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"Outside the Matrix." Dreaming After Near-Death Experiences: A Qualitative Analysis

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Near-death experiences (NDEs) have been consistently associated with a range of psychophysical aftereffects, including those related to sleep and dreaming. Enhanced dream recall, more vivid dreams, increased lucid dreaming, as well as changed attitudes toward sleep and dreaming have been previously reported; however, existing data are predominantly quantitative. The following study applied a qualitative phenomenological approach to achieve deeper and more complex insights into the structure, characteristics, and meanings associated with dream experiences following NDEs. Thirteen individuals who had experienced an NDE took part in a series of semistructured interviews to explore their dreaming life, including perceived changes after the NDE. Three main themes were constructed. "Dreaming beyond boundaries" describes psi-adjacent experiences that encompassed past-life and precognitive dreams, lucid dreaming, out-of-body-experiences, and dreams with the deceased. "Dysphoric dreams" outlines dreams consisting of extreme negative imagery and affect that directly or symbolically captured elements of the NDE or associated near-death event. "Dreams as teachers" describes a heightened reverence for "dream intelligence" as both a mirror and a compass for guiding personal growth and development. Findings reflect broader shifts in participants' personal identity, spirituality, and perceptions of reality, a process often initiated by the NDE itself and then maintained and enhanced through dream states. Future research may wish to focus on integration resources for experiencers, while continuing to explore the intersection of NDEs and dreaming, particularly in relation to their potential to inform nonlocal models of consciousness.

Keywords: near-death experiences, dreaming, anomalous dreams, lucid dreaming

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Due to the qualitative nature of this research, the data sets cannot be made publicly available. These materials contain sensitive personal narratives, and complete anonymity cannot be guaranteed without risk of compromising participant confidentiality. In line with ethical approval and consent agreements, only deidentified excerpts that are directly relevant to the findings have been included in the article. This study was conducted according to the acceptable research standards, including having obtained informed consent from study subjects. Institutional review ethics approval was received from the Massey University Human Ethics Committee. Nicole Lindsay is currently receiving a Grant 181/20 from the Bial Foundation. For the remaining authors, none were declared. The authors thank the Bial Foundation for funding this research.

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Near-death experiences (NDEs) are spontaneous, nonordinary states of consciousness commonly elicited by life-threatening situations. While no two experiences are exactly alike, characteristics of NDEs can include intense emotions such as peace or joy, bright or unusual light, an out-of-body experience (OBE), encounters with deceased individuals or other beings, and enhanced mentation such as altered perceptions of time and heightened senses, including elevated lucidity (Greyson, 1983b; Moody, 1975; Zingrone & Alvarado, 2009). While the majority of reported NDEs are positive in tone, distressing experiences have also been described and are marked by a sense of fear, isolation, and loneliness (Greyson, 2023; Greyson & Bush, 2013). Despite some variation in interpretation according to sociocultural determinants, the core features of NDEs have been reported across cultures, age groups, and historical periods, encapsulated in oral traditions, religious beliefs, philosophy, art, and historical literature such as Plato's Republic, suggesting the experience may be universal (e.g., Belanti et al., 2008; Fritz et al., 2023; Shushan, 2025; Thomas & O'Connor, 2024). However, most NDE research has been constructed and conducted according to Western ideologies,[1] so more research is required before definitive claims can be made in this regard (Tassell-Matamua, 2024). Nonetheless, numerous studies and theories have attempted to elucidate the mechanisms behind NDEs, yet all remain subject to ongoing debate (Facco & Agrillo, 2012; Greyson, 2015; Martial et al., 2025; Tassell-Matamua & Holden, 2020; van Lommel, 2013).

NDEs frequently result in psychosocial–spiritual aftereffects, which often persist long after the initial event and can be differentiated from the effects of life-threatening events without NDE (Greyson, 2022; Long & Woollacott, 2024; Tassell-Matamua & Steadman, 2017; van Lommel et al., 2001). Although research on the long-term neurophysiological consequences of NDEs is still developing, NDEs have also been associated with physical changes such as altered temporal lobe functionality, increased electromagnetic and sensory sensitivity, psi-related abilities, and sleep irregularities (e.g., Britton & Bootzin, 2004; Fracasso & Friedman, 2012; Greyson et al., 2015; N. Lindsay & Tassell-Matamua, 2020; N. Lindsay et al., 2025; Nelson et al., 2006; Ring & Rosing, 1990).

Sleep-related changes following an NDE appear to be both objective and subjective in nature. For example, a longer time taken to fall asleep, increased nocturnal awakenings, and shorter overall sleep duration have been documented (Britton & Bootzin, 2004; N. Lindsay & Tassell-Matamua, 2020). Increased dream recall, more vivid dreams, lucid dreams, as well as changed attitudes toward sleep and dreaming have also been reported (Funkhouser, 2021; Greyson, 1983a; Kohr, 1983; N. Lindsay et al., 2025; Sutherland, 1989). Britton and Bootzin (2004) offered compelling evidence for possible neurostructural changes, identifying temporal lobe anomalies and altered sleep physiology among those who have had an NDE compared to a control group consisting of those who had never been close to death. However, it was unknown whether such changes could be attributed to the NDE itself or the event of coming close to death.

N. Lindsay et al. (2023) found no significant differences in objectively measured (actigraphy) sleep timing, duration, and overall efficiency (percentage of time spent asleep while in bed) of an NDE group compared with a non-NDE group and an age- and gender-matched control group. However, calculations using the misperception index (Manconi et al., 2010) indicated a moderate degree of sleep state misperception among the NDE sample, that is, a mismatch between subjective and objective measures of sleep quality. Given previous works indicating heightened rapid eye movement activity and dream-related phenomena among those who have had NDEs (e.g., Funkhouser, 2021; Greyson, 1983a; Nelson et al., 2006), the authors speculated whether such state misperception may be related to increased incidences of atypical dreaming.

A follow-up survey study explored dream-related experiences and attitudes of 138 people who had an NDE, finding the NDE group was significantly more likely to report lucid dreams, precognitive and out-of-body dreams, as well as more nightmares, vivid dreams, and enhanced recall compared to control groups (N. Lindsay et al., 2025). Traumatic or stressful events have been associated with an increased frequency of anomalous dream states and nightmares (Kelly et al., 2022;

[1] Here, Western ideologies is used to describe the beliefs, values, and ideas developed and dominant within societies with a Judeo-Christian heritage, which tend to emphasize individualism, capitalism, political pluralism, neoliberalism, and universalism. In relation to research, Western ideologies tend to embrace material reductionism and the prizing of objectivity over subjectivity.

