures of porosity vs. absorption; (C) *Porosity Scale* vs. *Porosity Vignettes*; (D) *Need for Cognition* vs. *Sense of Control*. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The interaction between Predictor A and Predictor Score, which tests whether our predictors of interest were better predictors of secular anomalous events than our control measures were, is in bold.

	Hallucinations			Paranormal		
	(1)	(2)	(3)	(4)	(5)	(6)
Predictor A	0.00 (-0.02, 0.02) p = 1.00	-0.003 (-0.02, 0.01) p = 0.73	-0.004 (-0.02, 0.01) p = 0.71	-0.00 (-0.02, 0.02) p = 1.00	0.02 (0.0002, 0.04) p = 0.05	0.02 (0.0001, 0.04) p = 0.05
Predictor B	0.00 (-0.03, 0.03) p = 1.00	0.002 (-0.04, 0.04) p = 0.93	0.004 (-0.03, 0.04) p = 0.85	-0.00 (-0.03, 0.03) p = 1.00	0.06 (0.02, 0.10) p = 0.004	0.06 (0.02, 0.10) p = 0.004
Predictor C	-0.00 (-0.06, 0.06) p = 1.00	-0.02 (-0.09, 0.06) p = 0.66	-0.02 (-0.09, 0.06) p = 0.66	0.00 (-0.06, 0.06) p = 1.00	0.01 (-0.06, 0.09) p = 0.75	0.01 (-0.06, 0.09) p = 0.74
Predictor D	0.00 (-0.06, 0.06) p = 1.00	-0.03 (-0.10, 0.05) p = 0.49	-0.03 (-0.10, 0.04) p = 0.46	-0.00 (-0.06, 0.06) p = 1.00	-0.03 (-0.11, 0.04) p = 0.36	-0.04 (-0.11, 0.03) p = 0.28
Predictor Score	0.24 (0.20, 0.28) p = 0.00	0.17 (0.13, 0.22) p = 0.00	0.17 (0.12, 0.21) p = 0.00	0.22 (0.18, 0.26) p = 0.00	0.26 (0.22, 0.31) p = 0.00	0.26 (0.21, 0.31) p = 0.00
Country: Gh.		0.28 (0.20, 0.36) p = 0.00	0.32 (0.24, 0.41) p = 0.00		0.02 (-0.07, 0.10) p = 0.67	0.07 (-0.01, 0.16) p = 0.11
Country: Th.		-0.35 (-0.44, -0.26) p = 0.00	-0.35 (-0.44, -0.25) p = 0.00		-0.02 (-0.12, 0.07) p = 0.66	-0.05 (-0.15, 0.05) p = 0.32
Country: Ch.		-0.12 (-0.21, -0.03) p = 0.02	-0.14 (-0.23, -0.04) p = 0.005		0.21 (0.12, 0.31) p = 0.00001	0.21 (0.12, 0.31) p = 0.00002
Country: Va.		-0.23 (-0.33, -0.14) p = 0.000004	-0.18 (-0.29, -0.08) p = 0.0005		-0.10 (-0.20, 0.01) p = 0.07	-0.07 (-0.17, 0.04) p = 0.23
Gender: male			-0.03 (-0.07, 0.01) p = 0.15			-0.09 (-0.14, -0.05) p = 0.000004
Age			-0.07 (-0.11, -0.02) p = 0.004			-0.06 (-0.10, -0.02) p = 0.01
Predictor A × Predictor Score	**0.03 (0.02, 0.05) p = 0.00002**	**0.07 (0.05, 0.09) p = 0.00**	**0.07 (0.05, 0.09) p = 0.00**	**0.06 (0.05, 0.08) p = 0.00**	**0.09 (0.07, 0.11) p = 0.00**	**0.09 (0.06, 0.11) p = 0.00**
Predictor B × Predictor Score	-0.03 (-0.07, 0.003) p = 0.08	-0.03 (-0.06, 0.01) p = 0.19	-0.02 (-0.06, 0.01) p = 0.21	0.01 (-0.03, 0.04) p = 0.78	0.05 (0.01, 0.09) p = 0.02	0.04 (0.003, 0.08) p = 0.04

Predictor C × Predictor Score	-0.02 (-0.08, 0.04) p = 0.62	0.03 (-0.05, 0.10) p = 0.49	0.02 (-0.05, 0.10) p = 0.58	0.04 (-0.02, 0.10) p = 0.24	0.09 (0.01, 0.16) p = 0.03	0.08 (-0.00001, 0.16) p = 0.06
Predictor D × Predictor Score	0.03 (-0.02, 0.09) p = 0.26	0.15 (0.07, 0.23) p = 0.0003	0.15 (0.07, 0.24) p = 0.0003	0.05 (-0.005, 0.11) p = 0.08	0.08 (0.001, 0.17) p = 0.05	0.08 (-0.002, 0.16) p = 0.06
Predictor A × Country: Gh.		-0.02 (-0.06, 0.01) p = 0.17	-0.02 (-0.06, 0.01) p = 0.18		-0.03 (-0.06, 0.01) p = 0.14	-0.03 (-0.06, 0.01) p = 0.15
Predictor B × Country: Gh.		-0.05 (-0.12, 0.03) p = 0.21	-0.05 (-0.12, 0.02) p = 0.19		-0.09 (-0.16, -0.01) p = 0.02	-0.09 (-0.16, -0.02) p = 0.02
Predictor C × Country: Gh.		0.06 (-0.08, 0.20) p = 0.38	0.07 (-0.07, 0.20) p = 0.36		-0.03 (-0.17, 0.11) p = 0.68	-0.03 (-0.17, 0.12) p = 0.72
Predictor D × Country: Gh.		-0.02 (-0.15, 0.10) p = 0.71	-0.02 (-0.15, 0.11) p = 0.74		0.02 (-0.11, 0.15) p = 0.74	0.03 (-0.10, 0.16) p = 0.67
Predictor A × Country: Th.		-0.0003 (-0.04, 0.04) p = 0.99	-0.003 (-0.04, 0.04) p = 0.87		-0.02 (-0.06, 0.02) p = 0.39	-0.02 (-0.07, 0.02) p = 0.26
Predictor B × Country: Th.		-0.05 (-0.13, 0.02) p = 0.15	-0.05 (-0.13, 0.02) p = 0.14		-0.09 (-0.17, -0.02) p = 0.02	-0.09 (-0.17, -0.02) p = 0.02
Predictor C × Country: Th.		0.03 (-0.10, 0.15) p = 0.66	0.03 (-0.10, 0.15) p = 0.68		0.03 (-0.09, 0.16) p = 0.62	0.03 (-0.10, 0.15) p = 0.68
Predictor D × Country: Th.		-0.03 (-0.20, 0.14) p = 0.73	-0.04 (-0.21, 0.13) p = 0.66		-0.08 (-0.26, 0.09) p = 0.36	-0.09 (-0.27, 0.09) p = 0.31
Predictor A × Country: Ch.		0.01 (-0.02, 0.05) p = 0.55	0.01 (-0.02, 0.05) p = 0.51		0.07 (0.04, 0.11) p = 0.0001	0.07 (0.03, 0.11) p = 0.0002
Predictor B × Country: Ch.		0.10 (0.02, 0.19) p = 0.02	0.10 (0.02, 0.18) p = 0.02		0.26 (0.18, 0.34) p = 0.00	0.25 (0.17, 0.33) p = 0.00
Predictor C × Country: Ch.		0.03 (-0.14, 0.20) p = 0.74	0.03 (-0.14, 0.20) p = 0.71		0.12 (-0.06, 0.30) p = 0.18	0.12 (-0.06, 0.29) p = 0.20
Predictor D × Country: Ch.		-0.02 (-0.14, 0.11) p = 0.80	-0.01 (-0.14, 0.11) p = 0.83		-0.004 (-0.13, 0.13) p = 0.96	0.004 (-0.12, 0.13) p = 0.95
Predictor A × Country: Va.		-0.02 (-0.05, 0.02) p = 0.42	-0.01 (-0.05, 0.03) p = 0.48		-0.03 (-0.07, 0.01) p = 0.16	-0.02 (-0.06, 0.02) p = 0.27
Predictor B × Country: Va.		-0.05 (-0.13, 0.04) p = 0.29	-0.04 (-0.13, 0.05) p = 0.38		-0.07 (-0.16, 0.02) p = 0.12	-0.06 (-0.15, 0.03) p = 0.21
Predictor C × Country: Va.		-0.16 (-0.34, 0.03) p = 0.10	-0.16 (-0.35, 0.03) p = 0.10		-0.14 (-0.33, 0.05) p = 0.15	-0.14 (-0.33, 0.06) p = 0.18
Predictor D × Country: Va.		0.13 (-0.003, 0.27) p = 0.06	0.14 (-0.002, 0.27) p = 0.06		0.08 (-0.05, 0.22) p = 0.24	0.08 (-0.06, 0.22) p = 0.26
Predictor Score × Country: Gh.		-0.03 (-0.12, 0.05) p = 0.44	-0.03 (-0.11, 0.06) p = 0.55		-0.08 (-0.17, 0.01) p = 0.07	-0.07 (-0.15, 0.02) p = 0.12

