

S U B T E X T

for

"CHILDREN OF THE NEW MILLENNIUM"

by

P. M. H. Atwater, Lh.D.

Three Rivers Press

New York City

1999

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"
P. M. H. Atwater, Lh.D.
2

Other books by Author, listed in order of publication:

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I DIED THREE TIMES IN 1977
THE FROST DIAMOND
LIFE SOUNDS
BRAIN SHIFT/SPIRIT SHIFT: A THEORETICAL MODEL
USING RESEARCH ON NEAR-DEATH STATES TO
EXPLORE THE TRANSFORMATION OF CONSCIOUSNESS
(Phase I and Phase II)
GODDESS RUNES KIT

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COMING BACK TO LIFE
THE MAGICAL LANGUAGE OF RUNES
BEYOND THE LIGHT
FUTURE MEMORY
GODDESS RUNES
CHILDREN OF THE NEW MILLENNIUM
THE COMPLETE IDIOT'S GUIDE TO NEAR-DEATH EXPERIENCES

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"
P. M. H. Atwater, Lh.D.
3

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out all sections, including "MARKETPLACE OF NDE-
RELATED ITEMS OF INTEREST").

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order any of her self-published material.

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SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"
P. M. H. Atwater, Lh.D.
4

TABLE OF CONTENTS

Purpose of SUBTEXT	5
Poem "The First Decade" by Susan Firth	6
Appendix I	
TIPS FOR THE "CHILD" IN ALL OF US	7
TIPS ON COUNSELING AND THERAPY	16
TIPS ON EDUCATION, MUSIC, AND THE ARTS	26
TIPS ON BEING IN SPIRIT	33
TIPS ON COPING WITH SPIRIT	40
TIPS ON SOULMAKING	52
Appendix II	
RESEARCH METHODOLOGY	62
Appendix III	
RESOURCE SECTION/BIBLIOGRAPHY	85
Closing Remarks	121

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

5

"CHILDREN OF THE NEW MILLENNIUM" (Three Rivers Press, New York, NY, 1999) is a major study of near-death states in children from birth to age fifteen, and how similar these child experiencers are to the new Millennial Generation (1982 to 2003). All of this is viewed through the "lens" of evolution and the new race which is now aborning.

Because of space limitations within the main text, Three Rivers Press was unable to carry the book's three appendices or some of the other sections to the book.

This SUBTEXT contains that "missing material;" the three appendices plus various additional sections now interwoven within each appendix. By compiling this material into a separate subtext format, P. M. H. Atwater, Lh.D. has assured that anyone who wishes to have access to the deleted work can do so.

The SUBTEXT is available for downloading over Atwater's website at www.cinemind.com/atwater or from her directly as printed matter. See order blank at the back of this SUBTEXT.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"
P. M. H. Atwater, Lh.D.
6

"THE FIRST DECADE"

THE TRUTH IS BORN

The truth is born
into the world
always seeking expression -

when we are taught:
not to communicate;
 not to express;
 not to speak;
 and not to be heard so early in life.

We then learn at a very, very
early age,
 to express
 to speak
 to be heard and
 to communicate at a higher, deeper level;
we learn to communicate through the unspoken word and
thought.

At this level spirits seek union.
At this level One learns to listen;
 at this level one learns to listen, feel,
speak, and be at one with nature and its beings.

... Susan Firth, Free Union, VA;
NDE at 2 in an accident, and
NDE at 6 from drowning.

Appendix I

TIPS FOR THE "CHILD" IN ALL OF US

"It takes a lot of courage to release the familiar and seemingly secure, to embrace the new. But there is no real security in what is no longer meaningful. There is more security in the adventurous and exciting, for in movement there is life, and in change there is power."

... Alan Cohen

Dateline: May, 1997, Boca Raton, FL

Beneath the headline, "DYING CHILDREN LEAD ATHEIST DOC TO THE LORD," Diane M. Komp, M.D. admits that children turned her back to God. Komp, a pediatric cancer specialist at Yale Hospital, New Haven, CT, tells story after story of what dying youngsters say in her book, "A WINDOW TO HEAVEN" - like the child who saw Jesus driving a school bus and another who described the music of a chorus of angels. Of interest here is the fact that there is no difference between what she reports from a child's death bed and what children say who have experienced a near-death episode. Reported by L. A. Justice of The National Examiner, May 20, 1997 issue. ("WINDOW TO HEAVEN, A: WHEN CHILDREN SEE LIFE IN DEATH," Diane M. Komp, M.D. Grand Rapids, MI; Zondervan, 1992.)

Books like "A WINDOW TO HEAVEN" that discuss these psychospiritual biological events and our reactions to them are increasing as people feel free to discuss the topic of life after death more openly. Physicians, such as Komp, no longer fear being ostracized by their peers, since many of them are doing the same thing - taking a friendlier look at things "paranormal."

Modern technology and ever-improving resuscitation techniques are returning to life people who, just ten years ago, would have otherwise died. How many? A poll taken by "U. S. News & World Report" in their March 31, 1997 issue, pages 58-64, estimates fifteen million near-death experiencers in the United States alone, or roughly one-third of those who are at death's door. That already high figure, however, does **not** take into

account child experiencers. The best estimate we have for kids comes from the work of Melvin Morse, M.D., and his groundbreaking study of children chronicled in his book "CLOSER TO THE LIGHT: LEARNING FROM THE NEAR-DEATH EXPERIENCES OF CHILDREN," Villard Books, New York City, 1990 (with Paul Perry). He reported the occurrence rate of near-death episodes with children at around seventy percent, double that of adult populations. This percentage is so high that, for the purpose of this study, the element of chance or statistical error is moot.

The vast majority of children who face death have a near-death experience. These children also experience aftereffects, both psychological and physiological.

Although excellent research has already been done with the young, **none** of it focuses on the experience from the child's point of view. Previous studies have limited the comprehension of kids' cases to the psychological and sociological criteria of adult models. Consequently, a number of profound and important discoveries have gone unnoticed.

Why are we so awestruck with what children have to say?

Because, we've forgotten what it is like to be one.

