

The End-of-Life Co-Experience

Diane Elliott (2026)
British Transpersonal Association

Abstract

This paper introduces End-of-Life Co-Experience (ELCE) as a transformative, relational, and transpersonal phenomenon occurring around the dying process. Distinct from Shared Death Experiences (SDEs), ELCE repositions death as a relational event that can involve non-verbal, telepathic, and field-consciousness elements. Drawing from Transpersonal Psychology, Christian mystical traditions, and emerging research in quantum field theory,

This paper proposes that ELCE offers a bridge to transcendence in an era of declining religious affiliation. We integrate the Seven Transpersonal Stages framework to map how ELCE unfolds psychologically and spiritually for both the Experiencer (the dying individual) and the Co-Experiencer (those witnessing or participating in the event). The model also highlights the interplay between ELCE, telepathy, and the right hemisphere of the brain, suggesting a shift away from left-hemisphere-dominant, language-based cognition toward relational and non-verbal modes of knowing. Finally, we propose ELCE as a continuation of mystical experiences documented across religious traditions and explore its implications for modern spirituality, mental health, and consciousness studies.

Introduction: A New Way of Understanding Death

Historically, religious traditions have provided frameworks for understanding the transition between life and death. Rituals, prayers, and eschatological beliefs have served to orient both the dying and the bereaved toward a greater cosmic order. However, with the decline of religious belief in many societies, contemporary experiences of death and dying often lack a coherent existential or spiritual framework. ELCE emerges as a compelling alternative to both secular and traditional religious perspectives on death. Unlike traditional religious doctrines that externalise spiritual experience, ELCE is experiential—it is lived, relational, and embodied. This model challenges the materialist paradigm of death as mere biological cessation and provides an experiential structure through which both dying individuals and those around them may encounter an expanded awareness of consciousness.

This paper will:

1. Define of End-of-Life Co-Experience (ELCE)
2. Differentiate ELCE from Shared Death Experiences (SDEs).
3. Provide Information On Integration Driven Versus Data Driven Follow-Up
4. Examine the role of non-verbal, telepathic, and field-consciousness elements in ELCE.
5. The Seven Transpersonal Stages framework illustrating ELCE's psychological and spiritual trajectory.
6. Explore ELCE's alignment with Christian mystical traditions.
7. Reflect Upon Cross-Cultural Perspectives on ELCE
8. Review Clinical and Ethical Applications of ELCE
9. Consider Emerging Research: AI & Neuroscience of ELCE
10. Offer a Conclusion: The Future of ELCE as a Bridge Between Science, Spirituality, and Relational Consciousness

1. Definition of End-of-Life Co-Experience (ELCE)

ELCE is a transpersonal, relational phenomenon in which a Co-Experiencer - a person witnessing, joining, or being drawn into the end-of-life process - perceives or participates in the dying person's transition in ways that transcend ordinary consciousness. Rather than a solitary event, ELCE reveals death as an inherently shared and interconnected experience, dissolving the perceived boundaries between self and other, life and death. These experiences may involve altered states of consciousness, a profound sense of presence or love, telepathic awareness, shared visions, or an intuitive knowing of the Experiencer's (the dying person's) transition. ELCE arises naturally when conditions foster openness, deep connection, and receptivity to transpersonal awareness, independent of specific belief systems. Rooted in The Seven Transpersonal Stages - Imagination, Curiosity, Creativity, Expanded States of Consciousness, Wisdom, Spirituality, and Love - ELCE offers a transformative lens through which to understand death, not as an end, but as a threshold of profound relational significance. It invites us to reconsider consciousness as participatory and field-like, where the living and the dying may momentarily merge in a co-experience of transition

2. Differentiating ELCE from Shared Death Experiences (SDEs)

While ELCE shares similarities with SDEs, it is conceptually distinct. Raymond Moody (2010) and others have documented SDEs as experiences in which bystanders witness a dying person's transition, often involving visual, auditory, or out-of-body phenomena. However, ELCE expands beyond this definition by focusing on the relational and co-experiential nature of the event.

Key distinctions include:

- 2.1- Mirror Neurons, the Default Mode Network and ELCE's
- 2.2 - ELCE is not about 'receiving' imagery from the dying person but stepping into a transpersonal field of consciousness that exists beyond both parties.
- 2.3 - Most of the current experiencers are interviewed for raw data, for the content of the ELCE, not the ongoing integration and insights into field of consciousness or ongoing community support.