Predictor Score × Country: Th.	-0.002 (-0.10, 0.09) p = 0.98	0.004 (-0.09, 0.10) p = 0.93	0.06 (-0.04, 0.16) p = 0.23	0.06 (-0.03, 0.16) p = 0.20
Predictor Score × Country: Ch.	-0.04 (-0.14, 0.06) p = 0.38	-0.03 (-0.13, 0.07) p = 0.50	0.18 (0.08, 0.29) p = 0.0005	0.19 (0.09, 0.29) p = 0.0003
Predictor Score × Country: Va.	-0.11 (-0.23, 0.01) p = 0.08	-0.11 (-0.23, 0.01) p = 0.08	-0.23 (-0.36, -0.11) p = 0.0002	-0.26 (-0.38, -0.14) p = 0.00004
Predictor A × Pred. Score × Country: Gh.	-0.004 (-0.04, 0.03) p = 0.82	-0.003 (-0.04, 0.03) p = 0.88	-0.09 (-0.13, -0.05) p = 0.000001	-0.09 (-0.12, -0.05) p = 0.000001
Predictor B × Pred.Score × Country: Gh.	-0.02 (-0.10, 0.05) p = 0.59	-0.02 (-0.10, 0.05) p = 0.60	-0.07 (-0.15, 0.003) p = 0.07	-0.07 (-0.15, 0.01) p = 0.08
Predictor C × Pred.Score × Country: Gh.	-0.10 (-0.23, 0.03) p = 0.15	-0.10 (-0.23, 0.03) p = 0.15	-0.05 (-0.19, 0.08) p = 0.45	-0.05 (-0.19, 0.08) p = 0.46
Predictor D × Pred.Score × Country: Gh.	-0.03 (-0.17, 0.10) p = 0.66	-0.03 (-0.17, 0.10) p = 0.64	0.07 (-0.06, 0.21) p = 0.31	0.08 (-0.06, 0.22) p = 0.25
Predictor A × Pred.Score × Country: Th.	-0.05 (-0.09, -0.01) p = 0.01	-0.05 (-0.09, -0.02) p = 0.01	-0.03 (-0.07, 0.01) p = 0.16	-0.03 (-0.07, 0.01) p = 0.12
Predictor B × Pred.Score × Country: Th.	-0.06 (-0.14, 0.02) p = 0.13	-0.06 (-0.14, 0.01) p = 0.11	-0.05 (-0.13, 0.03) p = 0.25	-0.05 (-0.13, 0.03) p = 0.23
Predictor C × Pred.Score × Country: Th.	-0.001 (-0.14, 0.14) p = 1.00	-0.001 (-0.14, 0.14) p = 0.99	0.03 (-0.11, 0.17) p = 0.70	0.03 (-0.11, 0.17) p = 0.68
Predictor D × Pred.Score × Country: Th.	-0.18 (-0.34, -0.01) p = 0.04	-0.19 (-0.35, -0.02) p = 0.03	-0.17 (-0.34, -0.01) p = 0.05	-0.18 (-0.35, -0.01) p = 0.04
Predictor A × Pred.Score × Country: Ch.	0.01 (-0.03, 0.05) p = 0.63	0.01 (-0.03, 0.05) p = 0.52	0.11 (0.07, 0.15) p = 0.0000002	0.11 (0.07, 0.15) p = 0.0000003
Predictor B × Pred.Score × Country: Ch.	-0.03 (-0.11, 0.06) p = 0.54	-0.03 (-0.11, 0.06) p = 0.54	0.18 (0.09, 0.27) p = 0.0001	0.17 (0.08, 0.26) p = 0.0002
Predictor C × Pred.Score × Country: Ch.	-0.03 (-0.20, 0.15) p = 0.76	-0.02 (-0.19, 0.16) p = 0.84	0.01 (-0.17, 0.19) p = 0.92	0.02 (-0.16, 0.20) p = 0.85
Predictor D × Pred.Score × Country: Ch.	-0.01 (-0.16, 0.14) p = 0.87	-0.02 (-0.17, 0.13) p = 0.82	0.02 (-0.13, 0.18) p = 0.77	0.03 (-0.13, 0.18) p = 0.74
Predictor A × Pred.Score × Country: Va.	0.01 (-0.04, 0.06) p = 0.68	0.01 (-0.04, 0.06) p = 0.74	-0.03 (-0.09, 0.02) p = 0.23	-0.03 (-0.08, 0.02) p = 0.25
Predictor B × Pred.Score × Country: Va.	0.02 (-0.06, 0.11) p = 0.58	0.02 (-0.07, 0.10) p = 0.72	-0.09 (-0.17, -0.001) p = 0.05	-0.09 (-0.18, -0.003) p = 0.05
Predictor C × Pred.Score × Country: Va.	0.15 (-0.03, 0.33) p = 0.11	0.17 (-0.02, 0.35) p = 0.08	0.06 (-0.13, 0.24) p = 0.56	0.07 (-0.12, 0.25) p = 0.49
Predictor D × Pred.Score × Country: Va.	0.23 (0.01, 0.45) p = 0.05	0.24 (0.02, 0.46) p = 0.04	0.08 (-0.14, 0.31) p = 0.48	0.06 (-0.17, 0.28) p = 0.63

Constant	-0.00 (-0.04, 0.04) p = 1.00	0.02 (-0.03, 0.06) p = 0.40	0.01 (-0.03, 0.06) p = 0.62	-0.00 (-0.04, 0.04) p = 1.00	0.09 (0.05, 0.14) p = 0.0001	0.08 (0.03, 0.12) p = 0.002
Observations	2,525	2,525	2,450	2,525	2,525	2,450
R^2	0.07	0.17	0.17	0.08	0.13	0.15
Adjusted R^2	0.06	0.16	0.15	0.07	0.12	0.13
Residual Std. Error	0.97 (df = 2515)	0.92 (df = 2475)	0.91 (df = 2398)	0.96 (df = 2515)	0.94 (df = 2475)	0.93 (df = 2398)
F Statistic	19.89^{***} (df = 9; 2515)	10.71^{***} (df = 49; 2475)	9.64^{***} (df = 51; 2398)	23.18^{***} (df = 9; 2515)	7.79^{***} (df = 49; 2475)	8.12^{***} (df = 51; 2398)

Table S57. Study 4, measures of secular anomalous events: relationships with predictors of interest vs. control measures (sample as random effect). Standardized β coefficients (with 95% CIs) and p-values are from a series of mixed effects linear regressions parallel to those presented in Table S55, including random intercepts by country and the following fixed effects: (1) predictor, score on predictor measure, and all possible interactions; and (2) the parameters from model (1), plus gender (*male, female*; other responses coded as NA) and age. Models (1-2) treat Hallucinations scores as the outcome of interest, and Models (3-4) treat Paranormal scores as the outcome of interest. The variable "predictor" was coded with the following planned orthogonal contrasts, as outlined in the preregistration: (A) predictors of interest (*Porosity Vignettes, Porosity Scale, Absorption*) vs. control scales (*Need for Cognition, Sense of Control*); (B); measures of porosity vs. absorption; (C) *Porosity Scale* vs. *Porosity Vignettes*; (D) *Need for Cognition* vs. *Sense of Control*. All categorical variables were effect-coded for comparison to the grand mean; all continuous variables were standardized, collapsing across samples. The interaction between Predictor A and Predictor Score, which tests whether our predictors of interest were better predictors of secular anomalous events than our control measures were, is in bold.

	Hallucinations		Paranormal	
	(1)	(2)	(3)	(4)
Predictor A	0.00 (-0.01, 0.01)	0.0002 (-0.01, 0.02)	0.00 (-0.02, 0.02)	0.0004 (-0.02, 0.02)
	p = 1.00	p = 0.98	p = 1.00	p = 0.97
Predictor B	-0.00 (-0.03, 0.03)	0.001 (-0.03, 0.03)	-0.00 (-0.03, 0.03)	0.001 (-0.03, 0.04)
	p = 1.00	p = 0.97	p = 1.00	p = 0.96
Predictor C	0.00 (-0.06, 0.06)	0.001 (-0.06, 0.06)	0.00 (-0.06, 0.06)	0.002 (-0.06, 0.06)
	p = 1.00	p = 0.97	p = 1.00	p = 0.95
Predictor D	-0.00 (-0.06, 0.06)	0.0002 (-0.06, 0.06)	-0.00 (-0.06, 0.06)	0.0001 (-0.06, 0.06)
	p = 1.00	p = 1.00	p = 1.00	p = 1.00
Predictor Score	0.18 (0.14, 0.21)	0.17 (0.13, 0.20)	0.22 (0.18, 0.26)	0.22 (0.18, 0.26)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00
Gender: male		-0.03 (-0.07, 0.01)		-0.10 (-0.14, -0.06)
		p = 0.17		p = 0.000002
Age		-0.07 (-0.11, -0.03)		-0.05 (-0.09, -0.01)
		p = 0.002		p = 0.03
Predictor A × Predictor Score	**0.06 (0.04, 0.07)**	**0.05 (0.04, 0.07)**	**0.07 (0.05, 0.08)**	**0.06 (0.05, 0.08)**
	p = 0.00	**p = 0.00**	**p = 0.00**	**p = 0.00**
Predictor B × Predictor Score	-0.03 (-0.07, 0.001)	-0.03 (-0.06, 0.01)	0.01 (-0.03, 0.04)	0.01 (-0.03, 0.04)
	p = 0.06	p = 0.10	p = 0.69	p = 0.66
Predictor C × Predictor Score	-0.01 (-0.07, 0.05)	-0.02 (-0.07, 0.04)	0.04 (-0.02, 0.10)	0.03 (-0.03, 0.09)
	p = 0.71	p = 0.58	p = 0.22	p = 0.32
Predictor D × Predictor Score	0.08 (0.02, 0.14)	0.08 (0.02, 0.14)	0.06 (-0.003, 0.12)	0.06 (0.003, 0.12)
	p = 0.01	p = 0.01	p = 0.07	p = 0.05
Constant	0.003 (-0.28, 0.29)	-0.01 (-0.28, 0.27)	-0.0004 (-0.06, 0.06)	-0.02 (-0.11, 0.07)
	p = 0.99	p = 0.96	p = 1.00	p = 0.68
Observations	2,525	2,450	2,525	2,450
Log Likelihood	-3,422.04	-3,300.66	-3,508.58	-3,391.87
Akaike Inf. Crit.	6,868.08	6,629.32	7,041.16	6,811.74
Bayesian Inf. Crit.	6,938.09	6,710.57	7,111.17	6,892.99
Marginal R^2	0.05	0.05	0.08	0.09
Conditional R^2	0.16	0.15	0.08	0.10

Table S58. Study 4, measures of spiritual presence events: relationships with predictors of interest vs. control measures, omitting reverse-coded items (sample as fixed effect). Identical analyses to Table S54, omitting reverse-coded items from control measures. The interaction between Predictor A and Predictor Score, which tests whether our predictors of interest were better predictors of spiritual experience than our control measures were, is in bold.