The book "CHILDREN OF THE NEW MILLENNIUM" begins to turn the research around and gives children and the child within each of us, a voice. Controversial topics are tackled head-on; things like learning reversals, suicides, genius, the missing twin phenomenon, alien existences, good and evil, the life continuum, historical cases, evidence indicative of a new race on earth, and much more. If we are to understand children's cases, we must examine what all this implies about the brain and the spirit and about youngsters in general.

The book, then, by reconsidering what happens to kids because of the near-death experience, also explores evolution's nod and how our children are changing as we cross over into the third millennium.

My role in our quest is that of a researcher who uses police investigative techniques for my protocol (my father, a retired police officer, started training me in these techniques at the age of nine). When I started my research in 1978, I did not set out to confirm anyone's beliefs, including my own. I set out to map the fullest possible picture I could of what was there. My research base now numbers over three thousand adult experiencers. This figure does not address the countless in

terviews I have also conducted with "significant others," nor does it include a similar effort I held in the sixties to explore transformations of consciousness.

For the most part, I have been able to "dig deep" in my work because I speak "the language of the resurrected." As a three-time near-death experiencer myself, my thoughts no longer arrange themselves verbally. I now think in feelings, sounds, smells, tastes, shapes, contours, pulsations, temperatures, pressures, and a myriad of other sensing modes that I cannot define for you. In order for me to converse with people, give a talk, write an article, or produce a book, I must go through a process of translation. When I stumble over a word or stare blankly into space, it's not because I'm tired or half-witted, it's because I need a little extra time to translate the various languages back and forth - what you speak versus what I "speak." Over the years, I've gotten better at this.

What seemed at first a tremendous handicap, became an incredible advantage in my work, for I "spoke" the same language as the people I was researching. We could communicate sensorially, or use words in unique ways, and understand each other perfectly. This did not jeopardize my objectivity for I stuck to the same series of open-ended questions with each interview subject. But, it did increase the amount and variety of information I received, since I was not restricted to linear styles of communication.

Child experiencers responded to the "match-up" between us quickly. Whether I was interviewing a youngster or a teenager or an adult who experienced near-death when young, barriers dissolved and age differences disappeared. We were comfortable together, safe. In that safety, two hundred seventy-seven people poured out their hearts to me, fifty-two of them filled out a lengthy, probing questionnaire designed to help them become for a short time the child they once were when death came to call. The youngest to fill out the questionnaire was twelve, the oldest a seventy-two-year-old who had been pronounced clinically dead at four and a half.

To honor that outpouring and give meaning to what they shared, it was necessary that I hold nothing back. Heaven and hell jumble together for children. With them, the line separating joy and terror is not easily discernible. Hence, the "summerland of love" scenario that has dominated the marketplace of near-death books, videos, and talk shows for over twenty years is challenged by my work. Hopefully, after reading "CHILDREN OF THE NEW MILLENNIUM," you will come to realize

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

10

as I have that the near-death phenomenon is a complex dynamic that defies ready interpretation.

What exists in this section of the SUBTEXT are helpful hints to aid individuals in understanding, coping with, and integrating the aftereffects of near-death states, which are virtually the same as those from a transformation of consciousness no matter how caused. Highlighted will be how these episodes might affect children, their families, school teachers, and the professional community of care-givers. I cannot guarantee the outcome of utilizing any of these services or ideas so presented. I simply offer this material as a gesture of sharing some of the best resources I have yet to find in the field. Use at your own discretion.

*

Right off I want to state that you don't get back the child you "lost" to a near-death experience.

Many parents have contacted me, most of them panic-stricken, as to what they might do to help their suddenly remote or aloof child return to "normal." They already had tried expensive medical tests, counselor after counselor, psychotropic drugs, medical specialists, but to no avail. Their unexplainably different child remained "different."

Parents are not prepared for the fact that child experiencers of near-death states have aftereffects just like adult experiencers do. And after effects are not something you heal from . . . you adjust to them.

What sets children's cases apart is that the brain shift/spirit shift that occurred happened during critical junctures in brain development. Before they could integrate into this world they were jerked back to another, only to return once again after being revived or resuscitated. Literally, they had a "**second birth.**" And, as the second born, they truly are unique.

This can be a tremendous blessing if the family is willing to explore the possible ramifications of what happened. Such openness provides the perfect atmosphere for the young to chatter away without embarrassment or censure, or maybe act out the memory of their episode via a puppet show, children's theater, or family fun night. Everyone benefits when this occurs, not just the child. New ways of thinking, new modes of family behavior and interaction, a new reverence for life, invariably result.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

11

Should the family refuse to admit what happened to their child, or deny or ignore the aftereffects, alienation usually follows which can lead to behavior problems with the youngster, both at home and at school. Repercussions can be life-long - what the family suppresses , the child represses.

Typical responses from child experiencers once an adult:

"I never felt free to talk about this when I was younger. People didn't and still don't believe things like this. But I know the truth, and that's what's important." Clara Lane, Belmont, OH (NDE at 10, acute appendicitis).

"Because others cannot accept my experience as real, I have had to keep it locked up inside me for the most part, and that creates a feeling of isolation and loneliness and of 'being different,' all of which is ultimately depressing. I guess the one word to describe others' lack of belief is "anguish." Carol Jean Morres, Long Beach, CA (NDE at 14, extreme pain in epigastric area).

"I had no childhood after my near-death experience. I felt cheated." Beverly A. Brodsky, Philadelphia, PA (NDE when nearly 8, tonsillectomy).

The child you get back after a near-death episode is a remodeled, rewired, reconfigured, refined version of the original, with a decided interest shift toward moral integrity and social justice.

Whereas it takes the average adult experiencer about seven years to integrate the full range of aftereffects, kids usually take twice that long. Why? Because of the extraordinary lengths they can go through to deny, ignore, or block the memory of what happened to them, and, what is continuing to occur. Being able to fit back in to the family of origin is a matter of survival for the child. Where most adults can strike out on their own, youngsters can't.

The process of integration, at least with those I have studied, takes places in four distinct phases. Some zip right through all four and with few distractions or difficulties. Others are "turtle slow" and require many more years than what might seem reasonable. Each person responds to the aftereffects in ways decidedly personal. The chart that follows highlights the general timespan for each phase.