Miller et al., 2021; Scarpelli et al., 2021). While N. Lindsay et al. (2025) found that reports of nightmares and sleep paralysis had some association with posttraumatic stress disorder (PTSD) symptomatology, most of the unusual dream-related experiences were significantly predicted by NDE phenomenology rather than trauma symptoms.

These findings continue to suggest that broader transformations in consciousness may occur following NDEs, including a greater frequency of enhanced mentation associated with sleep. Current research regarding post-NDE dreaming is relatively scant and quantified, often existing as one subjective aftereffect within a wider array of intrapsychic shifts (Kohr, 1983; Ring & Rosing, 1990; Sutherland, 1989). Less is understood about the phenomenology of any unusual dream experiences arising from NDEs and the meanings attached to them.

Qualitative studies are less common in the literature despite being an ideal method for exploring complex subjective phenomena like NDEs, as well as sleep and dreaming (Haami et al., 2025; Hashemi et al., 2023; Turnbull, 2024). Unlike quantitative methodologies that are grounded in positivist principles such as objectivity, repeatability, and generalizability, qualitative approaches are more concerned with the subjective dimension of human experience. As Cypress (2015, p. 357) notes, qualitative researchers allow for the "phenomenon of interest to unfold naturally, strive to explore, describe and understand it, and delve into a colorful, deep, contextual world of interpretations." The methodological focus is centered on gathering "rich', thick" data that describe participants' experiences and perceptions, prioritizing depth of understanding, context, and interpretive insight over statistical measurement (Agius, 2013; Cypress, 2015; Williamson et al., 2018). While qualitative approaches are epistemologically distinct from quantitative methods, they are often complementary. With respect to NDEs, these approaches can facilitate understandings of how NDEs and dreams are interpreted in relation to individuals' lives and how they can influence aspects of identity, spirituality, and worldviews. Individuals after NDEs can experience dramatic personal, interpersonal, and spiritual shifts (Long & Woollacott, 2024; van Lommel et al., 2001), and while quantitative methods are useful for identifying correlation patterns, focusing on lived experiences can achieve deeper, more intimate, and more complex insights that help "humanize" critical life experiences (Artioli & Sarli, 2021). Understanding the effects of post-NDE dreams on sleep and waking life also has important implications for health and well-being, as changes in dreaming may need to be integrated with other aftereffects of the NDE.

Given previous works have identified subjective differences in dreaming via questionnaires (Funkhouser, 2021; N. Lindsay et al., 2025), the present study examined the nature of dreaming after an NDE using a descriptive phenomenological approach. Phenomenology offers an ideal epistemological lens for studying common but anomalous subjective experiences that deviate from accepted norms of reality, as personal meanings and interpretations are usually applied to such experiences as a form of sense making (Wilde & Murray, 2010). Grounded in the philosophy of Edmund Husserl (1859–1938), descriptive phenomenology encourages the researcher to bracket (set aside as much as is mindfully possible) their own assumptions or beliefs shaped by dominant narratives and prevailing paradigms (the epoché), recognizing that interpretations of any phenomena will evolve over time (Giorgi, 2009; Sims, 2009; Wilde & Murray, 2010). Descriptive phenomenology can be distinguished from other popular analytical approaches such as interpretative phenomenology, where the emphasis shifts from describing the essence of an experience to interpreting its significance within broader sociocultural and historical contexts. While both approaches are concerned with lived experience, descriptive phenomenology endeavors to capture lived experiences as described and understood by the experiencer, allowing things as they appear "to speak for themselves" (Gallagher, 2022; Giorgi, 2009).

The present study explored the dream experiences of those who had reported NDEs using one-on-one interviews that covered:

1. Attitudes, beliefs, and meanings assigned to dreams.
2. Practical functions, recall, imagery quality, and tone.
3. Types of entities, interactions, and level of awareness in dreams.
4. Anomalous dream phenomena, including extrasensory perceptions.

Method

Participants

A purposive sampling procedure was utilized to recruit people who had experienced an NDE and felt this had impacted their dreams. Participants were at least 16 years old and screened for eligibility using the Near-Death Experience Scale (NDES; Greyson, 1983b). The NDES is a widely used screening tool used to measure the "depth" or intensity of NDEs. Comprised of 16 items, scores can range between 0 and 32 with a score of 7 or more typically considered indicative of an NDE (Greyson, 1983b). While there are ongoing debates regarding the exact definition of a NDE, including whether they need to occur in the context of cardiac arrest (see Evrard et al., 2022; Parnia et al., 2022), for the purposes of our study, we specifically sought those who had experienced an NDE in association with a serious life-threatening medical event (e.g., coma, cardiac arrest).

Nine participants who took part in our prior research (N. Lindsay et al., 2023, 2025) elected to participate. Four others were recruited through newspaper advertisements, online advertising (e.g., Facebook, Twitter), and existing acquaintanceship networks. Recruitment and interviews continued until data saturation was reached or the point when no new insights were gleaned (Guest et al., 2006). In total, 13 participants took part in the study (see Table 1).

Procedure

Individuals who expressed interest in the study were provided with an information sheet outlining the purpose of the study (to explore how dreams may be influenced by NDEs) and a copy of the NDES, which was described to participants as a short questionnaire designed to measure the types of subjective features commonly associated with NDEs. After confirming eligibility, participants were invited to take part in an interview, either online through Zoom or in person.