	Spiritual Events			Daily Spiritual Experience		
	(1)	(2)	(3)	(4)	(5)	(6)
Predictor A	0.004 (-0.01, 0.02)	0.01 (-0.01, 0.02)	0.01 (-0.01, 0.02)	0.002 (-0.01, 0.02)	0.02 (0.004, 0.03)	0.02 (0.004, 0.03)
	p = 0.65	p = 0.45	p = 0.43	p = 0.75	p = 0.02	p = 0.02
Predictor B	-0.001 (-0.03, 0.03)	0.01 (-0.02, 0.04)	0.01 (-0.02, 0.05)	0.00 (-0.03, 0.03)	0.02 (-0.01, 0.04)	0.02 (-0.01, 0.04)
	p = 0.98	p = 0.48	p = 0.45	p = 1.00	p = 0.28	p = 0.29
Predictor C	-0.0003 (-0.06, 0.06)	0.01 (-0.05, 0.08)	0.01 (-0.05, 0.08)	-0.00 (-0.06, 0.06)	-0.004 (-0.06, 0.05)	-0.003 (-0.06, 0.05)
	p = 1.00	p = 0.72	p = 0.70	p = 1.00	p = 0.88	p = 0.94
Predictor D	-0.02 (-0.08, 0.04)	-0.03 (-0.09, 0.02)	-0.03 (-0.09, 0.03)	-0.02 (-0.08, 0.04)	0.004 (-0.05, 0.05)	0.01 (-0.04, 0.06)
	p = 0.47	p = 0.26	p = 0.32	p = 0.57	p = 0.88	p = 0.79
Predictor Score	0.29 (0.26, 0.32)	0.20 (0.16, 0.23)	0.20 (0.16, 0.23)	0.28 (0.24, 0.31)	0.17 (0.14, 0.20)	0.17 (0.14, 0.20)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.00
Country: Gh.		0.75 (0.68, 0.82)	0.72 (0.64, 0.80)		0.78 (0.72, 0.85)	0.77 (0.70, 0.83)
		p = 0.00	p = 0.00		p = 0.00	p = 0.00
Country: Th.		-0.34 (-0.41, -0.27)	-0.33 (-0.40, -0.26)		-0.12 (-0.18, -0.06)	-0.14 (-0.20, -0.07)
		p = 0.00	p = 0.00		p = 0.0002	p = 0.00003
Country: Ch.		-0.60 (-0.68, -0.52)	-0.59 (-0.67, -0.50)		-0.94 (-1.01, -0.87)	-0.91 (-0.98, -0.84)
		p = 0.00	p = 0.00		p = 0.00	p = 0.00
Country: Va.		0.38 (0.29, 0.47)	0.36 (0.27, 0.46)		0.64 (0.57, 0.71)	0.61 (0.53, 0.68)
		p = 0.00	p = 0.00		p = 0.00	p = 0.00
Gender: male			0.01 (-0.02, 0.05)			-0.05 (-0.08, -0.02)
			p = 0.47			p = 0.001
Age			0.04 (0.005, 0.08)			0.06 (0.03, 0.09)
			p = 0.03			p = 0.0005
Predictor A × Predictor Score	**0.09 (0.07, 0.10)** **p = 0.00**	**0.06 (0.04, 0.07)** **p = 0.00**	**0.06 (0.04, 0.07)** **p = 0.00**	**0.09 (0.08, 0.10)** **p = 0.00**	**0.04 (0.03, 0.05)** **p = 0.00**	**0.04 (0.03, 0.05)** **p = 0.00**
Predictor B × Predictor Score	0.09 (0.06, 0.12)	0.02 (-0.01, 0.05)	0.02 (-0.01, 0.06)	0.15 (0.11, 0.18)	0.04 (0.01, 0.07)	0.04 (0.01, 0.07)
	p = 0.0000001	p = 0.22	p = 0.20	p = 0.00	p = 0.004	p = 0.005
Predictor C × Predictor Score	0.02 (-0.04, 0.07)	0.02 (-0.04, 0.09)	0.02 (-0.05, 0.09)	0.07 (0.01, 0.13)	0.08 (0.02, 0.13)	0.07 (0.02, 0.13)
	p = 0.57	p = 0.51	p = 0.53	p = 0.02	p = 0.01	p = 0.02
Predictor D × Predictor Score	0.06 (0.02, 0.09)	0.07 (0.03, 0.11)	0.07 (0.03, 0.11)	0.05 (0.01, 0.08)	0.04 (0.01, 0.08)	0.05 (0.01, 0.08)
	p = 0.002	p = 0.0003	p = 0.001	p = 0.01	p = 0.02	p = 0.01
Predictor A × Country: Gh.		-0.04 (-0.07, -0.01)	-0.04 (-0.07, -0.01)		-0.01 (-0.04, 0.01)	-0.01 (-0.04, 0.01)
		p = 0.01	p = 0.005		p = 0.28	p = 0.26

Predictor B × Country: Gh.	-0.07 (-0.13, -0.01) p = 0.03	-0.07 (-0.14, -0.01) p = 0.03	-0.04 (-0.09, 0.02) p = 0.20	-0.04 (-0.09, 0.02) p = 0.20
Predictor C × Country: Gh.	-0.04 (-0.16, 0.08) p = 0.53	-0.04 (-0.16, 0.08) p = 0.51	-0.03 (-0.13, 0.07) p = 0.57	-0.03 (-0.14, 0.07) p = 0.55
Predictor D × Country: Gh.	-0.03 (-0.14, 0.08) p = 0.57	-0.04 (-0.15, 0.08) p = 0.55	0.003 (-0.09, 0.10) p = 0.95	-0.001 (-0.10, 0.09) p = 0.98
Predictor A × Country: Th.	0.002 (-0.03, 0.03) p = 0.91	0.001 (-0.03, 0.03) p = 0.97	-0.002 (-0.03, 0.02) p = 0.87	-0.004 (-0.03, 0.02) p = 0.75
Predictor B × Country: Th.	-0.04 (-0.10, 0.02) p = 0.24	-0.04 (-0.10, 0.02) p = 0.23	-0.04 (-0.09, 0.01) p = 0.16	-0.04 (-0.09, 0.01) p = 0.15
Predictor C × Country: Th.	0.01 (-0.10, 0.12) p = 0.90	0.01 (-0.10, 0.11) p = 0.93	0.04 (-0.06, 0.13) p = 0.45	0.03 (-0.06, 0.12) p = 0.52
Predictor D × Country: Th.	0.01 (-0.11, 0.13) p = 0.90	0.01 (-0.11, 0.12) p = 0.93	0.01 (-0.09, 0.11) p = 0.80	0.01 (-0.09, 0.11) p = 0.84
Predictor A × Country: Ch.	0.01 (-0.02, 0.05) p = 0.38	0.01 (-0.02, 0.05) p = 0.42	0.02 (-0.003, 0.05) p = 0.09	0.02 (-0.01, 0.05) p = 0.14
Predictor B × Country: Ch.	0.09 (0.02, 0.16) p = 0.02	0.09 (0.02, 0.16) p = 0.02	0.12 (0.06, 0.18) p = 0.0001	0.12 (0.05, 0.18) p = 0.0003
Predictor C × Country: Ch.	0.04 (-0.11, 0.19) p = 0.63	0.03 (-0.12, 0.19) p = 0.66	0.07 (-0.06, 0.20) p = 0.29	0.06 (-0.07, 0.19) p = 0.34
Predictor D × Country: Ch.	-0.01 (-0.12, 0.10) p = 0.87	-0.01 (-0.13, 0.10) p = 0.82	-0.04 (-0.13, 0.06) p = 0.46	-0.04 (-0.14, 0.05) p = 0.39
Predictor A × Country: Va.	0.003 (-0.03, 0.04) p = 0.86	0.004 (-0.03, 0.04) p = 0.84	-0.03 (-0.06, 0.002) p = 0.08	-0.02 (-0.05, 0.01) p = 0.12
Predictor B × Country: Va.	-0.02 (-0.09, 0.06) p = 0.63	-0.02 (-0.09, 0.06) p = 0.67	-0.07 (-0.13, -0.01) p = 0.04	-0.07 (-0.13, -0.0004) p = 0.05
Predictor C × Country: Va.	-0.01 (-0.17, 0.15) p = 0.90	-0.01 (-0.18, 0.16) p = 0.90	-0.11 (-0.25, 0.03) p = 0.12	-0.11 (-0.25, 0.04) p = 0.15
Predictor D × Country: Va.	0.02 (-0.10, 0.15) p = 0.71	0.02 (-0.11, 0.16) p = 0.72	0.005 (-0.10, 0.11) p = 0.93	0.01 (-0.11, 0.12) p = 0.93
Predictor Score × Country: Gh.	-0.04 (-0.10, 0.02) p = 0.22	-0.04 (-0.10, 0.02) p = 0.22	-0.08 (-0.13, -0.03) p = 0.004	-0.08 (-0.13, -0.02) p = 0.01
Predictor Score × Country: Th.	0.01 (-0.05, 0.08) p = 0.68	0.01 (-0.05, 0.08) p = 0.72	0.02 (-0.04, 0.07) p = 0.57	0.01 (-0.04, 0.07) p = 0.67
Predictor Score × Country: Ch.	-0.03 (-0.10, 0.05) p = 0.48	-0.03 (-0.10, 0.05) p = 0.49	0.04 (-0.02, 0.11) p = 0.21	0.04 (-0.03, 0.10) p = 0.26
Predictor Score × Country: Va.	-0.08 (-0.16, 0.005) p = 0.07	-0.08 (-0.17, 0.0001) p = 0.06	-0.06 (-0.13, 0.01) p = 0.12	-0.06 (-0.13, 0.02) p = 0.13