BRAIN SHIFT
PHASES OF INTEGRATION MOST EXPERIENCERS GO THROUGH

- Phase One First three years:
Impersonal, detached from ego identity/personality traits. Caught up in desire to express unconditional love and oneness with all life. Fearless, knowing, vivid psychic displays, substantially more or less sexual, spontaneous surges of energy, a hunger to learn more and do more. Childlike mannerisms with adult experiencers/adult-like behavior with child experiencers, a heightened sense of curiosity and wonder, IQ enhancements, much confusion.
- Phase Two * Next four years:
Rediscovery of and concerned with relationships, family, and community. Service and healing oriented. Interested in projects development and work environment. Tend to realign or alter life roles; seek to reconnect with one's fellows, especially in a moral or spiritual manner. Unusually more or less active/contemplative. Can resume former lifestyle, but more desirous of carrying out "mission."
- Phase Three After the seventh year:
More practical and discerning, often back-to-work but with a broader worldview and a confident attitude. Aware of self-worth and of "real" identity. Tend toward self-governance and self-responsibility. Spiritual development an ongoing priority, along with sharing one's story and its meaning. Dedicated. Strong sense of spiritual values.
- Phase Four ** Somewhere between twelfth to fifteenth year:
Immense fluctuations in mood and hormonal levels. Often discouraged or depressed while go through a period of "grieving" - reassessing gains and losses from the experience while fearful that effects are fading. Many problems with relationships, money, and debts. A crisis of "self." If can negotiate "the darkness light can bring," a depth of maturity and confidence emerges that is unique to the long-term effects of a transformation of consciousness.

NOTE: * Child experiencers in my study who turned to alcohol for solace (1/3), began drinking during this phase.

** Those who attempted suicide (21%), did so in this phase.

The seventh year is like a marker, a first birthday, that celebrates the experienter's ability to "bring to earth the gifts of heaven" in practical and meaningful ways. Somewhere between the twelfth to fifteenth year, maybe up to the twentieth, there is another marker - a second birthday - and it catches most experiencers unawares. It is a second drop, a second shift.

The "second drop" is like a "second death," in that it heralds a time of life reversals and the need to ask some tough questions: were the sacrifices I made since my experience worth it? am I capable of carrying out my mission? is it possible to live a spiritual life in the earthplane? have I been honest with myself? are my aftereffects fading? If the experienter can successfully negotiate the challenges of this second drop, a "second shift" is possible - a major advancement toward "the peace that passeth all understanding."

All of the child experiencers in my study who ever had a serious problem with alcohol, started drinking during Phase Two - a period when relationships of varied types become primary and the pressures of job versus "mission" tend to overwhelm. As to why they drank, most said it was to ease the pain they felt or to escape the ridicule of family and friends.

Of those who **attempted suicide** after their near-death scenario, everyone of them did so during Phase Four. Also, the majority of those who had another episode in adulthood, had it in Phase Four. For example: a young boy drowned at the age of five, miraculously revived fifteen minutes later, and immediately began to see "through" people and act in "odd" ways. As he matured, what interested his age mates bored him. Behavior problems resulted. When eighteen, he joined the Army, hoping he would die. He did, in an accident. He had another near-death scenario while "dead" that "explained" the earlier one and gave him the courage he needed to turn his life around.

The second drop that occurs is not always as perilous as

it was for the young man just mentioned; but, unlike with the first birthday, this is a time of "reckoning" and reassessment when experiencers make major decisions that require new commitments. The first shift can be linked to the original near-death state. The second shift seems more dependent on choice, on the experiencer's willingness to surrender to A Greater Plan. Regardless of how integrated and spiritual an experiencer may appear to be after the seventh year, all pales by the power unleashed **IF** the second shift occurs.

Supportive parents, although important, are not enough. Child experiencers need more than that - they need freedom "with a fence around it" so they can safely test the multiple realities they know exist. With this in mind, here are some suggestions for parents:

- * Sleep patterns for the young abruptly change afterwards - less nap time, increased flow states, and restlessness. Some may fear sleep and suffer nightmares; others seem exhausted on waking, as if they had "toured the universe" or attended some type of school while asleep. Reliving the episode in the dreamstate is commonplace. Encourage the child to share this. Listen.
- * Love changes for child experiencers. It is normal for them to lose the parent/child bonding. That doesn't mean they cease to be loving and thoughtful, but it does mean they tend to act more distant than before. The child switches gears and begins to mature faster; becomes independent. Interests change.
- * After their experience, most kids have a marked decrease in their ability to express themselves and socialize. Since language is the most critical skill anyone has, stimulate the child's speech with your own. Promote dialogue with question/answer games, group storytelling, reading out-loud, speaking on "pretend" microphones. Encourage the child to participate in community projects as a volunteer.
- * Writing and drawing are just as important as dialogue. Ask the child to make a special book about his or her near-death experience. Have lots of paper handy for: newspaper account of death event (if any), drawings of each aspect of near-death experience, description of what happened, information about dreams afterward, sketches of any "beings" that continue to appear, poems, thoughts, and extra room to record more things later on. Choose a title; bind book with ribbon. A project such as this validates

the near-death episode - as well as the child's feelings. The parent should keep a journal of the whole affair, too. This helps to restimulate parent/child bonding, and can serve as an invaluable resource once the child matures.

- * Child experiencers tend to withdraw; can even reject hugs and cuddles. Recenter them in their bodies through touch - pat their shoulder when you pass by, touch their hand if you speak to them, nudge a knee from time to time, rub their back. Smile. Teach them to pat and nudge you like you do for them. Pets are wonderful for touch-therapy, as are plants. Make cookies that the child can help prepare, then turn him or her loose shaping the cookies by hand into imaginative designs. Do food sculptures (inspirations in books like "PLAY WITH YOUR FOOD," Joost Elffers. New York City; Stewart Tabori & Chang, 1997).
- * Speaking of food, watch the sugar levels. Child experiencers are more sensitive than the average child to chemicals and excessive sweets, especially refined sugars and "replacement" products. Practice good nutrition; use veggies and fruit for snacks (but don't forget to bake honey or fruit-sweetened cookies). Full-spectrum lights are preferred to florescent; avoid over-exposure to electrical items (especially electric blankets); cottons usually work best for clothes and bedding. At meals, have a burning candle for a centerpiece, and say the type of Grace where each person in turn can offer his or her **own** prayer. Flowers put children at ease. Let them pick and arrange the flowers.
- * Ideally, child experiencers and adult experiencers should get together once in awhile, for each can help the other. Adults can provide that special atmosphere for "talking about it" amongst fellow experiencers, socializing within a peer group. Children can inspire confidence and stability in adults, as kids are much more understanding and open than their elders. Above all, parents who were experiencers when young should be encouraged to speak of their episode and what they went through in front of their child experiencer. Such a sharing has a "ripple effect" for years afterward.