Data were collected using semistructured interviews, an approach ideal for phenomenological research due to its flexibility and commitment to participant autonomy (van Manen, 2016). Broad open-ended questions were formulated on an interview schedule, with additional questions

Table 1
Participant Details

Pseudonym	Gender	Age	Age at NDE	Ethnicity	Catalyst for NDE	NDES score
Ariel	Female	62	18	U.S. Caucasian	Overdose (loss of consciousness, possible CA)	20
Linda	Female	56	1 day	New Zealand Caucasian	Perinatal Asphyxia (CA)	12
Ava	Female	28	2 and 22	New Zealand Caucasian	Asphyxiation/Overdose (CA)	20
Debbie	Female	65	57	U.S. Caucasian	Overdose (CA)	21
Jimmy	Male	74	25	New Zealand Caucasian	Hepatitis (coma)	14
Basil	Male	74	71	U.S. Caucasian	Surgical complications (CA)	13
Susan	Female	59	1.5	Australian Caucasian	Drowning (CA)	7
Sophia	Nonbinary	33	31	New Zealand Caucasian	Traumatic chest injuries (possible CA)	13
Leonie	Female	43	34	New Zealand Caucasian	Blood clot (coma)	15
Amelia	Female	46	12	New Zealand Caucasian	Brain aneurysm/surgical complications (CA)	13
Olivia	Female	42	15	New Zealand Caucasian	Meningitis (coma)	22
Marnie	Female	29	18	New Zealand Caucasian	Poisoning/Diabetic shock	19
Aokua	Male	48	4 and 28	New Zealand Māori/Waitaha	Electrocution/Surgical complications (CA)	24

Note. CA = cardiac arrest; NDEs = near-death experiences; NDES = Near-Death Experience Scale.

constructed as interviews progressed based on participant responses. Initial questions designed to prompt conversation included "What is your dreaming life like?"; "Do you think your dreaming changed after your NDE, and if so—how?"; "Have you had any unusual or anomalous dream experiences?"; and "What do dreams mean to you?" One participant (Basil) also supplemented his interview with a written account. The schedule varied in relation to the differing participant context. For example, two participants had NDEs at a very young age (Linda and Susan), so they could not recall their dreaming life prior to their NDE. Questions relating to before/after changes were therefore omitted for these participants. Two others (Aokua and Ava) had two NDEs each, one occurring in childhood and one as an adult. These participants were invited to reflect on their dreaming life throughout childhood, as well as any potential changes after the NDE experienced in adulthood.

Interviews were conducted by NB, a postgraduate student, and NL, an experienced researcher with over 12 years of experience in qualitative methods. Nine participants opted to be interviewed online through Zoom, and four were conducted in person. Nine participants were based in Aotearoa New Zealand, three were from the United States, and one was based in Australia. Interviews took place between April 2024 and April 2025, and the interview duration ranged between 42 and 165 min with an average length of 86 min. These were recorded through Zoom software or a mobile phone voice recorder and were immediately transcribed using OtterAI. Once interviews were transcribed and manually checked for accuracy, anonymity was maintained through the removal of any personally identifying data and the use of pseudonyms. Ethical approval was granted by the Massey University Human Ethics Committee (Ohu Matatika 1, Application OMI 23/53).

Data Analysis

Thematic analysis was used to arrange the interview data into themes and was conducted according to Braun and Clarke's recommended six-step procedure (Braun & Clarke, 2006, 2021). NB conducted the initial coding and NL independently verified these codes and then organized and refined the resultant thematic structure. The remaining authors reviewed themes and interpretations to ensure reflexivity and minimize potential bias.

An inductive approach was adopted to allow for the construction of unanticipated themes or ideas, meaning the analysis was predominately data-led rather than informed by preexisting theory. Given the phenomenological approach (van Manen, 2016), the semistructured interview schedule, and procedures affiliated with reflexive thematic analysis (Braun & Clarke, 2006, 2021), this research prioritized meaning-making over measurement. Therefore, themes were not quantified with regard to frequency; however, descriptive frequency indicators (e.g., "most," "all," "some") are used to convey trends in our data and support transparency in theme development.

Immersion in the data set began with the reading of transcripts individually through an idiographic approach to enhance familiarity with the content. All transcripts were uploaded to the Miro digital whiteboard platform (https://miro.com/) and collectively broken into over 700 data points or segments of text representing units of meaning (i.e., verbatim statements or phrases relevant to the research objectives). These were then sorted under 24 codes informed by recurrent patterns across the data set. As an iterative process, themes were identified when the 24 codes were consolidated into seven distinct and meaningful clusters of information. These basic themes were then organized into three main themes based on related conceptual content: Dreaming beyond boundaries, dysphoric dreams, and dreams as teachers. Each is described below with illustrative quotes from the interviews.

Data Availability Statement

Due to the qualitative nature of this research, the data sets cannot be made publicly available. These materials contain sensitive personal narratives, and complete anonymity cannot be guaranteed without risk of compromising participant confidentiality. In line with ethical approval and consent agreements, only deidentified excerpts that are directly relevant to the findings have been included in the results.

Results

Following their NDEs, nearly all participants relayed an increased ability to recall dreams, as

recounted by Basil "maybe once a week, once every 2 weeks, I would have a dream that I could remember. After the NDE they were like every night." Dream content was described as "vivid" or "extremely vivid," clear, and realistic to the point where the separation between dreaming and wakefulness sometimes became difficult to determine; "quite often I can get reality mixed up with my dream life, because I think things have actually happened" (Amelia). For many, dreams had greater emotional depth and lingering effects; "they really affect my waking life because of how emotional, like the emotional impact of the dreams" (Marnie). For some, specific elements of their NDE, such as encounters with deceased loved ones or other entities, subsequently transitioned into their dream world.

This enhanced experiential vividness and the blurring of boundaries between the dream realm, the physical world, and occasionally, the realm of the NDE are most clearly captured in our first theme "dreaming beyond boundaries," which represents nonordinary (mostly positive) experiences of dreaming after NDEs, as well as more negative dream experiences covered in the theme "dysphoric dreams." Participant reflections around the meaning and functions of their dreams are then presented in the theme "dreams as teachers," which describes an increased reverence for "dream intelligence" to facilitate personal growth.

Dreaming Beyond Boundaries

Participants reported an intensification of nonordinary or psi-related dream experiences characterized by increased instances of lucid dreaming, precognition, past-life dreams, OBEs, and experiences of apparent shared consciousness. Reported by all but one participant, these dreams were especially prominent among those who had NDEs at a young age.

Journeys Through Time—A Gateway to the Past and Future

Following the NDE, participants described altered perceptions of time and self-hood within dreaming that transcended the normal bounds of temporal reality. Numerous occurrences of both past-life and precognitive dreams were reported, marked by a heightened sense of realism, coherence, and emotional intensity.

Unable to be reconciled as events occurring in their own lifetime, some participants came to believe they had lived during other time periods, with tragic, joyous, and sometimes mundane events reexperienced through dream states. Most commonly, past-life dreams centered around traumatic or highly emotional events relating to war or death. Susan recounted a dream where she saw herself as a German woman living in 1740:

> I dreamt I was a huge German woman in the past. I was in her body. It was insane, and I watched my children get murdered. I know I was her, and I know those people. And I know I was hurt.