Predictor A × Pred. Score × Country: Gh.		0.01 (-0.01, 0.03) p = 0.29	0.01 (-0.01, 0.04) p = 0.29		-0.03 (-0.05, -0.01) p = 0.001	-0.03 (-0.05, -0.01) p = 0.002
Predictor B × Pred. Score × Country: Gh.		0.002 (-0.06, 0.07) p = 0.97	-0.001 (-0.07, 0.06) p = 0.98		-0.05 (-0.11, 0.002) p = 0.06	-0.06 (-0.11, 0.001) p = 0.06
Predictor C × Pred. Score × Country: Gh.		0.03 (-0.08, 0.15) p = 0.59	0.04 (-0.08, 0.15) p = 0.56		-0.01 (-0.11, 0.08) p = 0.79	-0.01 (-0.11, 0.09) p = 0.84
Predictor D × Pred. Score × Country: Gh.		-0.01 (-0.07, 0.06) p = 0.85	-0.01 (-0.07, 0.06) p = 0.85		-0.04 (-0.09, 0.01) p = 0.16	-0.04 (-0.09, 0.01) p = 0.15
Predictor A × Pred. Score × Country: Th.		-0.01 (-0.04, 0.01) p = 0.34	-0.01 (-0.04, 0.01) p = 0.29		0.001 (-0.02, 0.02) p = 0.95	-0.001 (-0.02, 0.02) p = 0.93
Predictor B × Pred. Score × Country: Th.		-0.03 (-0.09, 0.04) p = 0.42	-0.03 (-0.10, 0.04) p = 0.39		-0.05 (-0.10, 0.01) p = 0.11	-0.05 (-0.11, 0.01) p = 0.08
Predictor C × Pred. Score × Country: Th.		0.01 (-0.11, 0.13) p = 0.84	0.02 (-0.11, 0.14) p = 0.82		0.01 (-0.10, 0.11) p = 0.90	0.01 (-0.10, 0.11) p = 0.90
Predictor D × Pred. Score × Country: Th.		-0.05 (-0.13, 0.03) p = 0.25	-0.04 (-0.12, 0.04) p = 0.28		0.01 (-0.05, 0.08) p = 0.73	0.01 (-0.06, 0.08) p = 0.73
Predictor A × Pred. Score × Country: Ch.		0.004 (-0.02, 0.03) p = 0.75	0.003 (-0.02, 0.03) p = 0.81		0.03 (0.01, 0.05) p = 0.01	0.03 (0.01, 0.05) p = 0.02
Predictor B × Pred. Score × Country: Ch.		-0.01 (-0.09, 0.06) p = 0.78	-0.02 (-0.09, 0.06) p = 0.66		0.05 (-0.01, 0.12) p = 0.12	0.04 (-0.02, 0.11) p = 0.19
Predictor C × Pred. Score × Country: Ch.		0.02 (-0.13, 0.17) p = 0.78	0.02 (-0.13, 0.18) p = 0.78		-0.02 (-0.15, 0.10) p = 0.72	-0.02 (-0.15, 0.11) p = 0.72
Predictor D × Pred. Score × Country: Ch.		-0.01 (-0.08, 0.06) p = 0.73	-0.01 (-0.08, 0.06) p = 0.81		-0.0002 (-0.06, 0.06) p = 1.00	0.003 (-0.06, 0.06) p = 0.94
Predictor A × Pred. Score × Country: Va.		-0.05 (-0.08, -0.02) p = 0.002	-0.05 (-0.08, -0.02) p = 0.003		-0.02 (-0.05, 0.01) p = 0.20	-0.02 (-0.05, 0.01) p = 0.21
Predictor B × Pred. Score × Country: Va.		-0.05 (-0.12, 0.02) p = 0.19	-0.05 (-0.12, 0.03) p = 0.20		0.001 (-0.06, 0.06) p = 0.98	0.002 (-0.06, 0.06) p = 0.96
Predictor C × Pred. Score × Country: Va.		-0.05 (-0.20, 0.11) p = 0.58	-0.04 (-0.20, 0.12) p = 0.61		0.03 (-0.10, 0.16) p = 0.66	0.03 (-0.11, 0.16) p = 0.72
Predictor D × Pred. Score × Country: Va.		0.12 (0.01, 0.23) p = 0.04	0.12 (0.004, 0.23) p = 0.05		0.07 (-0.02, 0.16) p = 0.14	0.08 (-0.01, 0.18) p = 0.09
Constant	-0.01 (-0.04, 0.03) p = 0.68	0.04 (-0.003, 0.07) p = 0.07	0.04 (-0.0001, 0.08) p = 0.06	-0.005 (-0.04, 0.03) p = 0.79	0.03 (-0.003, 0.06) p = 0.08	0.02 (-0.02, 0.05) p = 0.31
Observations	2,515	2,515	2,440	2,525	2,525	2,450
R^2	0.14	0.38	0.38	0.15	0.55	0.55
Residual Std. Error	0.93 (df = 2505)	0.80 (df = 2465)	0.80 (df = 2388)	0.92 (df = 2515)	0.68 (df = 2475)	0.68 (df = 2398)
F Statistic	46.14^{***} (df = 9; 2505)	30.35^{***} (df = 49; 2465)	28.38^{***} (df = 51; 2388)	49.90^{***} (df = 9; 2515)	60.65^{***} (df = 49; 2475)	57.06^{***} (df = 51; 2398)

Table S59. Study 4, measures of spiritual presence events: relationships with predictors of interest vs. control measures, omitting reverse-coded items (sample as random effect). Identical analyses to Table S55, omitting reverse-coded items from control measures. The interaction between Predictor A and Predictor Score, which tests whether our predictors of interest were better predictors of spiritual experience than our control measures were, is in bold.

	Spiritual Events		Daily Spiritual Experience	
	(1)	(2)	(3)	(4)
Predictor A	0.002 (-0.01, 0.02)	0.002 (-0.01, 0.02)	0.003 (-0.01, 0.01)	0.004 (-0.01, 0.01)
	p = 0.78	p = 0.78	p = 0.57	p = 0.54
Predictor B	-0.0004 (-0.03, 0.03)	0.0005 (-0.03, 0.03)	-0.00 (-0.02, 0.02)	0.001 (-0.02, 0.03)
	p = 0.98	p = 0.98	p = 1.00	p = 0.96
Predictor C	-0.0001 (-0.05, 0.05)	0.001 (-0.05, 0.05)	0.00 (-0.04, 0.04)	0.002 (-0.04, 0.04)
	p = 1.00	p = 0.96	p = 1.00	p = 0.95
Predictor D	-0.01 (-0.07, 0.04)	-0.01 (-0.07, 0.04)	-0.01 (-0.06, 0.03)	-0.01 (-0.06, 0.03)
	p = 0.59	p = 0.63	p = 0.52	p = 0.52
Predictor Score	0.17 (0.15, 0.20)	0.17 (0.15, 0.20)	0.14 (0.12, 0.17)	0.14 (0.11, 0.16)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00
Gender: male		0.01 (-0.02, 0.05)		-0.05 (-0.08, -0.02)
		p = 0.41		p = 0.0005
Age		0.04 (0.001, 0.08)		0.06 (0.02, 0.09)
		p = 0.05		p = 0.001
Predictor A × Predictor Score	**0.05 (0.04, 0.07)**	**0.06 (0.04, 0.07)**	**0.03 (0.02, 0.04)**	**0.03 (0.02, 0.04)**
	p = 0.00	**p = 0.00**	**p = 0.00**	**p = 0.00**
Predictor B × Predictor Score	0.02 (-0.01, 0.04)	0.02 (-0.01, 0.05)	0.02 (-0.003, 0.05)	0.02 (-0.003, 0.05)
	p = 0.32	p = 0.26	p = 0.09	p = 0.09
Predictor C × Predictor Score	-0.002 (-0.05, 0.05)	-0.002 (-0.05, 0.05)	0.04 (-0.004, 0.08)	0.04 (-0.01, 0.08)
	p = 0.95	p = 0.94	p = 0.08	p = 0.10
Predictor D × Predictor Score	0.04 (0.01, 0.07)	0.04 (0.01, 0.07)	0.03 (0.001, 0.05)	0.03 (0.001, 0.05)
	p = 0.01	p = 0.02	p = 0.04	p = 0.05
Constant	0.01 (-0.47, 0.49)	0.01 (-0.45, 0.48)	0.01 (-0.65, 0.66)	-0.002 (-0.63, 0.63)
	p = 0.97	p = 0.96	p = 0.99	p = 1.00
Observations	2,515	2,440	2,525	2,450
Log Likelihood	-3,064.22	-2,996.51	-2,677.53	-2,604.30
Akaike Inf. Crit.	6,152.44	6,021.01	5,379.07	5,236.60
Bayesian Inf. Crit.	6,222.40	6,102.21	5,449.07	5,317.86
Marginal R^2	0.05	0.05	0.03	0.03
Conditional R^2	0.35	0.34	0.55	0.54

Table S60. Study 4, measures of secular anomalous events: relationships with predictors of interest vs. control measures, omitting reverse-coded items (sample as fixed effect). Identical analyses to Table S56, omitting reverse-coded items from control measures. The interaction between Predictor A and Predictor Score, which tests whether our predictors of interest were better predictors of secular anomalous events than our control measures were, is in bold.