By joining IANDS, child and adult experiencers can avail themselves of many opportunities to share and learn. If under eighteen, must have parental permission. Contact: IANDS, P. O. Box 502, East Windsor Hill, CT 06028-0502; (860) 644-5216, fax (860) 644-5759. Website: www.iands.org

Child experiencers need not be "outcasts," nor should they have to face the prospect of losing their childhood. Parents can help kids:

- own their experience
- revisit their experience
- adjust to the aftereffects

TIPS ON COUNSELING AND THERAPY

"To him that waits, all things reveal themselves, provided that he has the courage not to deny in the darkness what he has seen in the light."

... Howard Thurman

Children are six times more likely to block the memory of their near-death episode than adults. Of the child experiencers in my study who had attained adulthood, the majority did not "own" or claim what happened to them until they were in their late thirties - even though they fit the profile of aftereffects perfectly as a youngster. Cherie Sutherland, Ph.D. speaks about this in her book, "REBORN IN THE LIGHT: LIFE AFTER NEAR-DEATH EXPERIENCERS," Bantam Books, New York City, 1995. By tracing "**trajectories**," she discovered that experiencers tend to take one of four routes in dealing with their experience: accelerated growth, steady progress, temporarily arrested, or blocked.

Linda A. Jacquin, who "tucked her experience away," made this statement once she finally faced what had happened to her when she drowned at age four and a half: "After I remembered my childhood NDE, I became more of an adult that I ever was before - stronger, more centered, more confident, more open, more insightful. It's like I grew up overnight."

As children age, full recovery of their episode (be it near-death, near-death-like, or non-experience types), and the subsequent integration of the many aftereffects into their daily lives, becomes increasingly paramount. The majority turn to God for the assistance they need, or ask their angel friends for guidance. Others initiate rigorous programs of study and self-analysis, while a few practice specific yoga breathing techniques that they claim help them to integrate the dormant aspects of themselves. For those who go to therapists, counselors, psychologists, or psychiatrists, benefits or lack thereof have to do with the sensitivity and training of the professional.

Carol Jean Morres, Long Beach, CA; NDE at 14, extreme pain in epigastric area. "Professionals are generally trained to see things in ways which do not allow for unusual experiences to be viewed as anything other than anomalous or pathologic. Things are changing, but I have yet to meet any 'therapist' who will even listen when I bring up my nighttime experiences, except to label them as products of anxiety or depression. I tend to put mental health therapists in the same category as car mechanics and other rip-off specialists."

Diana Schmidt, El Cerrito, CA; NDE at 9, during undiagnosed seizure. "First analyst said, 'You've had a transcendent experience.' We never discussed it or my psychic abilities, as he felt threatened. Second analyst said, 'I had one of those NDEs.' She treated me like an equal. This nurtured me and I felt very valued by her. Nineteen years after my third near-death experience, my new neurologist in with our HMO asked me for details and wrote my NDEs into the Medical Record. Prior to this, I'd been told I had a mental problem and had an hallucination."

Tonecia Maxine McMillan, Oxon Hill, MD; NDE at 11, drowning. "I told my therapist about the recurring nightmares. I told her about my episode, but she really was not helpful in this area. She really did not have a clue! She wanted to know all about my near-death experience, but I think she was just intrigued with the whole idea."

A rare success story with counseling is that of Beverly A. Brodsky, Philadelphia, Pennsylvania, who "died" when she was seven and a half during a tonsillectomy. "My mother said that I was a happy child before the surgery. Shortly after, I was so depressed I spent most of my time thinking about the Holocaust, war, and suffering. I withdrew from the world. I remember wanting to be a monk and live in silence. I hardly talked to anyone."

As an adult, she sought out the services of a healer/therapist who led her through a visualization exercise. "I had been so terrified of remembering my near-death episode that I had resisted going on, and had to return for a second session. This time, I was sent back to the Hall of Knowledge I had visited in my experience and saw and felt that same black wave coming to cover the Earth - like in the Dylan song "A Hard Rain's A Gonna Fall" - the roar of the apocalyptic ocean. Within this wave (which I recognized as created by human thought) were fear, anger, pain, rage, injustice, despair, and all negative things. And I saw the same small white circle in

side, like a bubble in the wave, only now I felt it was an escape, like the Yang circle within the Yin darkness. I think what happened after my near-death experience was that I didn't understand there was an alternate route and got 'swallowed up' by the wave, hence the negativity of my teen and early adult years."

"To change the ending, I took my younger self through the bubble and into the realm of beauty, love, and light, where I had been earlier in my episode before the wave came. This is the realm of true power. I then saw the sun move up next to the Earth and bathe it in Light. Then I saw that both the dark wave and perfect Light exist simultaneously - it's all a matter of what you choose to focus on! So I took the sun and **smashed** through the wave. The healer/therapist said that darkness is a part of our experience in life, with the body's limitations, our apparent separation from spirit, and instinctive behaviors like fear and anger. At the end of the session, I gave myself a symbol to remember this truth."

Brodsky was able to relive her entire episode during this second and final session, and reconcile memories of the heaven and hell that had haunted her since the surgery. By purposefully changing the outcome of her scenario and creating a new symbol of understanding, she found great peace. (Her two drawings are on the next two pages: one depicting the original black wave, and the other showing the way back to perfection through the sun-like bubble.)

The difficulty both child and adult experiencers have with professionals relates more to prevailing notions of what is culturally accepted than to the judgment factor of whether or not the experiencer is mentally and emotionally stable. Lily Tomlin, the famous comedian, used humor to focus on this disparity: "Why is it when we talk to God we're said to be praying, but when God talks to use, we're schizophrenic?"