While Susan was able to emotionally disconnect from this distressing dream, it was not always easy for other participants. Some appeared to inherit the trauma experienced during the dream state. Ava had her first NDE as a young child and since the age of 6, a recurrent nightmare caused her many issues. As a child, she would cry a lot and was terrified of death, confusing and frustrating her parents as they had no explanation for her behavior. Ava described her reoccurring dream:

> So, this man wearing one of those big trench coats would come into my room and would stand over me and just watch me for a little bit. Then he would lift a gun to my head. It was long enough to be terrifying, and whenever I would roll over to confront him, or I'd reach for the gun, it would go off.

The dream continued into her early 20s, until an unusual incident allowed her to resolve the issue. Upon meeting a friend's new partner for the first time, Ava felt compelled to recount her dream to him. According to Ava, the man's countenance turned white upon hearing her story. He had had the same memory but as the man holding the gun. He confided that he had had similar encounters with others, leading him to believe he had murdered numerous people during a past lifetime in Germany. She explained "He knew as soon as we met, because he's had that issue before."

Occasionally, participants recounted details of events or persons that they reputedly had no prior knowledge of, or abilities they purportedly did not possess in waking reality. For example, Linda described an inexplicable affinity with Russia and relayed that she sometimes conversed or watched television in what she interpreted as Russian

when dreaming, even though she apparently had never learned the language in waking life. Ariel described how she sought to verify one of her possible past-life dreams:

> I remembered the name [of who I was] and I remembered the city, and I looked it up online. I found a website that listed all the people that were in that organization. I looked it up too, in that city to see if I could find anything. … And I actually found that name, the name of the person that I was.

Conversely, participants also reported increased precognitive dreaming or dreams that seemingly foretold or anticipated future events. Some dreams were of an apparent mundane nature, for example, Olivia described regularly dreaming about a golden retriever she did not know, "I would see him in my dreams and then I would see him in real life, like in the place that I had dreamed about seeing him. Just weird things like that." Marnie agreed that her precognitive dreams were typically "nothing huge"; however, she likened her numerous déjà vu-type dreams to "living in a matrix," musing that "life's not happening to me. Life is happening because of me. Everything feels very precise in nature since the NDE." Debbie also noted that her dreams were "strongly precognitive right after my NDE."

Like past-life dreams, precognitive dreams often centered on death or tragedy. Susan relayed she had numerous dreams relating to others' deaths, "I would know when people are dying. I would dream of a funeral. And then two days later that person would die." She described a particularly impactful dream:

> My best friend, six months after I met her, I had a dream that I was at her funeral. … Then two nights before she died, I dreamt I arrive at her house and all these dead people are there in colour. She's sitting in bed, and everyone's got a gift, and I'm in black and white, and she's sitting there talking to a priest and laughing and I'm sitting there with all the people in colour. They asked me "where's your gift?" I said "what gift?" It's her gift day. Carmen Miranda was there, and I went to the back and all the people who were alive in my life were in black and white.

Susan relayed that her friend died unexpectedly 2 days later. The dream's precognitive nature was further revealed at her best friend's home when her friend's daughter entered the room and stated, "I want everybody at the funeral to be wearing colours, like Carmen Miranda."

Two participants described dreaming about events of international significance. Olivia reported dreaming about 9/11 and the destruction of the twin towers 6 months prior to the event:

> It was about two years after the meningitis [NDE] where I had a dream about this. It was like an, an apartment. I didn't know where it was. It was sort of shaped like that and in my dream I saw a plane fly into them and it blew up. And I just knew that people had died. And then I was watching the news, it was about six months later and it happened.

She went on to explain how her precognitive dreams differed from ordinary dreams, "It's almost like everything is brighter, everything is sharper. Usually, the really random ones just pop in, like that building that the plane flew into. I was dreaming some random dream and that just got thrown into it."

Linda had a vivid and detailed dream about Queen Elizabeth's death the night before the announcement was made on the news, which she had detailed in her journal prior to the event. Interestingly, like Susan's funeral dream above, the deceased was portrayed in vivid colors, whereas the living appeared in muted tones of gray, black, and white:

> The royal family came down a procession through the aisle in between everybody down at the ground level. It was a huge line of beings from white to grey. You can sort of see their clothing but there are more colours of white and grey, so this was the royal family. They were elegant and serious and the next thing, the Queen came marching down through the crowds, and she was wearing this beautiful blue dress with silver sparkles and her handbag was yellow.

Entangled Selves—Experiences of Shared Consciousness

Sometimes the line between "self" and "other" was blurred during dreams, confusing participants as to where they ended and others began. Some participants described subjectively experiencing the memories, thoughts, and feelings of another as though they had temporarily merged with their consciousness. These occurrences were distinguished from past-life dreams where they felt their essence of self, or consciousness, had once resided in another physical body in a different historical era. Instead, these experiences of "shared consciousness" were typically set during the present; participants sometimes knew the individual; or multiple selves were experienced during the same time period, ruling out the idea of death and rebirth embedded within a linear concept of time.

As Linda explained, "It's not like I'm another version of myself. It's like you are actually them, and when you leave them, they are them. It's sort of insights into people's psyches." Susan similarly recounted "I have dreams about other people's lives. And I know it's not me, and I wake up and I can taste what they've eaten." Aokua also described fleeting perceptions and sensations of momentarily "waking up in a different physical body in a different country" in the transitional state between sleep and wakefulness.

Ariel described three vivid and highly realistic dreams about the Holocaust. During her first dream, she was shot and died and wondered whether she was experiencing her own past life. After experiencing two other similar dreams set in the same time period but inhabiting different physical bodies, she reconsidered her initial past-life hypothesis. Instead, she wondered whether her Jewish heritage and emotional connection to World War Two may have facilitated some kind of shared consciousness with others that once lived in that specific time and place. She reflected "I think in some of the holocaust dreams I was actually channelling other souls' memories. They couldn't have all happened to one person and I don't think they were all past-life memories either."

Conscious Within the Unconscious—Lucid Dreaming

Participants relayed a greater frequency of lucid dreams after their NDE, that is, dreams where the dreamer is aware that they are dreaming. Reported lucid dream frequency ranged from once every 2 or 3 months to "at least five or six times a week" (Leonie). Some explained that they often experience a type of hybrid sleep–wake state where they retain conscious awareness within the dream, enabling them to observe and analyze the dream while it is happening. As Leonie explained, "I'm very aware of what I'm dreaming. I don't think my brain really switches off." Marnie described adopting an "observer" approach within her dreams and how the feeling of control acted as a signal of lucidity:

> It's just kind of an awareness that "oh I'm in control" so I intend to have conversations with people, ask people about things or I'm just aware of what's going on. I kind of let the dream play out, but I'm aware that I'm dreaming. I just have more of a curious approach to what's going on I suppose.