	Hallucinations				Paranormal	
	(1)	(2)	(3)	(4)	(5)	(6)
Predictor A	0.01 (-0.01, 0.02)	0.004 (-0.01, 0.02)	0.005 (-0.01, 0.02)	0.003 (-0.01, 0.02)	0.03 (0.01, 0.04)	0.03 (0.01, 0.05)
	p = 0.36	p = 0.68	p = 0.60	p = 0.68	p = 0.01	p = 0.005
Predictor B	-0.00 (-0.03, 0.03)	0.002 (-0.04, 0.04)	0.004 (-0.03, 0.04)	-0.00 (-0.03, 0.03)	0.06 (0.02, 0.10)	0.06 (0.02, 0.10)
	p = 1.00	p = 0.93	p = 0.85	p = 1.00	p = 0.004	p = 0.003
Predictor C	0.00 (-0.06, 0.06)	-0.02 (-0.09, 0.06)	-0.02 (-0.09, 0.06)	0.00 (-0.06, 0.06)	0.01 (-0.06, 0.09)	0.01 (-0.06, 0.09)
	p = 1.00	p = 0.66	p = 0.66	p = 1.00	p = 0.75	p = 0.74
Predictor D	-0.03 (-0.10, 0.03)	-0.04 (-0.11, 0.03)	-0.04 (-0.11, 0.02)	-0.02 (-0.08, 0.04)	-0.04 (-0.11, 0.03)	-0.04 (-0.11, 0.02)
	p = 0.28	p = 0.25	p = 0.20	p = 0.53	p = 0.27	p = 0.21
Predictor Score	0.22 (0.19, 0.25)	0.20 (0.16, 0.24)	0.19 (0.15, 0.23)	0.22 (0.19, 0.26)	0.27 (0.23, 0.31)	0.27 (0.23, 0.31)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.00	p = 0.00
Country: Gh.		0.28 (0.20, 0.36)	0.33 (0.24, 0.41)		0.01 (-0.08, 0.09)	0.06 (-0.03, 0.15)
		p = 0.00	p = 0.00		p = 0.85	p = 0.17
Country: Th.		-0.35 (-0.43, -0.27)	-0.35 (-0.44, -0.27)		-0.03 (-0.11, 0.05)	-0.06 (-0.15, 0.02)
		p = 0.00	p = 0.00		p = 0.48	p = 0.17
Country: Ch.		-0.10 (-0.20, -0.01)	-0.12 (-0.21, -0.02)		0.23 (0.14, 0.33)	0.23 (0.14, 0.33)
		p = 0.03	p = 0.02		p = 0.000002	p = 0.000003
Country: Va.		-0.25 (-0.35, -0.15)	-0.21 (-0.31, -0.10)		-0.11 (-0.21, -0.003)	-0.07 (-0.18, 0.03)
		p = 0.000001	p = 0.0002		p = 0.05	p = 0.19
Gender: male			-0.03 (-0.07, 0.01)			-0.10 (-0.14, -0.06)
			p = 0.13			p = 0.000004
Age			-0.06 (-0.11, -0.02)			-0.06 (-0.10, -0.01)
			p = 0.004			p = 0.01
Predictor A × Predictor Score	**0.04 (0.03, 0.06)** **p = 0.00**	**0.06 (0.05, 0.08)** **p = 0.00**	**0.06 (0.04, 0.07)** **p = 0.00**	**0.06 (0.05, 0.08)** **p = 0.00**	**0.09 (0.07, 0.10)** **p = 0.00**	**0.08 (0.07, 0.10)** **p = 0.00**
Predictor B × Predictor Score	-0.03 (-0.07, 0.003)	-0.03 (-0.06, 0.01)	-0.02 (-0.06, 0.01)	0.01 (-0.03, 0.04)	0.05 (0.01, 0.09)	0.04 (0.003, 0.08)
	p = 0.08	p = 0.19	p = 0.21	p = 0.78	p = 0.02	p = 0.04
Predictor C × Predictor Score	-0.02 (-0.08, 0.04)	0.03 (-0.05, 0.10)	0.02 (-0.05, 0.10)	0.04 (-0.02, 0.10)	0.09 (0.01, 0.16)	0.08 (0.00002, 0.16)
	p = 0.62	p = 0.49	p = 0.58	p = 0.24	p = 0.03	p = 0.06
Predictor D × Predictor Score	0.07 (0.03, 0.10)	0.09 (0.05, 0.14)	0.10 (0.05, 0.14)	0.05 (0.02, 0.09)	0.06 (0.02, 0.11)	0.07 (0.02, 0.11)
	p = 0.0003	p = 0.0001	p = 0.00003	p = 0.005	p = 0.01	p = 0.01
Predictor A × Country: Gh.		-0.02 (-0.06, 0.01)	-0.02 (-0.06, 0.01)		-0.02 (-0.06, 0.01)	-0.02 (-0.05, 0.01)
		p = 0.16	p = 0.15		p = 0.24	p = 0.25

Predictor B × Country: Gh.	-0.05 (-0.12, 0.03) p = 0.21	-0.05 (-0.12, 0.02) p = 0.19	-0.09 (-0.16, -0.01) p = 0.02	-0.09 (-0.16, -0.02) p = 0.02
Predictor C × Country: Gh.	0.06 (-0.08, 0.20) p = 0.38	0.07 (-0.07, 0.20) p = 0.36	-0.03 (-0.17, 0.11) p = 0.68	-0.03 (-0.17, 0.12) p = 0.72
Predictor D × Country: Gh.	-0.02 (-0.15, 0.11) p = 0.73	-0.02 (-0.15, 0.11) p = 0.76	-0.04 (-0.17, 0.09) p = 0.58	-0.04 (-0.17, 0.09) p = 0.59
Predictor A × Country: Th.	0.001 (-0.03, 0.03) p = 0.96	-0.002 (-0.04, 0.03) p = 0.91	-0.01 (-0.05, 0.02) p = 0.44	-0.02 (-0.05, 0.02) p = 0.31
Predictor B × Country: Th.	-0.05 (-0.13, 0.02) p = 0.15	-0.05 (-0.13, 0.02) p = 0.14	-0.09 (-0.17, -0.02) p = 0.02	-0.09 (-0.17, -0.02) p = 0.02
Predictor C × Country: Th.	0.03 (-0.10, 0.15) p = 0.66	0.03 (-0.10, 0.15) p = 0.68	0.03 (-0.09, 0.16) p = 0.62	0.03 (-0.10, 0.15) p = 0.68
Predictor D × Country: Th.	0.02 (-0.12, 0.15) p = 0.81	0.02 (-0.12, 0.15) p = 0.81	-0.03 (-0.17, 0.11) p = 0.67	-0.03 (-0.17, 0.11) p = 0.66
Predictor A × Country: Ch.	0.003 (-0.03, 0.04) p = 0.89	0.002 (-0.03, 0.04) p = 0.90	0.06 (0.03, 0.10) p = 0.001	0.06 (0.02, 0.10) p = 0.002
Predictor B × Country: Ch.	0.10 (0.02, 0.19) p = 0.02	0.10 (0.02, 0.18) p = 0.02	0.26 (0.18, 0.34) p = 0.00	0.25 (0.17, 0.33) p = 0.00
Predictor C × Country: Ch.	0.03 (-0.14, 0.20) p = 0.74	0.03 (-0.14, 0.20) p = 0.71	0.12 (-0.05, 0.30) p = 0.18	0.11 (-0.06, 0.29) p = 0.20
Predictor D × Country: Ch.	-0.02 (-0.14, 0.11) p = 0.81	-0.01 (-0.14, 0.12) p = 0.88	-0.01 (-0.14, 0.12) p = 0.92	-0.001 (-0.13, 0.13) p = 0.99
Predictor A × Country: Va.	-0.01 (-0.05, 0.03) p = 0.74	-0.003 (-0.04, 0.04) p = 0.89	-0.02 (-0.06, 0.02) p = 0.27	-0.02 (-0.06, 0.02) p = 0.37
Predictor B × Country: Va.	-0.05 (-0.13, 0.04) p = 0.29	-0.04 (-0.13, 0.05) p = 0.38	-0.07 (-0.16, 0.02) p = 0.12	-0.06 (-0.15, 0.03) p = 0.21
Predictor C × Country: Va.	-0.16 (-0.34, 0.03) p = 0.10	-0.16 (-0.35, 0.03) p = 0.10	-0.14 (-0.33, 0.05) p = 0.15	-0.14 (-0.33, 0.06) p = 0.18
Predictor D × Country: Va.	0.13 (-0.01, 0.27) p = 0.08	0.12 (-0.03, 0.26) p = 0.13	0.12 (-0.03, 0.26) p = 0.13	0.11 (-0.04, 0.27) p = 0.15
Predictor Score × Country: Gh.	-0.03 (-0.10, 0.04) p = 0.45	-0.02 (-0.09, 0.05) p = 0.54	-0.11 (-0.18, -0.04) p = 0.003	-0.10 (-0.18, -0.03) p = 0.005
Predictor Score × Country: Th.	-0.04 (-0.11, 0.04) p = 0.33	-0.04 (-0.11, 0.04) p = 0.34	0.02 (-0.05, 0.10) p = 0.55	0.02 (-0.06, 0.10) p = 0.59
Predictor Score × Country: Ch.	-0.04 (-0.12, 0.05) p = 0.39	-0.03 (-0.12, 0.06) p = 0.50	0.21 (0.12, 0.30) p = 0.000003	0.22 (0.13, 0.30) p = 0.000002
Predictor Score × Country: Va.	-0.07 (-0.16, 0.03) p = 0.16	-0.06 (-0.16, 0.03) p = 0.21	-0.20 (-0.30, -0.11) p = 0.00004	-0.22 (-0.31, -0.12) p = 0.00002