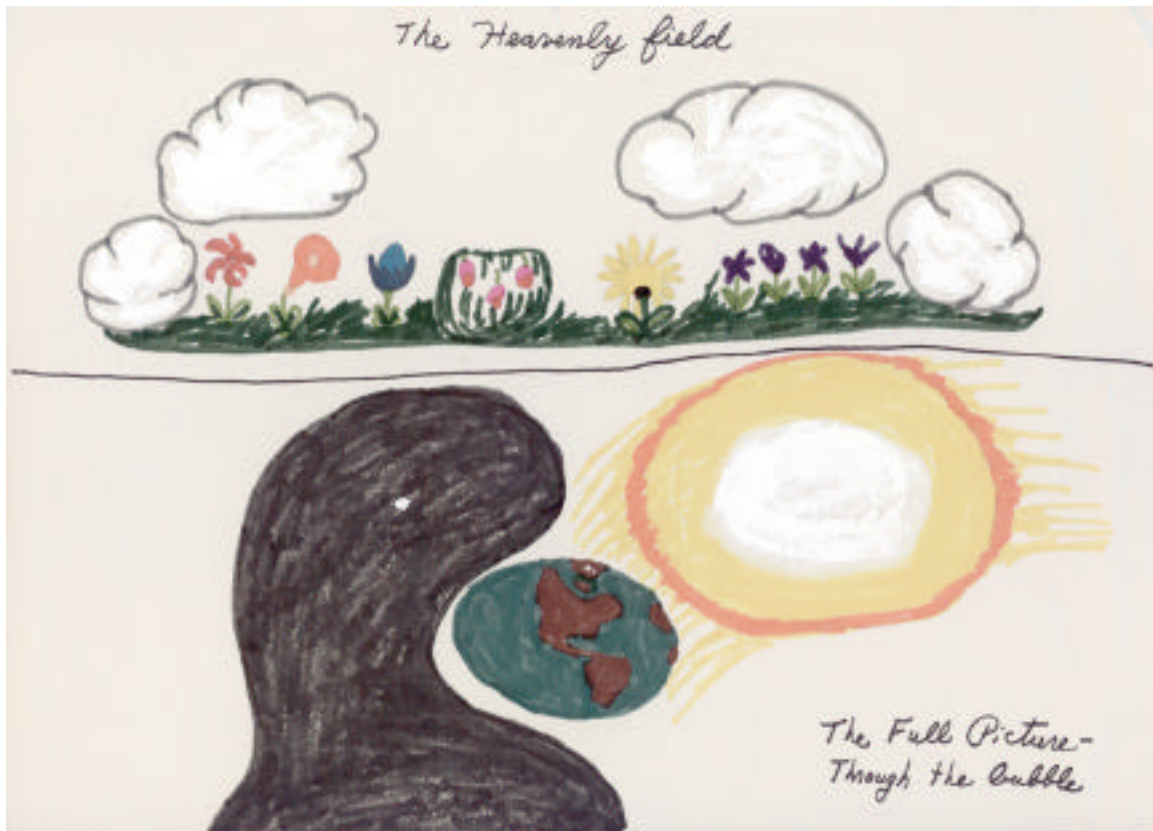
Sometimes an experiencer is lucky enough to find a therapist who is also an experiencer. When this happens there is instant rapport and miracles follow. To the extreme, I've actually seen people involuntarily committed to psychiatric hospitals simply because they displayed the typical aftereffects of the average near-death survivor, then later released when a new therapist assigned to their case (who happened to have once had such an episode) recognized "who" they were.

Those professionals who usually have the best record working with adult experiencers are the ones trained in transpersonal psychology.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"
P. M. H. Atwater, Lh.D.
19



SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"
P. M. H. Atwater, Lh.D.
20



Joseph Benedict Geraci, an adult experiencer, who is now an administrator of the New Britain School System in New Britain, Connecticut, did his Ph.D. dissertation at the University of Connecticut on research that addressed "Students' Post Near-Death Experience Attitude and Behavior Toward Education and Learning." Some pertinent comments from his paper: "Transpersonal psychology addresses those human experiences that take consciousness beyond the ordinary ego boundaries of time and space.... Emphasis is placed on the concept of consciousness which is a most important variable in human development. In comparison to the behaviorist, psychoanalytic and humanistic forces of traditional psychology, transpersonal psychology describes three levels of consciousness: lower level, incapable of an ego-self and reflective consciousness (infant); personal, having an ego-self (adolescent); transpersonal, ego-self and beyond, and identity with the essence of life through direct experience, not deduction. Experiences include unitive consciousness, cosmic awareness, mystical experiences and maximum sensory awareness."

Transpersonal psychology, as a legitimate field of understanding and exploring varied states of mind, is by its nature geared to experiencers. (An excellent reference to psychiatry's "disease labels" and how they can be misused, is Paula J. Caplan's "THEY SAY YOU'RE CRAZY: HOW THE WORLD'S MOST POWERFUL PSYCHIATRISTS DECIDE WHO'S NORMAL," Addison-Wesley, Reading, MA, 1995.)

Hypnosis can be a positive step in the therapeutic process, but far too many times it's anything but beneficial. If the hypnotist is not careful to choose his or her words with discrimination, the client can be lead on, or steered in the direction the professional wants them to go, rather than providing opportunities for discovery. As a result, **false memories** can be created or planted in the client's mind, memories which seem so real the individual will swear that's what really happened, when nothing of the sort ever occurred. I've encountered this situation so often when interviewing experiencers, that I've learned to be cautious of any retrieval of an individual's near-death scenario if a hypnotist was involved. (On the subject of false memories, refer to "UNCHAINED MEMORIES: TRUE STORIES OF TRAUMATIC MEMORIES, LOST AND FOUND," Lenore Terr, M.D.; Basic Books, New York City, 1994. And, "MYTH OF REPRESSED MEMORY, THE: FALSE MEMORIES AND THE ACCUSATIONS OF SEXUAL ABUSE," Elizabeth Loftus and Katherine Ketcham; St. Martin's Press, New York City, 1994.)

An exciting new development in therapy today is the **philosophical counselor**. Numbers of practitioners are rising steadily to meet the demand of people who want to use the lens philosophy provides, to examine their lives from the broader scope of satisfaction and meaning. (Part of an international movement that began in Germany in the early eighties, the trend is catching on. An interesting article on this subject appeared in the Jan/Feb 1997 issue of Utne Reader, pages 50-51, entitled "Thinking, Not Shrinking." It was written by Laura Wexler, and focused on a session she had with a philosophical counselor by the name of Dr. Kenneth Cust, an Assistant Professor of Philosophy at Central Missouri State University, Warrensburg, MO.)