Several participants had experimented with and had become adept at modifying content within their dreams to resolve issues and develop their spiritual awareness or simply for enjoyment (e.g., flying). Aokua described experiencing numerous lucid dreams from a young age. Over time and with specific training, he developed a mastery of these states and was able to explore the "dream terrain" and modify content to resolve issues. He described how he took control of a distressing reoccurring dream that he had experienced for years:

> I actually got to a point where I was lucid in that dream most of the time. And I started influencing it. And one time I had enough lucidity in it where I just went "now, this is ridiculous, I'm taking control of this!" … And so that stopped then.

However, while many were aware they had the ability to control dream narratives and could do so if desired, most participants elected not to continue with the practice as it required sustained mental effort, and some felt it may interfere with deeper insights. Ariel explained "I had to kind of work at it, but I finally did do it. I don't think it gave me any more insights than I was already having." Linda expressed similar sentiments:

> Usually, the lucid dreams are not that useful to me because I usually get so excited and all I want to do is just go flying around visiting people. … I just want to zoom up into the air and just walk through walls and do all that sort of thing. If I'm seeking knowledge or understanding about myself, I'm better if I'm not in charge, if I'm just receiving.

Travels in Hyperspace—Leaving the Body

Closely connected to lucid dreaming were reports of increased frequency of OBEs or "astral traveling" following NDEs. During such experiences, participants felt they had disconnected from their material body in their dreams and sometimes "traveled" to other locations. These experiences of disembodied consciousness were sometimes deliberately induced, other times they occurred spontaneously. Aokua explained that the spontaneous OBEs he experienced as a child initially frightened him, "so that was happening a lot as a kid, and it scared the shit out of me because I didn't know what was going on." As with lucid dreaming, over time he trained himself to systematically explore them from an experiential perspective. He described the "multifaceted, multidimensional" nature of an OBE state,

where physical awareness could be in multiple places "all coalescing at the same time."

> I was out-of-body and I was looking at my body, but I was in a blue orb of light … everything had a blue hue around it and I was floating around and my auditory awareness was outside so I could hear the birds and the ocean and the forest … I was looking at where my consciousness was but experiencing it from within at the same time.

Sophia described being "deep in the weeds" exploring esoteric phenomena such as meditation, lucid dreaming, and OBEs after her NDE in an effort to make sense of her experience. She outlined two OBE dreams, the first, a flying dream that was spontaneously triggered, and the second, induced:

> The second one was when I was more aware of things. It wasn't interesting. I remember it was like in a neighbourhood, and I remember the point where I became lucid. I went into a house, and I was able to navigate my way through, but I had poor control. I felt like a baby, I didn't manage to hold on to it.

Despite having slightly more control in the second dream, it was less entertaining and more mundane with Sophia eventually becoming distracted and awakening. She later stated abandoning further lucid dreaming, viewing it as not worth the effort.

Continuing Bonds—Dreams With the Deceased

Participants described unique experiences of being visited in their dreams by the deceased, with the majority endorsing the idea of dreams as a bridge between the living and the dead. While some claimed to have had visitations in dreams prior to their NDE, most claimed that the frequency of these types of dreams increased post-NDE. Participants described the positive emotional effects of experiencing continuing bonds with loved ones. For some, connecting with the deceased created a platform for new relationships and fresh beginnings, offering comfort and a sense of closure. Jimmy described a therapeutic dream where he introduced his baby daughter to his mother who had died before she was born:

> I was sort of upset because my mum had passed before I got married. My wife never met my mother. And I know with having my firstborn, it was quite upsetting for me to think that, you know, she had no grandmother, and I dreamt that I introduced her to my daughter. When I woke up, I was sitting up in bed, sitting on the bed.

Debbie described a dream in which her deceased mother let her know that she would make up for their past fractured relationship:

> My mom and I didn't have the best relationship, but my mom came to me and she said "Listen, I'm going to be in the background taking care of things." I never felt she was a presence [in life], I'm sorry Mom. Now she's involved from the other side. My mother coming to me in this dream has been a comfort to me big time.

Some participants actively invited deceased loved ones to enter their dream world. Amelia relayed

> I ask a lot if I can go and meet with my [deceased] dad. And actually, one time I asked and I had this amazing, very vivid dream. I can remember it right now, walking with my dad. And I just woke up feeling really happy.

In some cases, entities that appeared in participants' NDEs transitioned into dream states. One of the more exceptional accounts was relayed by Basil, a self-described "science person." During his NDE, Basil had a vision of his deceased ex-college girlfriend, Nancy, whom he had not seen in 50 years. Shortly after the NDE, Basil's dreams set the stage for a continued reunion. Nancy started regularly appearing in Basil's dreams urging him to write a book depicting her childhood and what happened to her in adult life, which Basil claimed to have no prior knowledge of at the time. He described the quality of these dreams:

> The dreams with Nancy have always been clear and distinct, not as bright as the NDE. We used to walk around the campus a lot and sit on a favourite bench made of granite. Sometimes during the spring evenings, it was kind of cold, that's how realistic it was. So, the dreams were very vivid, accurate, and clear.

Basil recounted how continuing communication through the dream space led to a collaborative project focusing on Nancy's life experiences. Clues were provided to Basil, directing him where to go to learn about her life. Basil explained that it was a project that consumed him for months. After researching and writing during the day, Basil would become caught up in a dream cycle with Nancy verifying what he had written and correcting mistakes until the completion of their book.

> We were discussing how the book should be written, and what should be included. The next night, I would dream again, and she would say "yes that's the way that happened, what you wrote yesterday" or "no that isn't

> what happened, but this is how it should be." It was like she was a co-author.

Basil explained that the frequency of the dreams during the writing of the book was almost every night for 1 year; however, once the book was finished, the dreams with Nancy decreased to once a week and eventually his dream content began to change.