Predictor A × Predictor Score × Country: Gh.		-0.01 (-0.03, 0.02) p = 0.60	-0.004 (-0.03, 0.02) p = 0.75		-0.07 (-0.10, -0.05) p = 0.00000004	-0.07 (-0.10, -0.05) p = 0.0000001
Predictor B × Predictor Score × Country: Gh.		-0.02 (-0.10, 0.05) p = 0.59	-0.02 (-0.09, 0.05) p = 0.60		-0.07 (-0.15, 0.003) p = 0.07	-0.07 (-0.15, 0.01) p = 0.08
Predictor C × Predictor Score × Country: Gh.		-0.10 (-0.23, 0.03) p = 0.15	-0.10 (-0.23, 0.03) p = 0.15		-0.05 (-0.19, 0.08) p = 0.45	-0.05 (-0.19, 0.08) p = 0.46
Predictor D × Predictor Score × Country: Gh.		-0.02 (-0.09, 0.05) p = 0.64	-0.02 (-0.09, 0.05) p = 0.56		0.05 (-0.02, 0.13) p = 0.15	0.06 (-0.02, 0.13) p = 0.13
Predictor A × Predictor Score × Country: Th.		-0.04 (-0.06, -0.01) p = 0.02	-0.03 (-0.06, -0.01) p = 0.02		-0.01 (-0.04, 0.02) p = 0.42	-0.01 (-0.04, 0.02) p = 0.43
Predictor B × Predictor Score × Country: Th.		-0.06 (-0.14, 0.02) p = 0.13	-0.06 (-0.14, 0.01) p = 0.11		-0.05 (-0.13, 0.03) p = 0.25	-0.05 (-0.13, 0.03) p = 0.23
Predictor C × Predictor Score × Country: Th.		-0.001 (-0.14, 0.14) p = 1.00	-0.001 (-0.14, 0.14) p = 0.99		0.03 (-0.11, 0.17) p = 0.70	0.03 (-0.11, 0.17) p = 0.68
Predictor D × Predictor Score × Country: Th.		-0.06 (-0.15, 0.03) p = 0.19	-0.07 (-0.16, 0.02) p = 0.14		-0.08 (-0.18, 0.01) p = 0.08	-0.09 (-0.18, 0.004) p = 0.07
Predictor A × Predictor Score × Country: Ch.		0.01 (-0.02, 0.04) p = 0.68	0.01 (-0.02, 0.04) p = 0.49		0.10 (0.07, 0.13) p = 0.00	0.10 (0.07, 0.13) p = 0.00
Predictor B × Predictor Score × Country: Ch.		-0.03 (-0.11, 0.06) p = 0.54	-0.03 (-0.11, 0.06) p = 0.53		0.18 (0.09, 0.27) p = 0.0001	0.17 (0.08, 0.26) p = 0.0002
Predictor C × Predictor Score × Country: Ch.		-0.03 (-0.20, 0.15) p = 0.76	-0.02 (-0.19, 0.15) p = 0.84		0.01 (-0.17, 0.19) p = 0.92	0.02 (-0.16, 0.20) p = 0.85
Predictor D × Predictor Score × Country: Ch.		-0.02 (-0.10, 0.06) p = 0.58	-0.03 (-0.11, 0.05) p = 0.46		-0.01 (-0.10, 0.07) p = 0.74	-0.01 (-0.10, 0.07) p = 0.74
Predictor A × Predictor Score × Country: Va.		-0.01 (-0.05, 0.03) p = 0.61	-0.02 (-0.05, 0.02) p = 0.43		-0.05 (-0.09, -0.01) p = 0.02	-0.05 (-0.09, -0.01) p = 0.01
Predictor B × Predictor Score × Country: Va.		0.02 (-0.06, 0.11) p = 0.58	0.02 (-0.07, 0.10) p = 0.72		-0.09 (-0.17, -0.001) p = 0.05	-0.09 (-0.18, -0.003) p = 0.05
Predictor C × Predictor Score × Country: Va.		0.15 (-0.03, 0.33) p = 0.11	0.17 (-0.02, 0.35) p = 0.08		0.06 (-0.13, 0.24) p = 0.56	0.07 (-0.12, 0.25) p = 0.49
Predictor D × Predictor Score × Country: Va.		0.08 (-0.05, 0.20) p = 0.24	0.10 (-0.03, 0.23) p = 0.13		0.05 (-0.08, 0.18) p = 0.45	0.05 (-0.09, 0.18) p = 0.49
Constant	-0.01 (-0.05, 0.02) p = 0.45	0.01 (-0.04, 0.05) p = 0.81	-0.01 (-0.05, 0.04) p = 0.82	-0.01 (-0.04, 0.03) p = 0.74	0.08 (0.03, 0.12) p = 0.001	0.06 (0.01, 0.11) p = 0.02
Observations	2,525	2,525	2,450	2,525	2,525	2,450
R^2	0.07	0.18	0.17	0.08	0.14	0.15
Residual Std. Error	0.97 (df = 2515)	0.92 (df = 2475)	0.91 (df = 2398)	0.96 (df = 2515)	0.94 (df = 2475)	0.93 (df = 2398)
F Statistic	20.39^{***} (df = 9; 2515)	10.85^{***} (df = 49; 2475)	9.79^{***} (df = 51; 2398)	23.65^{***} (df = 9; 2515)	7.91^{***} (df = 49; 2475)	8.23^{***} (df = 51; 2398)

Table S61. Study 4, measures of secular anomalous events: relationships with predictors of interest vs. control measures, omitting reverse-coded items (sample as random effect). Identical analyses to Table S57, omitting reverse-coded items from control measures. The interaction between Predictor A and Predictor Score, which tests whether our predictors of interest were better predictors of secular anomalous events than our control measures were, is in bold.

	Hallucinations		Paranormal	
	(1)	(2)	(3)	(4)
Predictor A	0.003 (-0.01, 0.02)	0.004 (-0.01, 0.02)	0.003 (-0.01, 0.02)	0.004 (-0.01, 0.02)
	p = 0.66	p = 0.63	p = 0.68	p = 0.58
Predictor B	-0.00 (-0.03, 0.03)	0.001 (-0.03, 0.03)	-0.00 (-0.03, 0.03)	0.001 (-0.03, 0.04)
	p = 1.00	p = 0.97	p = 1.00	p = 0.96
Predictor C	0.00 (-0.06, 0.06)	0.001 (-0.06, 0.06)	0.00 (-0.06, 0.06)	0.002 (-0.06, 0.06)
	p = 1.00	p = 0.97	p = 1.00	p = 0.95
Predictor D	-0.02 (-0.08, 0.03)	-0.02 (-0.08, 0.03)	-0.02 (-0.08, 0.04)	-0.02 (-0.09, 0.04)
	p = 0.43	p = 0.41	p = 0.51	p = 0.45
Predictor Score	0.18 (0.15, 0.22)	0.18 (0.14, 0.21)	0.22 (0.19, 0.26)	0.22 (0.19, 0.26)
	p = 0.00	p = 0.00	p = 0.00	p = 0.00
Gender: male		-0.03 (-0.07, 0.01)		-0.10 (-0.14, -0.06)
		p = 0.16		p = 0.000001
Age		-0.07 (-0.11, -0.03)		-0.05 (-0.09, -0.01)
		p = 0.002		p = 0.03
Predictor A × Predictor Score	**0.05 (0.04, 0.07)**	**0.05 (0.04, 0.06)**	**0.07 (0.05, 0.08)**	**0.06 (0.05, 0.07)**
	p = 0.00	**p = 0.00**	**p = 0.00**	**p = 0.00**
Predictor B × Predictor Score	-0.03 (-0.07, 0.002)	-0.03 (-0.06, 0.01)	0.01 (-0.03, 0.04)	0.01 (-0.03, 0.04)
	p = 0.07	p = 0.11	p = 0.67	p = 0.64
Predictor C × Predictor Score	-0.01 (-0.07, 0.05)	-0.02 (-0.07, 0.04)	0.04 (-0.02, 0.10)	0.03 (-0.03, 0.09)
	p = 0.72	p = 0.59	p = 0.21	p = 0.32
Predictor D × Predictor Score	0.07 (0.03, 0.10)	0.07 (0.04, 0.10)	0.05 (0.02, 0.09)	0.06 (0.02, 0.10)
	p = 0.0002	p = 0.0001	p = 0.004	p = 0.002
Constant	-0.004 (-0.29, 0.28)	-0.02 (-0.29, 0.26)	-0.01 (-0.07, 0.06)	-0.03 (-0.12, 0.07)
	p = 0.98	p = 0.92	p = 0.84	p = 0.56
Observations	2,525	2,450	2,525	2,450
Log Likelihood	-3,419.14	-3,297.54	-3,507.53	-3,390.31
Akaike Inf. Crit.	6,862.28	6,623.08	7,039.06	6,808.63
Bayesian Inf. Crit.	6,932.29	6,704.33	7,109.07	6,889.88
Marginal R^2	0.06	0.06	0.08	0.09
Conditional R^2	0.16	0.15	0.08	0.10

Table S62. Factor loadings from of an exploratory factor analysis of item-wise data from all measures included in Study 4. Responses were standardized within each site before being entered into analysis. This is the 5-factor solution suggested by minimizing BIC, after varimax rotation. Items are sorted by dominant factor, from strongest to weakest loadings. Loadings ≥0.40 or ≤-0.40 are highlighted in bold. The first column includes information about which measure the question came from: Spiritual Events (SE), Daily Spiritual Experience (DSE), Porosity Vignettes (PV), Porosity Scale (PS), Absorption (A), Hallucinations (H), Paranormal (Pa.), Need for Cognition (NC), or Sense of Control (SC).