2.1 Why ELCE Is Fundamentally Different from Raymond Moody's Model of SDEs as an Empathic Transfer of Mirror Neurons

The Mirror Neuron System (MNS): Mirror neurons are specialised cells that activate both when an individual performs an action and when they observe the same action performed by others. This mirroring mechanism is believed to play a crucial role in understanding others' actions, intentions, and emotions, thereby facilitating empathy and social learning.

The default mode network (DMN): A brain network associated with self-referential thinking, egoic identity, and autobiographical memory, has been found to exhibit reduced activity or total deactivation under the influence of psychedelics like psilocybin, LSD, and DMT. This reduction is often correlated with ego dissolution, the experience of a diminished sense of self and increased interconnectedness with the surrounding environment or a greater, transpersonal reality.

DMN Deactivation in Psychedelic Studies

- **Loss of Ego Boundaries:** Participants report experiences of unity, transcendence, and dissolution of self-other distinctions.
- **Increased Connectivity:** The brain shifts from a hierarchical, constrained mode of processing to a more global, hyperconnected state, often resembling states observed in deep meditation or near-death experiences.
- **Transpersonal Experiences:** Many subjects report encounters with ineffable realms, deceased relatives, or a profound sense of love and connection beyond personal identity.

Default Mode Network (DMN): The DMN is a network of brain regions, including the medial prefrontal cortex, posterior cingulate cortex, and angular gyrus, that shows increased activity during rest and self-referential mental processes, such as daydreaming, recalling personal memories, and envisioning the future. It is typically deactivated during goal-directed tasks requiring external attention.

Interaction Between MNS and DMN: Recent studies in social cognitive neuroscience suggest that the MNS and DMN are both involved in social cognition but serve different functions. The MNS is primarily engaged in action observation and imitation, allowing individuals to directly understand others' behaviors through embodied simulation. In contrast, the DMN is implicated in inferring others' mental states, traits, and intentions, processes often referred to as mentalising or theory of mind.

These networks may operate in a complementary manner. For instance, when observing someone perform an action, the MNS becomes active to simulate the action, while the DMN may be recruited to infer the underlying intentions or future plans of the observed individual. This suggests a dynamic interplay where the MNS provides a direct, embodied understanding of observed actions, and the DMN contributes to higher-order cognitive processes related to social interpretation.

This view is supported by a 2013 paper from *Frontiers in Human Neuroscience* entitled 'Self-Processing and the Default Mode Network: Interactions with the Mirror Neuron System', which states that the "MNS and the DMN are functionally connected and dynamically interact during social-cognitive processing."

Mirror Neuron Hypothesis for End of Life Co-Experiences

In his book, *Glimpses of Heaven*, Raymond Moody's account states, "It might be mirror neurons that explain shared death experiences. It is through these neurons that a form of thought transfer might take place at the moment of death, allowing the dying person's thoughts and feelings to become available to a person who is truly empathic." Moody suggests that mirror neurons facilitate a kind of thought transference at the moment of death, this emphasises social cognition, perspective-taking, and a self-other distinction.

If we accept Moody's model, the assumption is that Co-Experiencers receive thoughts and feelings from the dying individual via a heightened empathic response, enabled by mirror neurons. However, activated mirror neurons are known to also activate the DMN...and, it is a **deactivated - not an activated DMN**, which is shown to correlate with ego dissolution, the experience of a diminished or loss of a sense of self and increased interconnectedness with a 'Field of Consciousness' and aligns with reports from people who have experienced an ELCE (from the

author of the paper observing many ELCE interviews and accounts and also from integration sessions with people who've had psychedelic experiences)

Similarities and Differences of ELCE's and Psychedelic Experiences.

a comparative analysis of End-of-Life Co-Experiences (ELCE) and Psychedelic Experiences, focusing on their shared characteristics, differences, and implications for consciousness studies. Comparing End-of-Life Co-Experiences (ELCE) and Psychedelic Experiences Both ELCEs and psychedelic experiences involve profound shifts in consciousness, an expanded sense of reality, and potential encounters with non-ordinary states. The similarities between the two suggest a possible neurophysiological and transpersonal bridge between the dying process and altered states of perception.

Key Similarities:

Altered States of Consciousness and Ego Dissolution:

ELCE: Deeply altered states, heightened awareness, expansion of perception and loss of self, requiring surrender, sense of self may dissolve into a relational field.

