

THE BIGGEST REVELATION EVER – GOD IS, DEATH ISN'T

by P. M. H. Atwater, L.H.D.

What lies at the heart of near-death experiences? A God that in ways beyond description, smiles at you. Bigger, larger, more powerful than the God of holy writ, this God – the real thing – is an all-encompassing Oneness, Allness, that, as It breathes, moves skin and bark and wings and stars and babes and rivers and comets and dreams and faces. . . as well as mustard on your hotdog. The book, ***Dying to Know You: Proof of God in the Near-Death Experience***, unleashes that collective voice – the millions of experiencers worldwide who speak as one – people who will never write a book or step on a stage – what they say.

Bookstores are crowded today with gripping tomes about near-death experiences. Cases of verifiable details and corroboration not only from loved ones, but from the medical establishment itself. A number of these books are now best sellers. People seem unable to hear enough, read enough, learn enough. . . from those who have passed through death's doorway and returned. The impact of this phenomenon cuts deep, as no minister, pastor, priest, psychic, intuitive, or medium can match what is now unfolding.

Very few researchers address the entire phenomenon in their work, certainly not skeptics. . . who seem to prefer “piecemeal” attacks based on what they believe causes “the light show” experiencers often describe and without regard to the range of experiencer ages, the vividness

overtime of what was experienced, and the depth, range, and power of the aftereffects pattern.

Warning: you cannot refer to the near-death phenomenon without being prepared to confront whatever you feel or believe about social contracts and commitments, life and death, heaven and hell, body and soul, God/Allah/Deity (the concept of a Creator God). By confront I mean facing facts that may challenge as well as surprise you. . . like being met on the “other side” by aborted babies, missing twins, relatives you may never have known you had, family secrets. . . perhaps even an expansive view of life’s continuity and histories beyond anything taught or ever known. Even hearing a special voice or having a quick in-and-out-of-body experience can be enough to trigger lasting changes in the individual’s life. The key is intensity. The more intense the experience (no matter how short or long of duration), the greater the flood of aftereffects.

The average near-death experiencer is without vital signs (no heartbeat, no breath, no brainwaves) for about five to twenty minutes. That’s average. Some are without vital signs for over an hour. A few revive in the morgue, much to the shock of morgue personnel. A signature feature of the phenomenon: experiencers return with little or no brain damage, rather, brain enhancement. Most come back smarter than they were before, especially true with children – the younger the more pronounced this jump in intelligence tends to be.

The near-death experience can cover a wide range of elements. Those most commonly reported are: finding oneself apart from the physical body (vivid details of being out-of-body, most are later confirmed); being engulfed by a light that knows all about you and can converse with you (described by adult experiencers as brighter than 10,000 suns---you’re instantly fried but there is no pain); meeting a greeter of some kind (sometimes predeceased loved ones, as well as pets, angels, light beings, religious figures); experiencing a life review (sometimes dispassionate and objective as if a learning opportunity, other

times more radical – like reliving any pain caused others). There can be other elements, such as tunnels and heavenly cities, but these are not commonly reported. . . . contrary to media hype.

The aftereffects are both physical and psychological. Physically – involving changes to brain structure and function, changes to the nervous and digestive systems, and skin sensitivity. Electrical, sound, light, and pharmaceutical sensitivities are commonplace afterward, as if the individual's electromagnetic field altered and one's faculties of perception enlarged. Psychologically – loss of the fear of death, gain healing and intuitive abilities, become more creative, compassionate, loving, dedicated to social justice and spirituality, yet challenged by former relationships and communication styles. There can be depression because of the inability to resume “life as always.” The desire to transform one's life often matches the transformation of consciousness that occurred.

Near-death experiencers say yes to the soul. Yes, we all have one – our greater self, the real us.

Near-death experiencers say yes to God. Yes, there is one, greater than anyone's ability to describe. Terminology may change afterward, though, such as referring to God as Creator, Core, Om, Sourceplace, Father-Mother-God, Light, Presence, The All, One, The Force, Universal Essence. . . . or simply Love. . . . yet always with that sense, that absolute knowing that a God/Allah/Deity is absolutely positively real.