Question		F1	F2	F3	F4	F5
PV 13	Could [E] being envious make it so that a spirit could hurt [F]?	**0.64**	-0.02	0.18	0.01	-0.04
PV 3	Could [A] being angry make it so that a spirit could hurt [B]?	**0.63**	0.02	0.20	-0.03	-0.05
PV 4	Some people think that people have thoughts or feelings that can harm others directly, even if they don't tell others about these thoughts and feelings. Do you think that is possible?	**0.61**	0.02	0.19	0.09	0.01
PV 5	Can spirits use people's thoughts and feelings to hurt other people?	**0.60**	0.17	0.19	0.07	0.01
PV 8	Could [C] being caring make it so that a spirit could help [D]?	**0.58**	0.05	0.20	0.08	0.02
PS 12	Spirits hear spoken curses and carry out their instructions.	**0.58**	0.21	0.10	0.07	-0.01
PV 15	Suppose [F] fell ill after [E] was envious of her. Could [E]'s envy be the cause?	**0.57**	-0.05	0.19	0.03	-0.07
PV 12	Could [E] hurt [F] just by thinking envious thoughts about her?	**0.57**	-0.09	0.19	0.02	-0.07
PS 14	Spirits can put thoughts in our minds.	**0.54**	0.35	0.05	0.08	0.02
PS 17	Some people can visualize a symbol and the visualization can change the world directly.	**0.54**	-0.07	0.10	0.15	0.11
PS 15	Some people use special powers to put thoughts in other people's minds and make them do something like fall in love.	**0.54**	0.17	0.06	0.06	0.01
PS 6	Spirits can read our thoughts and act on them even if we don't speak about them out loud.	**0.53**	0.23	0.02	0.06	-0.04
PS 13	There are some people who can curse other people and make them sick or otherwise affect their mind or body.	**0.52**	0.27	0.00	0.11	-0.05
PV 5	Suppose [B] got sick after [A] got angry with her. Do you think [A]'s anger could be the cause?	**0.52**	0.02	0.22	0.07	-0.10
PS 4	When people get angry, sometimes evil spirits take advantage and control the actions of the angry person.	**0.51**	0.24	0.02	0.04	-0.01
PS 1	Spirits can use thoughts and feelings to hurt people.	**0.50**	0.16	-0.02	0.09	-0.05
PS 8	There are some people who can truly consult with (or otherwise connect to) the unseen and answer questions for people.	**0.49**	0.15	0.02	0.07	0.03
PV 11	If [E] wanted to hurt [F] with her envious feelings, could she do that?	**0.48**	0.01	0.08	0.05	-0.08
PS 7	There are certain people (witches/wizards) who can hurt people or contaminate food with their stare.	**0.47**	0.16	0.04	0.07	-0.02
PS 3	If someone wishes in their mind that their friend finds a job (even without speaking the wish or praying to God), the spiritual effects of that wish can help their friend find a new job.	**0.45**	0.14	0.13	0.07	-0.01
PV 10	Suppose [D] felt better after [C] had caring feelings for her. Could [C]'s caring feelings be the cause?	**0.44**	0.07	0.10	0.05	0.02
PS 5	Envious thoughts and feelings come from evil spirits.	**0.43**	0.25	-0.02	0.05	-0.05
PS 16	If someone is sick and you can't call or visit them, thinking good thoughts can still help them get better.	**0.43**	0.02	0.03	0.06	0.04
PV 7	Could [D] help [C] just by thinking caring thoughts about her, without praying?	**0.43**	-0.04	0.12	0.16	0.00
PV 2	Could [A] hurt [B] just by thinking angry thoughts about her?	**0.42**	-0.05	0.16	0.04	-0.09
PS 2	Evil thoughts can go out into the world like Wi-Fi or a radio - like radio waves going directly into the world - and cause bad things to happen to other people without a spirit's help.	**0.41**	0.25	-0.03	0.09	-0.02
Pa 7	I am completely convinced that it is possible to send a "mental message" to another person, or in some way influence them at a distance, by means other than normal means of communication.	0.36	0.11	0.13	0.25	-0.03
PS 9	A simple prayer to God in your mind can cause you to win the lottery, or cure a person from AIDS.	0.34	0.23	0.11	0.05	0.05

Question		F1	F2	F3	F4	F5
PV 1	If [A] wanted to hurt [B] with her angry feelings, could she do that?	0.34	0.03	0.06	0.15	0.00
PS 10	If you pray hard enough in your mind to God, you can bring back the dead.	0.33	0.10	0.14	-0.01	0.05
Pa 8	I am completely convinced that I have had at least one experience of sending a "mental message" between myself and another person.	0.33	0.04	0.04	0.22	-0.01
Pa 2	I am completely convinced that I have had a personal experience of ESP. […]	0.31	0.11	0.15	0.22	-0.02
Pa 1	I am completely convinced that ESP exists. (ESP is extrasensory perception, or psychic ability)	0.29	0.16	0.04	0.17	-0.02
Pa 3	I am completely convinced that I am psychic.	0.23	-0.03	0.19	0.12	0.02
PV 6	If [C] wanted to help [D] with her caring feelings, without praying to God, could she do that?	0.21	0.00	0.05	0.14	-0.01
DSE 9	I feel guided by God in the midst of daily activities.	0.14	**0.73**	0.17	0.05	-0.02
DSE 10	I feel God's love for me, directly.	0.15	**0.73**	0.10	0.05	0.02
DSE 8	I ask for God's help in the midst of daily activities.	0.07	**0.72**	0.06	0.00	-0.10
DSE 5	I find comfort in my religion or spirituality.	0.13	**0.69**	0.13	0.00	-0.02
DSE 4	I find strength in my religion or spirituality.	0.18	**0.69**	0.11	-0.02	0.08
DSE 3	During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.	0.13	**0.67**	0.21	0.03	-0.04
DSE 1	I feel God's presence.	0.15	**0.65**	0.19	-0.03	0.01
DSE 11	I feel God's love for me, through others.	0.17	**0.61**	0.15	0.01	0.10
DSE 12	I am spiritually touched by the beauty of creation.	0.15	**0.55**	0.08	0.21	0.04
SE 3	Have you felt that God or a spirit placed thoughts inside your head?	0.15	**0.54**	**0.42**	0.07	0.08
DSE 13	I feel thankful for my blessings.	0.13	**0.53**	-0.01	0.08	0.09
DSE 6	I feel deep inner peace or harmony.	0.11	**0.46**	0.10	0.07	0.15
SE 15	Have you ever had a feeling of overwhelming emotion during prayer?	0.14	0.37	0.34	0.13	-0.01
DSE 2	I experience a connection to all of life.	0.18	0.35	0.17	0.15	0.09
DSE 15	I accept others even when they do things I think are wrong.	0.12	0.27	0.06	0.13	0.24
DSE 14	I feel a selfless caring for others.	0.08	0.27	0.05	0.24	0.26
NC 7	I only think as hard as I have to.	-0.03	-0.13	0.01	-0.10	0.00
SE 8	Have you ever felt that you tasted God or a spirit?	0.23	0.02	**0.65**	-0.01	0.04
SE 18	Have you ever felt that a supernatural force, like the Holy Spirit or a demon, took control of your body, so that you were not making the choice of whether to move but still you moved?	0.15	-0.01	**0.59**	0.05	-0.06
SE 6	Have you ever felt that God or a spirit touch you, maybe on the shoulder or on the hand, in a way you felt on your body?	0.14	0.14	**0.56**	0.11	0.05
SE 14	Have you ever had an experience of uncontrollable shaking or trembling during prayer, or been slain in the spirit?	0.19	0.12	**0.56**	0.05	-0.05
SE 17	Have you ever had an out-of-body experience, in which you were separated from your body and you could see your body from the outside?	0.17	-0.10	**0.55**	0.08	0.00
SE 7	Have you ever felt that you smelled God or a spirit? That is, have you ever smelled something that is not of this material world?	0.18	0.05	**0.55**	0.02	-0.06
SE 1	Have you ever heard God or a spirit speak to you in a voice you felt you heard outside your head?	0.08	0.25	**0.55**	0.11	0.07
SE 10	Have you ever felt God or a spirit near-tangibly present, as if standing there by your side?	0.09	0.37	**0.53**	0.10	-0.03
SE 5	Have you ever felt that God or a spirit placed an image inside your head?	0.09	0.30	**0.53**	0.14	-0.03