Psychedelics: Intense altered states, loss of egoic boundaries, requiring complete surrender.

Encounters with Non-Physical Entities

ELCE: Perceived presence of the dying person's consciousness, deceased loved ones, or other guiding intelligences.

Psychedelics: Encounters with spiritual beings ancestors or archetypal entities.

Telepathic/Non Local Awareness:

ELCE: Co-Experiencers report telepathic communication with the dying, causing shifts in worldviews and changes in lifestyle.

Psychedelics: Report feeling connected to and communicating with a larger intelligence, entity or ancestor which provides information, causing shifts in worldviews and changes in lifestyle.

Timelessness:

ELCE: Time may feel distorted.

Psychedelics: Often experience a complete dissolution of time.

Expanded Love and Compassion

ELCE: Intense feelings of love, interconnectedness and unity

Psychedelics: Profound feelings of oneness, universal love and deep emotional release.

Symbolic and Archetypal Imagery:

ELCE: Co-experiencers often report visionary imagery of light, tunnels or landscapes

Psychedelics: Experiencers report similar landscapes and archetypal encounters.

Emotional and Psychological Impact:

ELCE: Can lead to long-term spiritual shifts, reduced grief and acceptance of mortality.

Psychedelics: Often leads to long-term personality changes, emotional healing, existential insight and reduced death anxiety.

Healing and Integration:

ELCE: Can provide deep spiritual insight, peace and meaning to grief and loss.

Psychedelics: Often leads to healing, self-understanding, forgiveness and a return to child-like enthusiasm for life.

Key Differences

Triggering Mechanism:

ELCE: Occurs spontaneously at the threshold of death.

Psychedelics: Induced intentionally through substances like psilocybin, LSD, DMT, or ayahuasca.

Duration:

ELCE: Often brief but intensely transformative (minutes to hours).

Psychedelics: Can last several hours depending on the substance.

Context

ELCE: Typically occurs in the presence of a dying individual.

Psychedelics: Happens in therapeutic, ritualistic, or recreational settings.

Physical state of the Person:

ELCE: The Co-Experiencer is often in normal waking consciousness but suddenly enters an altered state.

Psychedelics: The experiencer takes a substance that initiates the altered state.

Critical Weakness in the Mirror Neuron Hypothesis for ELCE's

Mirror neurons alone cannot explain veridical experiences (accurate perceptions of events or people at a distance, which are often reported in ELCE and NDE literature).

Empathy and mentalising rely on social cognition, which still assumes that consciousness is a localised brain function rather than a transpersonal field.

If mirror neurons and empathy were sufficient, then most highly empathic individuals should frequently experience ELCE's, which does not appear to be the case.

Why This Matters

ELCE is not just an extension of SDE theory - it fundamentally shifts the explanation away from neurological mirroring and empathy and toward transpersonal immersion in a shared field of consciousness.

This also aligns ELCE more closely with NDEs and psychedelic experiences rather than with social cognition models of empathy.

2.2 Reframing the Mechanism:

This paper proposes that the Co-Experiencer does not simply "mirror" the dying person, this is not simply a 'Shared Vision', but a 'Shared Field' – ELCE's are not about 'receiving' imagery from the dying person but stepping into a transpersonal field of consciousness that exists beyond both parties. This suggests a non-local model of consciousness rather than a localised neurological

transmission via mirror neurons and proposes that the experience is directly participatory, resembling experiences reported in meditation, psychedelics and field consciousness states.

This is a huge shift in perspective: Taken seriously, this perspective could profoundly reshape how we approach end-of-life care, grief, and even our own relationship to death. The dominant narrative, especially in hospice and bereavement circles, has been that deep empathy - feeling into the emotions of the dying person - is what facilitates profound connection at the end of life. But if empathy keeps the Default Mode Network (DMN) engaged, then it may actually act as a barrier to the kind of transcendent, immersive experiences that ELCE describes.

From Empathy to Field Immersion: Empathy (as understood neurologically) is rooted in the mirror neuron system, which keeps a boundary between self and other. This means that, even at its deepest level, the observer remains the observer - feeling into the dying person's experience but not fully entering the consciousness field. This does not match reports of ELCE, where people describe a collapse of boundaries and an entry into a shared space - not just an emotional resonance with the dying person.

