



Near-Death Experiencers Needed For Survey, Study, and New Book

We are seeking LGBT and non-gay near-death experiencers (NDErs) to take our online NDE aftereffects survey for an NDE study and book.

December 18, 2016 -- www.LizDale.com -- SAN PABLO, CA -- *"And then I felt the presence of Jesus Christ all around me.. And I asked him, 'Do I really have to go back?'... Then Christ said that he would send me guardian angels to aid me in my healing, and to guide and protect me.. I awakened to find two men kneeling over me, with expressions of apprehension and concern on both their faces. For some reason I felt that they might be gay men.. I felt very strongly that both men symbolized what would prove to be a succession of "angels" that Christ had promised to send me."* (a gay man's NDE in Liz Dale's book, "[Crossing Over & Coming Home](#)")

Do you identify as a **LGBT** (lesbian, gay, bisexual or transgender) who has had a near-death experience (NDE)? Or are you a **non-gay** (heterosexual) who has had an NDE? Then you might be interested in participating in [Liz Dale, Ph.D.](#)'s new NDE survey at www.LizDale.com/survey.html to result in a groundbreaking study and book to be published by Balboa Press, a division of Hay House. Visitors to our survey will have open access to a library of 1,300+ near-death experience related ebooks to download. Our website also has open access resource pages of LGBT links to articles on About.com, Wikipedia, Open Directory Project, Google, and Amazon. Survey questions include the following:

(1) Were there any changes in your beliefs since your NDE? According to Dr. Bruce Greyson and Dr. Kenneth Ring, NDErs experience changes in their appreciation for life, self-acceptance, concern for others, concern for worldly achievement, concern for social / planetary values, and the quest for meaning / sense of purpose in life.[\[1\]](#)

(2) Were there any changes in your personality since your NDE? According to Harvard professor Phillip L. Berman, there are ten major personality changes in people who've had an NDE: • an amazing ability to live in the present • an abiding sense of deep confidence • an immense decreased interest in material possessions • a spirituality that becomes central and important • a much higher natural compassion • a strong sense of life's purpose • a sense that all life and love has inherent value • an amazing ability to enjoy a high degree of solitude and silence • a desire to live a more social, communitarian, participatory form of life, and • a strong sense of wonder and perennial sense of gratitude.[\[2\]](#)

(3) Were there any changes in your outlook about life and death since your NDE? According to Craig Lundahl, Ph.D., in a guest editorial in the Journal of Near-Death Studies, there are a number of important changes NDErs undergo including: • losing their fear of death • not taking life for granted because life is more precious and a wonderful gift • understanding that every human being has a life purpose or mission • having no doubt an afterlife exists • believing suicide is not a good option • learning that social position and wealth are not important, and • understanding that gaining knowledge and love are the most important things.[\[3\]](#)

(4) Were there any changes in your religious or spiritual beliefs since your NDE? In Dr. Kenneth Ring's book, "Heading Toward Omega: In Search of the Meaning of the Near-Death Experience" (1985), NDEs can act as a catalyst toward giving the NDEr a spiritual awakening of "universally spiritual orientation" consisting of: • a tendency to characterize oneself as spiritual rather than religious, per se • a feeling of being inwardly close to God • a de-emphasis of the formal aspects of religious life and worship • a conviction that there is life after death -- regardless of religious belief • an openness to the doctrine of reincarnation (and a general sympathy towards eastern religions) • a belief in the essential underlying unity of all religions, and • a desire for a universal religion embracing all humanity.[\[4\]](#)

(5) Were there any distressing aftereffects from your NDE? According to a study by Dr. Bruce Greyson and dNDEr Nancy Evans Bush (1992), there are three types of distressing NDEs (dNDEs). "**inverse dNDEs**" have aspects to them found in positive NDEs which are reported as pleasurable but are perceived by the dNDEr as threatening. "**Void dNDEs**" are existential NDEs with elements of vast emptiness, darkness, and often having a devastating scenario of aloneness, isolation, sometimes negation of being, and ego-death. "**Hellish dNDEs**" involve the NDEr perceiving overtly horrifying or hellish imagery often as an observer but sometimes experiencing torment.[\[5\]](#)

Responses and aftereffects of dNDEs include: • an enduring awareness that the physical world is not the full extent of reality • personal life and social relationships are abruptly and permanently overturned • adjustments to life after a dNDE are similar to culture shock and reactions are often similar to Posttraumatic Stress Disorder (PTSD) • aftereffects are similar to shamanic patterns of suffering / death / resurrection which invite the dNDEr to self-examination, disarrangement of core beliefs, and then rebuild them • not for a long time, if ever, do dNDEs cause the NDEr to lose their fear of death, and • the late Dr. Barbara Rommer's dNDE study concluded that, in the long run, as with pleasurable NDEs, virtually all dNDEs ultimately become extremely beneficial to the NDEr as they almost always eventually come to see their dNDE as a blessing in disguise.

However, the Greyson-Bush's dNDE study observed that the aftereffects of a dNDE is not so easy to define. It was noted there were not one, but three categories of common response to dNDEs. They are classified as:

- a. The "**Turnaround dNDE**" response occurs when the dNDEr interprets their dNDE as a warning which may lead the NDEr into changing behaviors such as movement toward a dogmatic religious community where strict rules promise protection. This is the response identified by the late Dr. Barbara Rommer where the NDEr eventually comes to see their dNDE as blessings in disguise. Such a dNDEr might respond to their dNDE with, "I needed that."
- b. The "**Reductionistic dNDE**" response occurs when the dNDEr repudiates the meaning of their dNDE which does not fit into a safe category. Bush speculates that people in this category might find psychological peace, but only temporarily. Such a dNDEr might respond to their dNDE with, "It was only a hallucination."
- c. The "**Long Haul dNDE**" response occurs when the dNDEr is "haunted" or struggles for many years with the existential implications of their dNDE. A religious element of their dNDE is often expected, but is absent. This category of dNDEr is most likely to seek counseling or therapy. Such a dNDEr might respond to their dNDE with, "What did I do?"[\[5\]](#)

The survey includes ten more questions and allows enough space for NDErs to enter their NDE story directly into the survey. The survey can be completed online or sent in via mail (see the P.O. Box address below) and additional NDE stories are being sought at this time. If you are interested in taking part in this historic research project, please take the survey and share your NDE story. Some examples to use as a reference can be found on [Dr. Dale's website](#). Agreeing to completing the survey is agreement or consent for future publication.

Liz Dale, Ph.D., is the author of "[Crossing Over and Coming Home: Twenty-One Authors Discuss the Gay Near-Death Experience as Spiritual Transformation](#)" (Emerald Ink Publications, 2000) which was the first of its kind to explore the NDEs of lesbian, gay, bisexual and transgender NDErs. Her second book will be evaluate the similarities and differences of the LGBT and non-gay NDEr as a result of the survey. Dr. Dale anticipates having a large comparative group of NDErs sharing their NDE stories for this second book.

A corresponding second study is sponsored by IANDS.org (International Association for Near Death Studies) and is in progress. If you are interested in the study of LGBT NDEs and non-gay NDEs, contact the author of this study as well. Please be so kind as to pass along the information from this press release to others who might be interested. The focus of researching the similarities and differences between these two groups will add much important data to the body of scholarly NDE literature. If you have any questions, please send them to Liz Dale using the contact information below.

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