Question		F1	F2	F3	F4	F5
SE 21	Have you ever experienced the presence of God through illness (including as warning or punishment)?	0.17	0.20	**0.53**	0.01	-0.01
SE 22	Have you ever experienced the presence of God in a miraculous healing (that you saw in person, not on TV)?	0.14	0.32	**0.51**	0.08	0.00
SE 4	Have you ever had a vision, that is, seen something not quite in your mind, that you felt was given to you by God or a spirit?	0.08	0.37	**0.47**	0.08	-0.04
SE 2	Have you heard God or a spirit speak to you in a voice that you felt you experienced inside your head?	0.08	**0.46**	**0.47**	0.07	0.04
SE 20	Have you ever experienced the presence of God through pain (such as headaches, bodily aches and pains, stomachaches)?	0.16	0.08	**0.47**	0.04	-0.07
SE 12	Have you ever felt a demonic presence as if it was there in the room with you?	0.20	0.14	**0.46**	0.17	-0.09
SE 16	Have you ever had a sense of intense power shoot through you during prayer?	0.14	0.33	**0.45**	0.08	0.05
SE 23	Have you ever experienced the presence of God through your own miraculous healing?	0.12	0.33	**0.45**	0.12	0.05
SE 13	Have you ever experienced a supernatural presence that was not God, a spirit, or a demon?	0.20	0.07	**0.43**	0.28	-0.11
SE 9	Have you ever had a dream you felt was sent by God or a spirit?	0.15	0.39	**0.43**	0.12	0.00
SE 19	Have you ever had the experience of being awake but unable to move?	0.07	-0.01	0.37	0.22	0.02
H 7	I see shadows and shapes when there is nothing there.	0.17	-0.04	0.30	0.26	-0.07
A 35	I can be deeply moved by a sunset.	0.02	0.01	0.00	**0.48**	-0.02
A 17	It is sometimes possible for me to be completely immersed in nature or art and to feel as if my whole state of consciousness has somehow been temporarily altered.	0.10	0.02	-0.05	**0.44**	0.00
A 31	The sound of a voice can be so fascinating to me that I can just go on listening to it.	0.07	0.11	-0.04	**0.44**	-0.05
A 32	At times I somehow feel the presence of someone who is not physically there.	0.06	0.07	0.11	**0.42**	0.04
A 33	Sometimes thoughts and images come to me without the slightest effort on my part.	0.01	0.10	0.03	**0.40**	-0.06
A 28	Some music reminds me of pictures or changing color patterns.	0.04	0.00	0.07	**0.40**	0.07
A 15	I can often somehow sense the presence of another person before I actually see or hear her/him.	0.06	0.08	0.02	0.39	0.03
A 24	I often take delight in small things (like the five-pointed star shape that appears when you cut an apple across the core or the colors in soap bubbles).	-0.01	-0.01	-0.01	0.38	0.05
A 30	I often have 'physical memories': e.g., after I have been swimming I may still feel as if I am in the water.	0.09	-0.03	0.09	0.38	-0.02
A 21	Things that might seem meaningless to others often make sense to me.	-0.04	0.12	-0.06	0.37	0.07
A 34	I find that different odors have different colors.	0.16	-0.07	0.07	0.37	-0.07
H 6	I have had the experience of hearing a person's voice and then found that there was no one there.	0.10	0.09	0.32	0.36	-0.12
A 7	If I wish, I can imagine (or daydream. some things so vividly that they hold my attention as a good movie or story does.	0.06	0.03	-0.05	0.36	0.06
A 27	Some of my most vivid memories are called up by scents and smells.	0.04	0.07	0.10	0.36	-0.08
A 12	Sometimes I experience things as if they were 'doubly' real.	0.03	0.09	0.10	0.35	0.01
A 20	I can sometimes recollect certain past experiences in my life with such clarity and vividness that it is like living them again or almost so.	0.11	0.09	0.00	0.35	0.04
A 6	I like to watch cloud shapes change in the sky.	0.06	-0.08	0.00	0.33	0.02
A 19	I am able to wander off into my thoughts while doing a routine task and then find a few minutes later that I have completed it.	0.09	0.08	-0.05	0.33	0.05
A 18	Different colors have distinctive and special meanings for me.	0.09	0.07	0.00	0.33	0.09
A 16	The crackle and flames of a wood fire stimulate my imagination.	0.12	-0.05	0.20	0.32	0.05
A 23	My thoughts often don't occur as words but as visual images.	0.09	0.02	0.03	0.32	0.04

Question		F1	F2	F3	F4	F5
H 1	I hear a voice speaking my thoughts aloud.	0.17	0.09	0.22	0.32	0.02
A 4	If I stare at a picture and then look away from it, I can sometimes 'see' an image of the picture almost as if I were still looking at it.	0.00	0.07	0.03	0.32	-0.01
A 14	If I wish I can imagine that my body is so heavy that I could not move it if I wanted to.	0.09	-0.03	0.10	0.32	0.05
H 4	I can hear music when it is not being played.	0.07	-0.04	0.19	0.32	-0.08
A 25	When listening to organ music or other powerful music I sometimes feel as if I am being lifted into the air.	0.05	0.06	0.13	0.31	0.02
A 22	While acting in a play I think I could really feel the emotions of the character and 'become' her/him for the time being, forgetting both myself and the audience.	0.11	0.11	0.08	0.30	-0.01
A 5	Sometimes I feel as if my mind could envelop the whole world.	0.11	0.02	0.17	0.30	0.12
A 26	Sometimes I can change noise into music by the way I listen to it.	0.05	-0.03	0.09	0.30	0.06
NC 18	I usually end up deliberating about issues even when they do not affect me personally.	0.02	0.02	0.04	0.30	0.17
H 3	I hear people call my name and find that nobody has done so.	0.08	0.04	0.23	0.30	-0.07
A 3	While watching a movie, a TV show, or a play, I may become so involved that I may forget about myself and my surroundings and experience the story as if it were real and as if I were taking part in it.	0.08	0.06	0.01	0.28	-0.01
A 9	I sometimes 'step outside' my usual self and experience an entirely different state of being.	0.04	-0.04	0.15	0.28	0.05
A 13	When I listen to music I can get so caught up in it that I don't notice anything else.	0.04	-0.03	-0.08	0.26	0.02
A 29	I often know what someone is going to say before he or she says it.	0.05	0.06	0.12	0.26	0.10
A 10	Textures - such as wool, sand, wood - sometimes remind me of colors or music.	0.12	0.00	0.12	0.26	0.02
A 1	Sometimes I feel and experience things as I did as a child.	0.00	-0.05	0.04	0.25	-0.03
H 2	I hear the telephone ring and find that I am mistaken.	0.13	-0.04	0.22	0.25	-0.09
Pa 5	I am completely convinced that I have had at least one dream that came true and which (I believe. was not just a coincidence.	0.19	0.20	0.02	0.25	-0.01
SC 9	There are many things that interfere with what I want to do.	0.07	-0.11	-0.05	-0.23	0.20
A 8	I think I really know what some people mean when they talk about mystical experiences.	0.11	0.08	0.11	0.23	0.11
Pa 4	I am completely convinced that I have had at least one premonition about the future that came true and which (I believe) was not just a coincidence.	0.17	0.15	0.09	0.21	-0.06
NC 12	Learning new ways to think doesn't excite me very much.	-0.08	0.04	-0.08	0.19	0.18
A 2	I can be greatly moved by eloquent or poetic language.	-0.04	0.09	0.05	0.19	-0.04
NC 16	I feel relief rather than satisfaction after completing a task that requires a lot of mental effort.	-0.03	-0.05	-0.03	-0.15	0.02
NC 2	I like to have the responsibility of handling a situation that requires a lot of thinking.	-0.05	0.07	0.09	0.21	**0.46**
SC 7	Other people determine most of what I can and cannot do.	0.06	-0.01	-0.05	-0.17	**0.46**
SC 11	There is really no way I can solve the problems I have.	0.01	0.04	-0.06	-0.06	**0.42**
SC 8	What happens in my life is often beyond my control.	0.01	-0.06	-0.08	-0.20	**0.41**
SC 1	I can do just about anything I really set my mind to.	-0.02	0.19	-0.02	0.02	0.39
SC 6	I often feel helpless in dealing with the problems of life.	0.06	-0.04	-0.01	-0.20	0.39
NC 11	I really enjoy a task that involves coming up with new solutions to problems.	-0.06	0.05	0.00	0.26	0.37
SC 2	When I really want to do something, I usually find a way to succeed at it.	-0.04	0.13	-0.05	0.04	0.37

Question		F1	F2	F3	F4	F5
NC 13	I prefer my life to be filled with puzzles I must solve.	0.04	-0.02	0.11	0.24	0.36
NC 15	I would prefer a task that is intellectual, difficult, and important to one that is somewhat important but does not require much thought.	-0.05	0.00	0.02	0.25	0.35
SC 12	I sometimes feel I am being pushed around in my life.	0.02	0.00	-0.05	-0.21	0.35
SC 10	I have little control over the things that happen to me.	0.07	-0.03	-0.07	-0.18	0.34
NC 14	The notion of thinking abstractly is appealing to me.	0.03	0.07	0.10	0.29	0.34
NC 3	Thinking is not my idea of fun.	-0.06	-0.05	-0.02	0.11	0.34
SC 3	Whether or not I am able to get what I want is in my own hands.	-0.02	0.04	0.03	0.08	0.32
SC 5	There is little I can do to change many of the important things in my life.	0.01	-0.09	0.07	-0.14	0.30
NC 6	I find satisfaction in deliberating hard and for long hours.	0.01	0.04	0.05	0.26	0.30
NC 10	The idea of relying on thought to make my way to the top appeals to me.	0.00	0.01	0.05	0.29	0.29
NC 4	I would rather do something that requires little thought than something that is sure to challenge my thinking abilities.	-0.12	0.03	0.03	0.08	0.29
NC 1	I prefer complex to simple problems.	-0.04	0.09	0.13	0.13	0.28
SC 4	What happens to me in the future mostly depends on me.	-0.05	0.02	-0.05	0.13	0.28
NC 5	I try to anticipate and avoid situations where there is a likely chance I will have to think in depth about something.	-0.14	-0.05	-0.08	0.01	0.23
NC 8	I prefer to think about small daily projects to long term ones.	-0.01	-0.01	-0.10	-0.08	0.23
NC 17	It's enough for me that something gets the job done; I don't care how or why it works.	0.07	0.07	-0.03	0.06	0.20
NC 9	I like tasks that require little thought once I've learned them.	-0.06	-0.04	0.00	-0.03	0.18

Dataset S1 (separate file). Study 1 dataset. Key variables for analysis are *country* (US, Ghana, Thailand, China, or Vanuatu); *site* (urban or rural); *religion* ("charismatic": charismatic evangelical Christianity, or "local": faith of local importance); *spev_score* (raw Spiritual Events score); *pv_score* (raw Porosity Vignettes score); and *abs_score* (raw Absorption score).

Dataset S2 (separate file). Study 2 dataset. Key variables for analysis are *country* (US, Ghana, Thailand, China, or Vanuatu); *spev_score* (raw Spiritual Events score); and *por_score* (raw Porosity Scale score).

Dataset S3 (separate file). Study 3 dataset. Key variables for analysis are *country* (US, Ghana, Thailand, China, or Vanuatu); *site* (urban or rural); *spev_score* (raw Spiritual Events score); *dse_score* (raw Daily Spiritual Experience score); and *abs_score* (raw Absorption score).

Dataset S4 (separate file). Study 4 dataset. Key variables for analysis are *country* (US, Ghana, Thailand, China, or Vanuatu); *spev_score* (raw Spiritual Events score); *dse_score* (raw Daily Spiritual Experience score); *pv_score* (raw Porosity Vignettes score); *por_score* (raw Porosity Scale score); *abs_score* (raw Absorption score); *hall_score* (raw Hallucinations score); *para_score* (raw Paranormal score); *cog_score* (raw Need for Cognition score); and *ctl_score* (raw Sense of Control, "Mastery" subscale score).

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