Why This Matters for Co-Experiencers: If people believe that empathy is the only way to connect at the end of life, they may never allow themselves to move into the deeper state required for ELCE. They may remain in a left-hemisphere, analytical, or caregiving mode, attending to the emotions of the dying person rather than entering the larger field of awareness. This could remove the opportunity to experience something truly transformative - something that could reshape how they process grief, how they see life, and how they understand death.

Reframing the Approach to End-of-Life Presence: Instead of prioritising empathy, we should encourage field immersion - a shift from "feeling for" the dying person to "being with" them in an expanded, non-local state of awareness.

Traditional Empathy-Based Approach	Field Immersion Approach (ELCE)
Focuses on emotional mirroring of the dying person's feelings.	Focuses on consciousness alignment , entering a shared field of awareness.
Relies on social cognition and mirror neurons .	Requires reducing DMN activity (e.g., through presence, stillness, surrender).
Keeps a self-other boundary intact.	Leads to boundary dissolution and non-dual experience.
Engages verbal and emotional interaction .	Encourages non-verbal, transpersonal connection .
Results in strong but localized grief response .	Can result in transformed grief and reduced fear of death .

A Practical Shift in Approach: Advice to the caregivers of the dying often emphasises empathy, but this model suggests we should be teaching presence, surrender, and right-hemisphere activation instead.

Caregivers and loved ones should be informed of ELCE's and if they desire to, could be encouraged to let go of their analytical mind, reduce their verbal interaction, and focus on deep, intuitive presence.

This could increase the number of ELCE's and give more people an opportunity for profound transformation in how they experience death and loss.

If ELCE's allow people to directly experience the field of consciousness beyond the individual, it could reshape their understanding of mortality.

Instead of death being a separation, it becomes an entry into something larger, something we have already glimpsed in life.

This could be the most powerful intervention for death anxiety - not abstract belief, but a first-hand encounter with the transpersonal.

2.3 What This Means for the Future of Death Studies

This distinction from SDEs is critical, because it shows that:

We are not just talking about shared emotional states, but shared states of consciousness.

Empathy alone is insufficient to access ELCE; it requires a shift in awareness.

ELCE is a direct participatory experience of the field of consciousness, not just a mirroring of the dying person's inner world.

This reframing could change everything - from how we prepare for death, to how we teach palliative care, to how we think about consciousness itself. It also means that we may have been teaching people the wrong thing - not wrong in the sense that empathy isn't important, but limited in the sense that it does not create the conditions for ELCE's. If an ELCE is the most transformative experience a person can have at the deathbed, then we need to make sure we are not preventing it by keeping people trapped in an empathy-based model.

A Field-Based Model

ELCE suggests that what is happening is not a direct transmission from the dying person, but rather an entry into a wider consciousness field that both the dying person and the Co-Experiencer have access to.

The Co-Experiencer does not "receive" something from the Experiencer but enters the same consciousness state.

This is supported by:

Field consciousness theories (Sheldrake, Laszlo).

The suppression of the DMN in NDEs and psychedelics, which allows for non-local awareness.

Mystical traditions that describe the dissolution of ego as key to spiritual states.

2.4 Why This Matters

ELCE is not just an extension of SDE theory - it fundamentally shifts the explanation away from neurological mirroring and empathy and toward transpersonal immersion in a shared field of consciousness.

This also aligns ELCE more closely with NDEs and psychedelic experiences rather than with social cognition models of empathy.

It allows for a more robust explanation of non-local perception and experiences that transcend personal identity.

This distinction could change the discourse around shared experiences at death - moving the field away from a neuropsychological interpretation (SDEs as mirror neuron-driven) and toward a transpersonal paradigm (ELCE as field entry).

3. Integration Driven Versus Data Driven Follow Up

Most of the current Co-Experiencers are interviewed for raw data, for the content of the ELCE, not for integration and insights into field of consciousness or ongoing community support.

Phenomenological introspection and interviewing are essential for understanding expanded consciousness experiences, such as ELCE's and psychedelic journeys, because they provide a structured way to access, describe, and make sense of deeply subjective and often ineffable states of awareness (see BTA's AIME method).

Their importance lies in several key areas:

Capturing the Lived Experience Without Reductionism

- Phenomenology prioritises first-person experience without immediately categorising it through pre-existing psychological, religious, or scientific frameworks.
- This allows individuals to articulate what the experience was like for them without forcing it into external explanatory models (e.g., hallucination vs. afterlife proof).
- Helps retain richness and depth, which is crucial when dealing with expanded states of consciousness.