Another route is that of a **consciousness coach**, usually an experienced personal growth specialist, who inspires individual clients to identify and then realize their fullest potential. At frequent intervals, they provide the insight one can get from being coached. (Two consciousness coaches I know with a successful track record are Diane K. Pike and Arleen Lorraine, both from the Teleos Institute. Query for more information: Teleos Institute, P. O. Box 12009-418, Scottsdale, AZ 85267; (602) 948-1800, e-mail Teleosinst@aol.com)

But, what if the experiencer is still a child?

As I relate the following case, allow yourself to see through the eyes of the psychologist and the mother and the child. Become all three, then you tell me how to judge this one. These are real people who had to grapple with a real puzzle. For obvious reasons, no names can be used.

(The psychologist is the narrator) "The four year old was born with a serious heart defect which demanded surgery within the first few weeks of life. He had undergone several more surgeries in his short life, was on medication to control the rhythm of his heart, had to be monitored constantly, and had been rushed to emergency rooms numerous times. In spite of all the pain and suffering he had endured, he was cheerful and uncomplaining."

"I asked him to draw a picture as an 'ice breaker' and as a way to establish rapport. He drew some parallel lines with scratches wobbling between, a circle or two, and a face. When queried about the content, he replied, 'This is a person climbing a ladder to another dimension.' **Please**, a four year old? Hardly the language of the usual child, but his mother denied any chance he could have picked up such words from anyone in the family. She was puzzled as I, and a little spooked.

"Months later she reported this child, while riding in the car with her, had invited her attention by patting her arm and saying, 'Mom, mom, remember when I died?' 'Oh, no, no, you've never died.' 'Yes I have, you know,' and he proceeded to describe one emergency in a particular hospital emergency room. His mother continued to quote his words, 'When I died the light was so bright, I thought I should have brought my sunglasses! And the angels wanted me to come with them, but I said I couldn't because I had to stay and take care of you and daddy. But I made them promise when I did die, and you died and daddy died, we could all be together in God's house and they said yes.' She noted that he seemed very proud and happy. It was clear, however, that his mother was not pleased with my statement that his report was typical of a genuine near-death experience. The family terminated treatment shortly thereafter."

The psychologist in this case had a near-death episode during the first week after her birth and displayed the full range of aftereffects throughout her life. She was well-informed about the phenomenon, as well, and was quite literally the perfect candidate to work with this boy. The youngster was ready to talk about his otherworldly journey and willing to make it a part of his everyday life in whatever manner his parents might approve. The parents, however, out of fear for their son, shut the door to this opportunity so their child could avoid the label of "crazy."

Who's right and who's wrong in this case? Think it over carefully before you decide. The answer may not be as obvious as it appears.

Since research about children's near-death states and their unique response to the aftereffects is difficult to find, no psychologist or counselor at this writing has had specific training in how to handle child experiencers (unless that professional was once a child experiencer). This situation will change eventually; but, until then, a discussion of additional or alternative approaches to counseling is appropriate.

Therapies that seem to work the best for experiencers who are still kids are **touch-based**: things like creating scenes in sand trays or making shadow boxes (analyzed by professional practitioners); shaping pottery on a potter's wheel or learning how to finger paint (monitored by art therapists). Actual method or medium doesn't matter, as the idea is to provide a way for the child to use hands or feet to express and receive **feelings**.

For child experiencers who are now teenagers or adults, there exists a new choice in therapies. Designed by near-death survivor Robert Stefani, as part of earning his master's degree in counseling at California State University, Fresno, California, the "Eclectic Group Intervention" covers a ten-session program. According to Stefani, "Group participants need not be limited exclusively to near-death experiencers. Family members and close friends of experiencers may need support, too, as well as people who are losing (or have lost) a loved one, who have questions about death, or who are themselves dying."

Briefly, the goals of Stefani's intervention program are:

1. Educate the experiencer to understand that the intrapersonal changes that may have taken place in their attitudes and beliefs are not signs of mental instability or psychotic disorder. Redefine normality.
2. Help the NDEer to integrate changes in attitudes, beliefs, values, and interests, with expectation of family and friends.
3. Alleviate interpersonal fears of separation and rejection by assisting the experiencer in learning to communicate with significant others who have not shared the experience.
4. Reconcile the new spiritual transformation based on universality, oneness, and unconditional love, with prior religious beliefs.
5. Overcome the difficulty in maintaining former life rules that no longer seem significant, and reconstruct a purposeful life balanced between the aftereffects and the demands of everyday living.
6. Address the dissolution of major relationships or careers, if the NDEer finds it impossible to reconcile same with the changes he or she has undergone.
7. Accept the limitations of others in human relationships, in spite of one's personal feelings of unconditional love gained through the NDE.
8. Utilize the gifts and insights gained from the NDE to help comfort those who are dying, grieving the loss of a loved one, or learning to accept their own NDE.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"
P. M. H. Atwater, Lh.D.
25

For more information about "An Eclectic Group Intervention for Near-Death Experiencers," write to: Robert Stefani, 2808 Forist Lane, Merced, CA 95348; or contact the University directly.

Another helpful approach was developed by G. Scott Sparrow, Ed.D, LPC, a psychotherapist who lives in Virginia Beach, Virginia. "Inner Life Mentoring" is the name he has given to a unique counseling style that recognizes the relationship between therapist and client as being one of **mentor** (teacher) and **initiate** (student). "In order to arrive at the deep realization that one is an initiate," explained Sparrow, "the client must first explore and honor his or her wounds and grievances therapeutically as a part of healing and developing beyond them. The client's **creative response** to life's challenges becomes the single most important criterion of development and fulfillment."