Dysphoric Dreams

While most participants relayed that their dreams were more positive in tone following their NDE, some participants described dreams featuring frightening interactions with unknown entities or especially disturbing content. These were distinguished from regular nightmares due to their vivid, violent imagery and sense of realism, often leaving negative embodied and emotional reminders of their presence that remained with participants for years. For example, Jimmy articulated a particularly dysphoric dream that had occurred years earlier yet was firmly ingrained in his memory. In the dream, entities unknown to him were urging him to join them on the "other side," somewhat reminiscent of his NDE content. The realism for Jimmy was enhanced by physical marks that he purportedly found on his body afterwards:

> There were people all around me, pulling me by the arms. They said, "it's your time, you've got to come, you've got to come now" … And I said "no, I'm not coming!" and I yelled at the top of my voice. And they said "okay," and they let go. And I thought it was just a dream. But I looked down at my arms, and there were hand marks on my arms of the people who are trying to pull me to go with them. I can't explain it but all I know is those hand marks on my arms were real.

Sophia described her NDE as "a scary dark void" she was projected into after a horse accident resulted in traumatic chest injuries. While the experience was mind-expanding and led to posttraumatic growth, the distressing content of her NDE compelled Sophia to describe it as a "red-pill, blue pill" trade-off—a reference to the popular film *The Matrix*, where she weighed up the benefits of having an NDE against the blissful ignorance of "not knowing." Her experience prompted many unanswered questions about life and death that were exacerbated by subsequent nightmares. She recalled one particularly distressing dream of being stuck between two worlds, which appeared to be a metaphorical representation of her NDE:

> There was a guy with his chest open having his ribs ripped apart and his heart stolen by somebody invisible in another world. And the weird thing was I could see both the guy being pillaged for his organs, and the guy doing the pillaging from the other world. So, it was like I could see both worlds. I remember being quite upset by this man's body being ripped apart and it woke me up.

Traumatic events that precipitated NDEs were sometimes expressed in dreams, even when the NDE was positive. Leonie described "lots of dreaming about death and a lot of dreaming about dying" including reoccurring nightmares of two life-threatening accidents, one from childhood and the other from a more recent near-death event, which sometimes merged together in dreams. Such dreams were reputedly given meaning when brought into a therapeutic context relating to her current struggles with PTSD. The dreams were persistent and negatively toned, despite Leonie stating that her associated NDE was the most emotionally pleasant experience of her life.

Dreams as Teachers

For many, dreams reportedly shifted from representing the mundane to a valuable source of guidance. Participants therefore made efforts to preserve their dream memories, often keeping detailed journals to extract deeper personal and spiritual meaning. Some participants shared how they deliberately awakened themselves to document their dreams or consciously commit dream material to waking memory:

> I will just bring myself very quietly out of the dream, and then I will start to repeat the dream over like I'm telling a story and I go through all the details, remembering as much as I can so I can bring it into my cognitive awareness so that it becomes part of my mind rather than just an experience that I've had. And then I will go back to sleep. (Linda)

Dreams were typically perceived as having an intelligence or agency of their own, often operating in ways that transcended waking comprehension. For example, Ariel described her dreams as "tutors," where "every dream I have that guides me in some way that I can't always explain." Debbie explained that her NDE "provided a wake-up call" in this respect. Indicative of the newfound reverence and authority that dreams had come to hold in her life, she likened them to a "curriculum":

> I realised I'm supposed to be taking this stuff seriously, not laughing at it. I journal them and treat them like I'm in college. A lot of it starts with I dreamt last night… Sometimes I get the message after I've written them down. That's my curriculum. I'm afraid to ask my dreams for anything as I don't want to usurp the curriculum.

Not only did dreams reportedly guide participants' waking reality, but waking experiences were sometimes used by participants to guide their dream realities. Participants described directly appealing to dreams for solutions to difficult or puzzling issues, as highlighted by Ariel, "If I had a question or problem, something I was trying to figure out and I didn't know what to do, I could just fall asleep. I would have a dream about it. That would give me the answer." Dreams were frequently considered a portal to information existing beyond the material world, a bridge between life and death, and could be deliberately utilized to obtain knowledge less accessible to waking consciousness. Susan described an anomalous experience of hearing an unfamiliar, disembodied voice during the day, which she explored more deeply through her dreams in search of insight:

> So, you know, there's a thin line between life and death. I heard a woman's cough in my kitchen one day. My daughter was here to hear it. And I said, "please let me dream about this [unknown] person's life." And so I did. I woke up and I wrote it down.

Many participants felt their dreams served a purpose by looking out for their best interests, helping them make positive inroads toward positive personal transformation. Dreams were often considered a resource for exploring issues previously unexamined beneath the surface. Ariel, for example, grew up disconnected from her ethnic identity. She recalled that how, during her NDE, she was told that she had to connect to her previously unexplored Jewish heritage. Shortly afterwards, she became committed to studying her dreams:

> I realised that the more I would read through my dreams as a tool for growth the more the dreams would tell me. So, it was almost like once the dreams realised I was paying attention they started giving me more and it became my primary focus to stay connected to my inner self through these dreams. … I never felt as connected as I did when I was studying those dreams.

Some participants found that paying closer attention to their dreams had enhanced their sense of self-awareness, often nudging them in the right direction when they were going off course in life. For example, Linda described the necessity of studying dreams to "fine-tune" and stay aligned with her higher or "better" self:

> They direct my behaviour. I can take them as a warning if I'm not behaving impeccably, that I need to change and fine-tune who I am to become a better person if I'm subconsciously acting out badly. If you're all over the place you can pick out instances like jealousy and do some work on this.

As a source of self-becoming, Debbie described her dreams as "medicinal." Like Linda, her dreams helped her to stay on track and continually reminded her of "who I am." She described the process of receiving self-referential information or "downloads" from dreams over time:

> I feel like I get a download from a master computer every night, where I get the information I'm supposed to get downloaded, whatever glitches need to be repaired to help me face the next day, week, or month, and remind me of who I am.

Overall, participants' reflections suggested that dreams functioned as both a mirror and a compass, leading to increased introspection and growth as well as a greater connection to the inner self—an evolving process seemingly initiated by the NDE and that continued within the dream space in the years that followed.

Discussion

The present study is among the first of its kind—representing the dream related accounts of people who have had an NDE. Findings from our previous quantitative work suggest that dreams are a key component of life in a post-NDE reality (N. Lindsay et al., 2025). The interview data presented here add further nuance and depth to prior findings, describing how dreams may reflect broader transformations in consciousness that extend beyond the initial NDE. Participants conveyed a marked enhancement in their ability to recall dreams following their NDEs, often noting that dream content was more vivid and featured a greater degree of coherence and realism. Heightened recall was accompanied by a deliberate effort to retain dream material, with many engaging in practices such as journaling or mental rehearsal of dreams upon waking.