Accessing Subtle or Overlooked Aspects of Experience

- Many expanded states involve non-ordinary perceptions, shifts in time, relational unity, or ineffable qualities that are hard to describe.
- Through careful phenomenological bracketing, introspection can help individuals recall and articulate these aspects without dismissing them as "just weird" or "probably nothing."
- This is crucial for ELCE's or those undergoing psychedelically induced ego-dissolution, where elements of the experience can be elusive or suppressed by ordinary cognition.

Facilitating Meaning-Making and Integration

- Many people struggle to make sense of and integrate these experiences into their daily lives.
- Phenomenological interviews help experiencers slow down and process what happened, moving beyond surface-level descriptions toward deeper meaning.
- This process can reduce distress for those who find their experience disorienting or contradictory to prior beliefs.
- It supports transformation by allowing new perspectives to emerge organically from the experience itself rather than external interpretations.

Allowing for a Non-Dual, Right-Hemisphere Approach

- The right hemisphere is dominant in relational, non-verbal, and expanded states of consciousness.
- Phenomenological introspection resists the left hemisphere's tendency to over-analyse, dissect, and reify experiences into fixed categories.
- Instead, it allows for a fluid, relational, and holistic understanding that aligns with the nature of expanded states.

Deepening the Study of Consciousness and Transpersonal Psychology

- Phenomenological interviews provide qualitative richness that traditional psychological methods (like surveys or structured clinical interviews) often miss.
- They expand the scientific and philosophical discourse on consciousness by revealing common patterns across ELCE's psychedelic journeys, NDEs, and other altered states.
- This can support theories of field consciousness, non-duality, and transpersonal development, which are central to ELCE's.

Bridging the Experiential and the Theoretical

- Many researchers struggle to balance experiential validity with academic rigour when studying expanded states.
- Phenomenological interviewing allows for a methodologically sound approach that respects the integrity of lived experience while contributing to theoretical models.
- This is particularly relevant in refining ELCE, where recognising the *relational* and *transpersonal* nature of these experiences is paramount.

Implications for ELCE Research and Practice

With regard to ELCE's phenomenological methods help to:

1. Refine the distinction between the Experiencer and the Co-Experiencer by mapping their subjective states.
2. Identify conditions that facilitate the co-experience, such as shifts in attention, relational openness, and altered time perception.

3. Develop guidance for those seeking to become Co-Experiencers, based on phenomenological patterns from interview data.
4. Integrate expanded consciousness states into end-of-life care, allowing medical and hospice professionals to validate these experiences without pathologising them.

4. Examine the role of non-verbal, telepathic, and field-consciousness elements in ELCE.

One of the most striking elements of ELCE is the spontaneous telepathic connection often reported between Experiencers and Co-Experiencers. Many accounts describe an ineffable but undeniable exchange of emotions, thoughts, or imagery without spoken words.

4.1 The Role of the Brain's Right Hemisphere

Neuroscientific research suggests that the brain's right hemisphere is responsible for holistic processing, relational awareness, and non-verbal meaning-making (McGilchrist, 2019). As the Experiencer's cognitive functions decline, their shift away from left-hemisphere dominance may facilitate a heightened state of right-hemisphere connectivity. This would allow for increased resonance with Co-Experiencers who are attuned to relational and non-verbal modes of knowing.

4.2 Telepathy and Field Consciousness

Rupert Sheldrake's (1981) theory of morphic resonance suggests that consciousness is not confined to individual brains but exists within a shared field. ELCE may exemplify this concept by creating a "consciousness bridge" between Experiencers and Co-Experiencers, enabling non-local exchange of thoughts and sensations.

4.5 Key Mechanisms Proposed:

Consciousness Resonance: The Experiencer's shift into a liminal state may open pathways for telepathic perception.

Reduced Default Mode Network Activity: As the brain's default mode network (DMN) shuts down, ego boundaries dissolve, potentially allowing for greater field-based consciousness participation.

Quantum Entanglement Analogies: Some researchers (Hameroff & Penrose, 2014) suggest that consciousness may function similarly to quantum entanglement, where information is instantaneously shared across distances.

5. ELCE and the Seven Transpersonal Stages

The Seven Transpersonal Stages framework offers a structured lens for understanding how ELCE unfolds across psychological and spiritual dimensions.

This model helps contextualise ELCE as a transformative pathway, not just for the Experiencer but also for the Co-Experiencer, who may undergo lasting personal and spiritual change.