That Light, that Presence you come to know, is felt as the very essence, the heart and soul, the all-consuming consummation of ecstatic ecstasy. Indeed, it really is ten million suns of compressed Love dissolving everything unto Itself, annihilating thought and cell, vaporizing humanness and history, into the one great brilliance of all that is and all that ever was and all that will ever be. Belief in God dissolves afterward because “belief” implies doubt. There is no more doubt. Knowing this

leads to a quiet passion, a driving force. . . always present, always available.

God as Nameless Presence is seen to exist beyond what words can tell and any concept of gender, a fully-conscious intelligence and creative principle so great that It envelops and permeates all levels, all things, all possibilities, all potential, all aspects of creation, all belief systems.

The near-death phenomenon validates all the world's great religions. . . except for one thing. . . the God one finds on the other side of death is ***the God of all***. Did you know: most of the saints canonized by the Catholic Church had a near-death experience as a child? family letters show that Edgar Cayce, the great psychic, displayed none of his incredible gifts until after he drowned at age five?

The idea of mission, that we each have a job to do, a mission to perform, perhaps several, maybe one after another – shines forth from the near-death phenomenon – along with the importance that we each have our place in the overall scheme of things, no matter how long or short our lifespan may be. It is true that most adult experiencers lament that they were never told or shown what their mission was. With the kids, the issue of mission is no problem: “It doesn't matter if you know what your job is. If you follow your heart and pray about it, you'll be shown or nudged in the right direction.”

You can hardly turn on a television set today without accessing some channel featuring gripping stories of near-death experiencers, stories that are not just about life-after-death, but of the magnitude and the reality of God, who loves, forgives, encourages. And of revelations that the life we lead is not what we think it is, that there is a greater reason and purpose behind all things, that it is up to us to awaken. . . to our job as co-creators with the Creator. We make this world a better place, not some God-wand that magically does it for us.

Personally, I've been a researcher of near-death states since 1978 and have written ten books on my findings from a research base that is presently near to 4,000 adult and child experiencers. This book is my eleventh, but it's not like any of the others, nor any other near-death book of record. ***Dying to Know You: Proof of God in the Near-Death Experience*** is from the collective, speaking together about the collective experience. It focuses on the words and passions of thousands, perhaps millions, who speak as one voice about mission, God, soul, life, death, heaven, hell, the borderlands, the big picture – all of it awash with revelations that pierce through denominations and divisions of thought and belief. I was told to do the work I have done in my third near-death experience. A voice spoke to me - not angel, disincarnate, or light being - but a voice I came to know as The Voice Like None Other. It said: "Test revelation. You are to do the research. One book for each death." Book one was not named, although I think that book was ***Coming Back To Life***; books two and three were named (book two ***Future Memory***, book three a special manual I am now working on). I'm a cop's kid raised in a police station so I used police investigative techniques as my protocol. To say I have been thorough over the decades I have worked would be an understatement. It is also an understatement to say that this particular book is like anything you or I can describe. When you focus on the God of Your Being, a God you have personally come to know, everything changes; research, personal stories, opinions, all fade and a greater Source emerges.

The most common phrase spoken by near-death experiences afterward, not only in my research but in the work of others, is: ***Always there is life***. If you really look at those four words, what millions and millions of people tell us is, there is no before life, no now life, no afterlife. Always, in some form, in some place, in some way, we have always existed, we exist now, and we will always exist. ***Eternity is our home!***

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P. M. H. Atwater, L.H.D., is one of the original researchers in the field of near-death studies. Some of her findings have been verified in clinical studies, among them the prospective study done in Holland and published in ***Lancet*** medical journal, 12-15-01. She has received many awards, her books translated into 12 languages. She publishes a free monthly newsletter, available to all by signing up on www.pmhatwater.com. Her, "Duo-Program," features 40 drawings from experiencers in various countries, presented in a timed powerpoint, as she shares from her latest book. The drawings represent the collective heart, her sharings the collective voice. To bring the Duo-Program to your area, contact her through her website.