"Both mentor and client seek to create the conditions in the relationship for the descent or intervention of the spirit," he continued. "Dream work, breath work, and brief meditations during the session may be used to enhance this potential. Because the mentoring process encourages personal empowerment and ongoing spiritual practice, appointments can potentially be scheduled infrequently, or on as-needed or as-wanted basis." Sparrow offers an Inner Life Mentoring Certification Program for professionals who want to incorporate the technique into their own practice. He also publishes the newsletter, "Psychotherapy and The Inner Life." Contact him directly: Dr. G. Scott Sparrow, 1212 Barn Brook Road, Virginia Beach, VA 23454; (757) 496-2501.

An alternative approach is the ancient practice of "**soul retrievals**." In the body of knowledge known as shamanism, it is taught that parts of our soul can split off from us and go to other realms if we suffer physical, psychological, or spiritual loss of power. Such fragmentation is said to prevent us from living healthy, happy lives. Sandra Ingerman, in her book "SOUL RETRIEVAL: MENDING THE FRAGMENTED SELF," HarperSan Francisco, CA, 1991, says: "Soul is our essence. It's our vitality, our life force. Basically, it's what keep us alive. What is traumatic for one person may not be traumatic for another person. But if an event or situation is experienced by a person's psyche as traumatic, then soul loss is likely to occur. Soul loss happens so that the body can survive the trauma." Ingerman practices and teaches the art of "going into spirit" to retrieve whatever is missing from a person's soul and reunify the part with the whole. To reach her, or inquire about

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"
P. M. H. Atwater, Lh.D.
26

the soul retrieval process, or other shamanistic trainings,
contact: Foundation For Shamanic Studies, P. O. Box 1939, Mill
Valley, CA 94942; (415) 380-8282.

William J. Baldwin, D.D.S., Ph.D., has created "Spirit
Releasement Therapy," a technique for professional counselors
that is based on the art of soul retrievals. Through the Cen-
ter For Human Relations, he not only practices and teaches
spirit releasement, but is well-known for his ability to facilitate
present-life and past-life recall, birth regression, and
the clinical treatment of negative spirit attachments. His
book "SPIRIT RELEASEMENT THERAPY: A TECHNIQUE MANUAL" is geared
for professional therapists, and, as such, is the best I
have yet found. To obtain his travel schedule, list of Center
activities and conferences, or to procure the manual, contact:
Center For Human Relations, P. O. Box 4061, Enterprise, FL
32725; (407) 322-2086, e-mail doctorbill@aol.com

TIPS ON EDUCATION, MUSIC, AND THE ARTS

"We lie in the lap of immense intelligence, which
makes us organs of its activity and receivers of
its truth."

... Ralph Waldo Emerson

Rudolf Steiner, one of the greatest thinkers of the twen-
tieth century, founder of the Waldorf schools for children, a
clairvoyant and mystic, had an unusual way of understanding how
individual consciousness unfolds during the wonder years of
childhood. He taught that up to the age of seven, little ones
operate most from the limbic system of the brain and through
imitation develop **the will**. From seven to fourteen, they are
conscious more of their rhythmical systems, heart, and lungs,
and through the creation of a moral sense develop **feelings**.
From fourteen to twenty-one, Steiner felt that young people
center in their brain and nervous system and through critical
questioning develop **thinking**. Of these three stages, he empha-
sized the first, saying that the strength of one's will deter-
mines the outcome of one's life. (For general information
about Steiner's teachings, contact: Sunbridge College, 260
Hungry Hollow Road, Chestnut Ridge, NY 10977; (914) 425-0055.)

Steiner's teachings give us pause as we face the fact that
today many children lose their creative edge while still a
youngster. Some of the following elements may be contributing
factors for this decline:

Social Conditions - medically, a child born in the nineties can look forward to reaching the age of one hundred; socially, the trend is just the opposite. In 1973, the social health index of our nation measured 77.5 out of a possible 100, a high score showing that most kids can grow up healthy and have a good life. As of 1995, however, taking into account child abuse, teenage suicide, drug abuse, and high school dropout rates, the score had fallen to 38. The severity of the social crisis for children has nullified medical advances and reduced life success prospects.

Legal Drugs - in the fall of 1997, Dean Edell, M.D., host of a popular syndicated radio program about the latest medical findings, reported that one out of every twenty kids was legally drugged, usually with Ritalin, for treatment of such conditions as ADD (Attention Deficit Disorder) and ADHD (Attention Deficit Hyper-activity Disorder) - both virtually unknown in previous decades. According to the study cited, most of the requests for treatment came from overworked school teachers, not from parents or family physicians. Among these drugged, "disordered" children are not only those authentically disturbed, but also many classified as overactive, highly curious, creative, inventive, independent types who disrupt the class by "asking too many questions." (Refer to: "RITALIN FREE KIDS: SAFE AND EFFECTIVE HOMEOPATHIC MEDICINE FOR ADD AND OTHER BEHAVIOR AND LEARNING PROBLEMS," Judith Ullman - Prima, Rickland, CA, 1996; and "NO MORE RITALIN," Mary Ann Block, D.O. - Kensington, New York City, 1996.)

Television Viewing - the average child spends more time watching television than going to school. Aside from deplorable programming, television imagery robs the limbic system in the brain of the emotional values and spatial reasoning it receives from imagination, creativity, intuition, and hands-on experience. The fragmented, inadequate brain patterning that results (along with the "startle" effect that heightens interest), is carried over into adulthood, limiting the individual's ability to make value judgments, respond to committed relationships, and recognize the context of a whole - the "framework" that holds parts of a whole together. (The real problem with television is the element of "startle" necessary to hold a person's attention, and more specifically the effect that has on children. Investigate the work of Keith Buzzell, M.D. His research is contained in "CHILDREN OF CYCLOPS, THE: THE INFLUENCE OF TELEVISION VIEWING ON THE DEVELOPING HUMAN BRAIN" - available from Association of Waldorf

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

28

Schools of North America, 3911 Bannister Road, Fair Oaks, CA 95628. A mainstream edition should be ready in 1999.)

Daria Brezinski, Ph.D., author of "EDUCATION IN THE 21ST CENTURY: TEACHING THE WHOLE CHILD" (Prima, San Francisco, CA, 1998), comments further on the condition of today's youth: "Children's distorted perception of reality is our fault for condoning - either through silence, apathy, or buying into the marketplace - all the unnatural ways we are living. Our children have underdeveloped consciences, lack motivation to do meaningful work in life, and have lost their souls by the very fact that we separate their spirits from everyday living. They flounder because they find no real life purpose. Adults spend their days telling children what to do and how to do it, creating dependent, unmotivated, misdirected youths who have not a clue why they are here on this planet." Brezinski points out that, "Education, to be wholistic, must face the difference between intelligence and intellect. One is right brain thinking and the other is left. These two are on a collision course in the traditional schools. Intelligence is of the heart and intellect is of the mind."