The Seven *Transpersonal Stages* framework offers a structured lens for understanding how ELCE unfolds across psychological and spiritual dimensions.

Stage	ELCE Phenomena	Implications
1. Imagination	Vivid imagery, archetypal visions	Consciousness prepares for transition
2. Curiosity	Heightened awareness, intuitive knowing	Opening to the unknown
3. Creativity	Expressive states, poetic insights	Co-Experiencers process through art
4. Expanded Consciousness	Field-like awareness, sense of merging	Breaking ego-boundaries
5. Wisdom	Deep clarity, transpersonal insight	Transcendence of fear
6. Spirituality	Recognition of unity and interconnection	Sacred meaning
7. Love	Pure presence, peace	Ultimate surrender to the process

6.

Christian Mysticism and ELCE

Although ELCE is a contemporary framework, it aligns with mystical Christian traditions that emphasise relational consciousness.

6.1 The Communion of Saints

Christianity teaches that the living and the departed remain connected in a mystical body (Catechism of the Catholic Church, 1994). ELCE echoes this by framing death as a relational, rather than isolating, event.

6.2 The Cloud of Unknowing

A 14th-century mystical text, The Cloud of Unknowing, describes an apophatic approach to divine experience, where knowing occurs beyond intellect. ELCE's non-verbal nature mirrors this mode of transcendence.

6.3 The Peace That Passes Understanding

Many Co-Experiencers describe ELCE as suffused with an indescribable peace. This aligns with Philippians 4:7: "And the peace of God, which surpasses all understanding, will guard your hearts and minds." These parallels suggest that ELCE may function as a post-religious mystical bridge, allowing individuals to access experiences that religious traditions have historically framed in doctrinal terms.

7. Cross-Cultural Perspectives on ELCE

While ELCE is framed within contemporary Transpersonal Psychology, its core elements - relational consciousness at death, telepathic awareness, and transcendence - are found across various cultures and spiritual traditions.

7.1 Tibetan Buddhism: The Bardo and Transitional Awareness

Tibetan Buddhism describes the Bardo as the liminal state between death and rebirth (Sogyal Rinpoche, 1992). Similar to ELCE, Tibetan death practices suggest that the dying consciousness is accessible to the living through deep meditative states, rituals, and dream communication. Monastic traditions train individuals to navigate this process consciously, echoing ELCE's concept of expanded states of relational awareness at death.

7.2 Shamanic Traditions: Death as a Communal and Spiritual Event

Many Indigenous shamanic traditions view death as a crossing between worlds, with the shaman acting as a co-experiencer who mediates between the deceased and the living.

Rituals involving altered states of consciousness, drumming, and vision quests closely resemble some Co-Experiencers' descriptions of ELCE.

The phenomenon of soul flight, where the consciousness of the living momentarily joins the spirit world, aligns with ELCE's telepathic dimension.

7.3 African Ancestral Veneration: The Continuation of Relational Consciousness

African traditions emphasize the living-dead—ancestors who remain present and accessible to the living through dreams, intuition, and ritual (Mbiti, 1970).

Unlike the Western emphasis on individual grief, African cosmologies recognise a continued relationship with the deceased, reinforcing ELCE's premise that dying is not a solitary experience but a shared, ongoing connection.

These perspectives highlight that ELCE is not merely a Western psychological construct but part of an enduring, cross-cultural understanding of consciousness at death.

8. Clinical and Ethical Applications of ELCE

As ELCE research progresses, its implications for clinical practice in palliative care, grief therapy, and transpersonal psychotherapy become increasingly evident.

8.1 Transforming Palliative Care

Non-Verbal Communication Training: Educating caregivers on recognising non-verbal cues of ELCE (intuitive communication, changes in presence, telepathic perception).

Holistic Approaches to Consciousness at Death: Integrating ELCE perspectives into hospice training to honour the dying experience beyond physical symptom management.

8.2 ELCE in Grief Therapy

Co-Experiencers may feel hesitant to share ELCE accounts for fear of disbelief. Normalising ELCE in grief counselling can offer profound healing pathways.

Clinical models should shift from treating extraordinary deathbed perceptions as hallucinations to recognising them as meaningful experiences with potential psychological and spiritual benefits.

8.3 Ethical Considerations in Clinical Settings

Respecting the Co-Experiencer's Testimony: Medical professionals should neither dismiss nor pathologize ELCE reports, as doing so may exacerbate existential distress.