The increased reverence for dreaming following NDEs meant that dreams often took on a spiritual quality sometimes referred to as "dream sanctification" (Phillips & Pargament, 2002).

Participants often considered dreams to have their own agency or intelligence, providing insights that sometimes eluded waking consciousness. Specifically, dreams were afforded greater spiritual meaning, mostly in a nontheistic manner, as participants perceived dreams as consciously responding to life's demands, motivating and guiding thoughts and activities both directly and symbolically, leading to positive personal growth. Furthermore, many of our post-NDE dreamers did not consider themselves as simply passive receptors of information but instead often appealed directly to dreams to assist with creativity or problem solving. Consistent with the current findings, other studies have indicated that deliberate dream incubation occurs through activities such as asking, intention, prayer, or meditation (Paquette, 2018). Creative input, personal emotional issues, and waking desires tend to be incubated more than academic and objective waking concerns (Barrett, 1993; Olsen et al., 2020).

While often a source of remarkable insight, dream sanctification is uncommon in Western societies despite reported benefits for personal and spiritual growth, including less negative affect and higher levels of stress-related growth in the wake of traumatic events (Paquette, 2018; Phillips & Pargament, 2002; Weiten, 2013). The more sacred the dream is considered, the greater the perceived benefits (Phillips & Pargament, 2002). In keeping with existing NDE literature, most of the current sample self-identified as "spiritual" in terms of religious belief. Heightened spirituality, enhanced spiritual well-being, and increased belief in a higher consciousness are well-known aftereffects of NDEs (Greyson & Khanna, 2014; N. M. Lindsay & Tassell-Matamua, 2021; Tassell-Matamua & Steadman, 2017), all qualities likely to encourage the sanctification of dreams.

While enhanced spirituality stemming from the NDE may certainly have increased the likelihood of searching for and assigning spiritual qualities to dreams, this relationship is likely to be bidirectional. That is, increased frequency of spontaneous, anomalous dream experiences appeared to have influenced spiritual beliefs, particularly when experiences challenged rational scientific explanations. Participants relayed numerous accounts of so-called past-life memories and precognitive dreams that in some cases had been ostensibly verified by objective real-world events. For participants, these apparent veridical accounts lent a sense of legitimacy to the experience and reinforced the view that dreams in general should be taken seriously. Past-life and precognitive dreams were consistently reported regardless of participants' religious or spiritual beliefs, suggesting these experiences were not a product of preexisting beliefs or expectations.

Most studies about past lives focus on waking recollections in young children or those recounted through the use of hypnotic regression (e.g., Carvalho et al., 2025; Moraes et al., 2024); however, some authors have explored the expression of past-life memories in dreams (Matlock, 2022; Mills & Tucker, 2014). Consistent with our findings, these dreams are often nightmarish, feature scenes of death, and contribute to awakenings (Matlock, 2022). Another quality of past-life dreams is their proclivity to reoccur from childhood throughout the life span with little variation, as was the case for one of our participants (Ava; Matlock, 2022; Mills & Tucker, 2014). Past-life memories have also been known to occur during NDEs, and an increased belief in reincarnation following NDEs has been previously reported (Greyson, 2021; N. M. Lindsay & Tassell-Matamua, 2021; Sutherland, 1990; Wells, 1993). N. M. Lindsay and Tassell-Matamua (2021) found this belief was attributed to knowledge gained during participants' NDEs (reliving past lives), a product of paranormal experiences following their NDE (suggestive of reincarnation), or an artifact of newfound spiritual beliefs that embraced a belief in reincarnation (i.e., Buddhist, New Age beliefs). These findings accord with the insights offered by participants in the present study who shared their dream experiences (and perceived meanings) post-NDE.

Precognitive dreams are a little-studied phenomenon with minimal research existing on the subject; however, they have been reported to occur more frequently after NDEs (N. Lindsay et al., 2025). Fukuda (2002) differentiated between two different types of dreams that seem to predict future events: Déjà vu dreams, where the dream was not remembered until the actual event, and rarer "true" precognitive dreams, where the dreamer accurately foresaw a future event and recalled it before the event occurred. In the present study, both types of occurrences were reported; however, most descriptions appeared to meet the criteria for true precognitive dreaming. The participants' increased tendency to document or journal their dreams, or relay accounts to others

prior to the forewarned event, meant that several participants had purportedly confirmed the dreams' true precognitive nature. Ominous events such as death or tragedy are common precognitive dream themes among the general population (Watt, 2014); a theme also reflected among the current sample. Some of our sample relayed how the qualities of these dreams differed from ordinary dreams, claiming they were more vivid, coherent, and realistic. Participants also relayed that precognitive dreams sometimes intercepted or spontaneously disrupted other more ordinary dream sequences, alerting the participant to its atypical status and aiding with dream recall upon awakening.

The apparent collapsing of linear time through dream states and the blurring of boundaries between past, present, and future states was likened to a post-NDE *Matrix*-like reality, where commonly accepted norms relating to time, space, and ego appeared to dissolve within dream worlds. This, combined with increased incidences of communication with the deceased and descriptions of "shared consciousness," where participants described feeling the thoughts, emotions, or experiences of others during dream states, potentially suggests NDEs may foster access to a collective or universal consciousness whereby the living and the nonliving are bound together on a nonlocal or energetic level. Experiences of shared consciousness have also been reported during NDEs (Turnbull, 2024; Woollacott & Peyton, 2021), including an account in the present study whereby a participant described hearing her living husband's thoughts during her NDE. Other participants frequently reported accessing information that seemed beyond their personal memory or knowledge, hinting at a collective cognitive field. While notions of a unified field of consciousness have been proposed by many Eastern and Indigenous traditions (e.g., Tassell-Matamua et al., 2023; Timalsina, 2008), for the experiencers in this study and elsewhere, this understanding seems to have developed experientially through the NDE and anomalous dream states themselves, rather than learned through existing knowledge or spiritual teachings (N. Lindsay & Tassell-Matamua, 2020).

Participants reported increased lucid dreaming and OBEs following their NDEs. The unique phenomenological qualities of lucid dreaming have been found to enhance spiritual practice and personal growth, particularly in a recurrent context (Luth et al., 2018; Stumbrys, 2021), a finding reflected among some of our sample. The accounts of participants who actively modified their dream content align closely with research on lucid dream therapy, which emphasizes the potential of dream awareness and control for treating reoccurring nightmares and addressing psychological and emotional challenges (de Macêdo et al., 2019; Ouchene et al., 2023). While, for most participants, lucid dreaming had some initial appeal, they reported that it had a minimum overall impact on their personal development; they also expressed that its mastery requires dedication and development, and it was not worth the effort. Such findings have been reported elsewhere (Konkoly & Burke, 2019; Stumbrys & Erlacher, 2016; Stumbrys et al., 2014) and are indicative of a curiosity with lucid states of dreaming but a general tendency toward passive observation rather than active manipulation of dream narratives.

As noted above, interesting parallels between NDE phenomenology and post-NDE dream experiences were observed across our sample. Vivid perceptual content and a sense of realism that at times feels "realer than real," encounters with deceased others or otherworldly beings, incidences of shared consciousness, reliving past-lives, visions of the future, and OBEs are all features that have been reported in association with NDEs (e.g., Zingrone & Alvarado, 2009). These recurring elements signify potential overlap in the physiological, transpersonal, or experiential mechanisms underpinning both phenomena. It is important to note, however, although participants stated that these unusual dream states were more vivid, structurally coherent, and impactful than "ordinary" dreams, according to some they also lacked the hyperrealism, distinctiveness, and noetic resonance of NDEs, suggesting that, while similar, they are not identical. In terms of causal direction, while a few described a propensity toward unusual dream states and psi experiences prior to the NDE, almost all stated these types of dreams increased after the NDE. Thus, while some individuals may be predisposed or sensitive to anomalous conscious phenomena, as encapsulated by concepts such as transliminality (Roxburgh et al., 2024), our findings continue to suggest that NDEs foster a new or enhanced sensitivity toward such experiences in keeping with other research (Greyson, 1983a; Kohr, 1983; Ring & Rosing, 1990; Sutherland, 1989).

Within this study, evidence emerged that NDEs may also impact perceptions and experiences of dysphoric dream content. While the majority relayed that their dreams were more positive since their NDE, several described nightmarish content that appeared to be related directly to their NDEs. In many cases, NDEs may foster significant posttraumatic growth (Tassell-Matamua, 2019) and decreased incidence of PTSD (Greyson, 2001). However, it appears that traumatic experiences may encode the NDE and trauma in separate but overlapping ways. Even if the NDE is peaceful or blissful, the physiological body may still hold trauma or retain somatic residue. A growing body of research suggests trauma cannot always be resolved solely through cognitive interventions alone (Kearney & Lanius, 2022; Zaccari et al., 2023); thus, the exploration of body-focused approaches (e.g., Trauma-Sensitive Yoga) may be more effective for resolving the lingering effects of PTSD in such cases. One of our participants (Leonie) had been diagnosed with PTSD and was unfamiliar with NDEs and their aftereffects prior to the interview. Upon conclusion of the interview, educational resources relating to NDE aftereffects were provided to the participant. Two weeks later, the participant contacted the researchers to relay that her PTSD symptoms (both psychological and physiological) had markedly improved, which she directly attributed to the interview and resources, following years of clinical therapy with little improvement. Such a response continues to highlight the importance of integration with respect to NDEs and their aftereffects.

Limitations

The present study had a small, focused sample size in line with qualitative approaches designed to explore subjective perspectives. A purposive sampling technique meant those who had experienced NDEs and felt their dreaming had changed afterwards were deliberately sought for the study. Consequently, caution should be applied before generalizing the findings. Results of larger, quantitative samples in relation to this study can be found elsewhere (N. Lindsay et al., 2025). As N. Lindsay et al. (2025) indicated, although many people who have NDEs report changes to sleep and dreaming patterns, not all do. Moreover, our sample was predominantly comprised of Caucasian individuals from three Western countries, New Zealand, Australia, and the United States. It is entirely possible that a more culturally diverse sample may reveal differences in dream characteristics, interpretations, or applied meanings.

Four of our participants had NDEs as infants or preschoolers. In these cases, participants could not recall their dreaming life prior to their early NDE, so they were unable to provide pre-/post-NDE comparisons, making it difficult to determine if their dream experiences were modified by the NDE. Of these participants, two reported having had NDEs at a very young age (<2 years), accounts that some may find difficult to reconcile due to the concept of infantile amnesia. Linda, for example, had her NDE at birth and spontaneously recalled the memory during a body-focused therapy session later in life. While infant memory encoding and the retrieval of early memories are subject to debate, anecdotal accounts of infant NDEs have been previously documented (Atwater, 2019). We elected to include these participants as memory formation in relation to NDEs is not well understood. Emerging evidence suggests infants can encode long-term episodic memories much earlier than previously believed (e.g., Yates et al., 2025). Certain populations (e.g., those on the autism spectrum) can sometimes recall events from a much earlier age in childhood and with more sensory details than others (Power et al., 2023; Zamoscik et al., 2016), suggesting early-life NDE memories are not outside the realm of possibility. Nevertheless, it is plausible that such accounts may be a corollary of false memory syndrome, perhaps mediated by the therapeutic context (Brewin & Andrews, 2017; Conway & Loveday, 2015). Given our objective was to relay participant accounts without judgment or theoretical presuppositions regarding the veracity or nature of those experiences, we invite readers to reflect upon and interpret such accounts at their own discretion.

Conclusion

The findings of this study provide deeper insights into transformations in dream awareness that can occur after NDEs. Overall, the changes described by participants reflected broader shifts in personal identity, spirituality, and perceptions of reality—a process seemingly initiated by the NDE itself and then maintained and enhanced through dream states. While not identical, many

dream experiences often embodied characteristics reminiscent of NDE phenomenology, such as greater narrative coherence, vividness, sensory acuity, and paranormal (psi) phenomena, suggestive of some kind of structural or experiential overlap between the two states. Dreams, therefore, may potentially serve as a continuation or extension of the state of consciousness accessed during the NDE. The study also underscores the importance of considering both the traumatic and transcendent aspects of NDEs in understanding their psychological and physical impacts. The occurrence of dysphoric dreams, while less commonly reported by participants, revealed the complex and sometimes contradictory emotional landscapes that can follow such events. Future research may wish to focus upon appropriate education and integration resources for experiencers, while continuing to explore the intersection of NDEs and dreaming, particularly in relation to their potential to inform nonlocal models of consciousness.

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