Spiritual Emergency vs. Integration: Differentiating between transformative and destabilising ELCE experiences to guide appropriate therapeutic support.

Cultural Sensitivity in End-of-Life Care: Recognising that different traditions conceptualise death relationally, and adapting ELCE-informed care accordingly.

9. Emerging Research: AI & Neuroscience of ELCE

While ELCE remains a largely qualitative field of study, recent developments in neuroscience and AI-assisted consciousness research may provide new methodologies for exploring its underlying mechanisms.

9.1 EEG Studies and Pre-Death Surges of Consciousness

Studies (Borjigin et al., 2013; Martial et al., 2021) have shown bursts of heightened brain activity in near-death states, correlating with mystical and telepathic perceptions.

Future ELCE research could utilise EEG scans of hospice patients, analysing possible shifts in consciousness coherence between Experiencers and Co-Experiencers.

9.2 AI-Assisted Consciousness Research

AI-driven text and pattern recognition models are already analysing vast databases of NDEs and mystical experiences (Greyson, 2021).

AI-assisted studies of ELCE accounts could identify recurring themes, cross-cultural patterns, and potential predictive markers of telepathic engagement.

9.3 Quantum Field Theory & ELCE

If consciousness operates beyond the brain, ELCE may provide evidence of entangled mental states that mirror quantum non-locality (Penrose & Hameroff, 2014).

The role of quantum coherence in near-death and ELCE experiences remains speculative but offers exciting directions for future research.

10. Conclusion: The Future of ELCE as a Bridge Between Science, Spirituality, and Relational Consciousness

ELCE presents a unifying model for understanding relational consciousness at the end of life. By integrating neuroscience, field consciousness theories, Christian mysticism, quantum coherence and Transpersonal Psychology, this paper offers a framework that bridges scientific inquiry with experiential reality.

Future research should focus on:

Establishing empirical methodologies for studying ELCE's non-verbal and telepathic aspects.

Exploring its therapeutic applications in palliative care and grief counselling.

Investigating the intersection of ELCE and field theory to further elucidate consciousness beyond death.

This paper serves as an initial step toward reclaiming the mystery of dying as a relational and transcendent experience, opening the door to a new era of understanding.

References

1. Transpersonal Psychology and Near-Death Studies

Beischel, J., & Rock, A. J. (2009). "Addressing the survival versus psi debate through process-focused mediumship research." *Journal of Parapsychology*, 73(1), 71-91.

Grosso, M. (2015). *The Man Who Could Fly: St. Joseph of Copertino and the Mystery of Levitation*. Rowman & Littlefield.

Grof, S. (1988). *The Adventure of Self-Discovery: Dimensions of Consciousness and New Perspectives in Psychotherapy and Inner Exploration*. State University of New York Press.

Moody, R. (2010). *Glimpses of Eternity: Sharing a Loved One's Passage from this Life to the Next*. Guideposts.

Ring, K. (1980). *Life at Death: A Scientific Investigation of the Near-Death Experience*. Coward, McCann & Geoghegan.

Van Lommel, P. (2010). *Consciousness Beyond Life: The Science of the Near-Death Experience*. HarperOne.

2. Mystical and Religious Traditions on Death and Transcendence

Anonymous. (14th Century). *The Cloud of Unknowing*. (Trans. William Johnston). Doubleday.

Chidester, D. (1996). *Death and Afterlife: A Cultural Encyclopedia*. ABC-CLIO.

Kübler-Ross, E. (1969). *On Death and Dying*. Macmillan.

Teilhard de Chardin, P. (1959). *The Phenomenon of Man*. Harper & Row.

Underhill, E. (1911). *Mysticism: A Study in the Nature and Development of Spiritual Consciousness*. Methuen.

3. Field Consciousness and Non-Local Mind

Laszlo, E. (2007). *Science and the Akashic Field: An Integral Theory of Everything*. Inner Traditions.

Radin, D. (2006). *Entangled Minds: Extrasensory Experiences in a Quantum Reality*. Paraview Pocket Books.

Sheldrake, R. (1981). *A New Science of Life: The Hypothesis of Morphic Resonance*. Tarcher.

4. Quantum Mechanics and Consciousness

Hameroff, S., & Penrose, R. (2014). "Consciousness in the universe: A review of the 'Orch OR' theory." *Physics of Life Reviews*, 11(1), 39-78.

Kastrup, B. (2019). *The Idea of the World: A Multi-Disciplinary Argument for the Mental Nature of Reality*. Iff Books.

Stapp, H. P. (2007). *Mindful Universe: Quantum Mechanics and the Participating Observer*. Springer.

5. Neuroscientific and Psychological Models of Consciousness at Death

Borjigin, J., Lee, U., Liu, T., Pal, D., Huff, S., Klarr, D., Sloboda, J., Hernandez, J., & Mashour, G. A. (2013). "Surge of neurophysiological coherence and connectivity in the dying brain." *Proceedings of the National Academy of Sciences*, 110(35), 14432-14437.

Martial, C., Cassol, H., Charland-Verville, V., Pallavicini, C., Sanz, C., Zamberlan, F., & Laureys, S. (2021). "Neural correlates of near-death experiences: A review of neuroimaging studies." *Neuroscience & Biobehavioral Reviews*, 128, 361-375.

Van der Kolk, B. (2014). *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma*. Viking.

6. D. Elliott - The Seven Transpersonal Stages and Developmental Consciousness Models

Ferrer, J. N. (2002). *Revisioning Transpersonal Theory: A Participatory Vision of Human Spirituality*. State University of New York Press.

McGilchrist, I. (2009). *The Master and His Emissary: The Divided Brain and the Making of the Western World*. Yale University Press.

Miller, L. (2021). *The Awakened Brain: The New Science of Spirituality and Our Quest for an Inspired Life*. Random House.

Cross-Cultural Perspectives on ELCE

Mbiti, J. S. (1970). *African Religions and Philosophy*. Heinemann.

Explores the African concept of the "living-dead" and the relational continuity between the deceased and the living.

Sogyal Rinpoche (1992). *The Tibetan Book of Living and Dying*. HarperCollins.

Discusses the Tibetan Buddhist perspective on death as a liminal transition and the potential for conscious navigation of the afterlife.

Eliade, M. (1964). *Shamanism: Archaic Techniques of Ecstasy*. Princeton University Press.

Examines shamanic traditions and their role in mediating between the worlds of the living and the dead.

Sheldrake, R. (1981). *A New Science of Life: The Hypothesis of Formative Causation*. Tarcher.

Proposes a morphogenetic field theory that aligns with ELCE's telepathic and relational dimensions.

Clinical and Ethical Applications of ELCE

Greyson, B. (2021). *After: A Doctor Explores What Near-Death Experiences Reveal about Life and Beyond*. St. Martin's Press.

Discusses the clinical implications of NDEs, including ethical considerations in validating patients' experiences.

Grof, S. (1985). *Beyond the Brain: Birth, Death, and Transcendence in Psychotherapy*. SUNY Press.

Introduces transpersonal perspectives on death, altered states, and consciousness survival.

Moody, R. (2010). *Glimpses of Eternity: Sharing a Loved One's Passage from this Life to the Next*. Guideposts.

First-hand accounts of shared death experiences and their impact on Co-Experiencers.

Ring, K. (1980). *Life at Death: A Scientific Investigation of the Near-Death Experience*. Coward, McCann & Geoghegan.

Investigates the phenomenology of NDEs and their psychological effects.

Emerging Research: AI & Neuroscience of ELCE

Borjigin, J., et al. (2013). "Surge of neurophysiological coherence and connectivity in the dying brain." *PNAS*, 110(35), 14432-14437.

Reports evidence of heightened brain activity in near-death states, possibly linked to expanded consciousness.

Martial, C., et al. (2021). "Neural correlates of the near-death experience: A multimodal perspective." *Brain Communications*, 3(2), fcab102.

Examines changes in brain function during NDEs and potential implications for ELCE.

Penrose, R., & Hameroff, S. (2014). "Consciousness in the Universe: A Review of the 'Orch OR' Theory." *Physics of Life Reviews*, 11(1), 39-78.

Discusses the intersection of quantum mechanics and consciousness, potentially supporting ELCE's non-local field model.

Beischel, J., & Rock, A. J. (2009). "Addressing the survival hypothesis: Telepathy as an alternative explanation for mediumistic communication." *Journal of Parapsychology*, 73(1), 71-90.

Investigates evidence of telepathic exchanges and their relevance to afterlife communication.

Laszlo, E. (2007). *Science and the Akashic Field: An Integral Theory of Everything*. Inner Traditions.

Proposes that consciousness operates as a non-local field, potentially explaining ELCE's relational aspects.

End of Paper