Certainly, kids mature younger now than they did several decades ago, and they face serious challenges. Even so, child experiencers of near-death states and those of the new root race must deal with greater challenges. For instance, since they often appear to be social misfits at the outset, the current social decline can hit them doubly hard. In addition, they are by their very nature overactive, highly curious, creative/inventive/independent types who ask lots of questions and are difficult to manage. This makes them obvious candidates for a misdiagnosis of ADD or ADHD, and could put them on the very drugs they are least able to tolerate and that may threaten the development of their unusual minds. Seldom, though, do they slow down long enough for television's imagery to substitute for their own. This can frustrate parents who value the "babysitting" aspect of television over the type of personal attention their "strange" youngsters demand.

Regardless of how high their IQs, the majority of these special children are capable of focusing in multiple directions simultaneously and of parallel thought processing. They are gifted creative problem solvers. Yet, the public school system is not set up to handle them, much less teach them how to best use their abilities. Because of this, it might be helpful for us to take a look at what could work in the field of education.

The ancient Greeks used the concept of "education" as a

reference to the art of recollecting knowledge the soul forgot at the moment of birth into a physical body. Reincarnation and the idea of past lives were integral to their worldview. "Education," as we use the word today, actually means "to draw from that which was already known" (an extension of the soul memories idea). Child experiencers resonate to this older concept. They often translate the idea into a hunger for knowledge about human history as if they were exploring what **they** might have done or been **before** the life they have now. Their interest is not in dry intellectual renderings of historical data, but, rather, the excitement of **history's human drama** - the intuitive, visceral, imaginative realness of what happened.

G. Howard Hunter, Chairman of the History/Social Studies Department of Metairie Park Country Day School in Louisiana, wrote an essay about this type of history entitled, "Did You Hear The One About Plato? Students Need Stories Of The Past To Experience The Present." This appeared in Newsweek Magazine, November 14, 1994, page 20. In his essay, he reminded us that if we are ever to be a part of the collective human race, we must know history's story, for it is our story - who we were, where we went, what we did, and who we now are - exactly what child experiencers want to learn. Time-Life Books published "WHAT LIFE WAS LIKE: THE FIRST WORLD HISTORY OF EVERYDAY LIVES" (a series) to fill this need. Query for ordering information: Time-Life Books, 1450 E. Parham Road, Richmond, VA 23286-4264. Memoirs and autobiographies are also good sources for this slant on history. A good one I could recommend is Edgar Allen Imhoff's, "ALWAYS OF HOME: A SOUTHERN ILLINOIS CHILDHOOD" (Southern Illinois University Press, Carbondale, IL, 1993).

Very few grade schools in the nation offer Philosophy as a subject of study, and that is a mistake as all children would benefit from such a course. There is a program entitled "Philosophy In The Third Grade" that has been so successful, I want you to know about it. Marietta McCarty, Instructor at Piedmont College in Charlottesville, Virginia, regularly travels to schools in the central part of the state teaching this class. Her program is geared to help kids tackle unanswerable questions in a format that encourages critical thinking and respect for opinions other than one's own. Children learn to think, search, openly express themselves, dialogue, and question. Any educator wishing to institute such a classroom format in their school can query Marietta McCarty through Piedmont Virginia Community College, 501 College Drive, Charlottesville, VA 22902; (804) 977-3900.

Many child experiencers once grown reach back to help the young in powerful ways. Mary Cosgrove of San Francisco, California, is one such individual. She "died" at the age of thirteen from severe meningitis. "I am now actively helping to create the vision of a community-based education center for middle and high school students, and assisting in communitywide education in ecological fields and the arts."

Even adult experiencers are so inspired, like Linda Redford of Santa Monica, California. During her episode, she was "given" instructions on how to create a learning program for children that would enable them to address their personal concerns, while disciplining their mind and restoring a sense of honor and value to their world. Entitled "The Adawee Teachings" ("Adawee" is Cherokee for "Guardians of Wisdom"), the learning program has already been tested in a number of schools. One teacher said, "I have never experienced such unity in a classroom since this pilot project ended." The program consists of course studies, a self-discovery journal, and students receive a special tee-shirt that says, "I am important to the world. The world is important to me/us."

"My vision, instead of healing the damage from childhood, is to stop the damage from happening in the first place," Redford explained. Already she is being swamped with faxes and messages on her website from the children who are participating in The Adawee Teachings, and from teachers who are clamoring for more ideas on how to continue with the program on an ongoing basis. I have reviewed the course materials and they are simple, fun to use, and exceptionally powerful in how they inspire children to find their own voice. With her permission, here is The Adawee Teachings's Honor Pledge and the Honor Code as a sample of what the course covers:

HONOR PLEDGE

I **honor** myself; I **live** by principles that benefit future generations; I **communicate** in a peaceful manner; I **respect** all cultures and honor our differences; I **acknowledge** that males and females are equal in their importance; I **understand** what I believe about myself and others creates my world; I **feel** in my heart that I am connected with all creation.

HONOR CODE

Principles for Planetary Citizenship

HUMILITY. I am aware that I can learn from all that was created. ("I can learn from the sky, a clock, a tree, my friends, and my mom and dad.")

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

31

RESPONSIBILITY . I am aware that my words and actions are powerful and have a positive or negative impact on reality, as well as on others and the environment. ("When someone is sad I can sit quietly and talk with them until their sadness leaves or, I can tease them and make them sadder.")

RESPECT . I am aware that all that was created has purpose and value.. ("I'm learning that even a tree has a living spirit and when I deface its value, I hurt it.")

HONESTY . I am aware that being truthful takes courage and is easier when I am open to my feelings. ("When I'm truthful with others they learn to trust me.")

GENEROSITY . I am aware that sharing my abundance creates harmony and balance. ("When I share with others, I feel good inside .")

FORGIVENESS . I am aware that mistakes can be opportunities for growth and understanding. ("When I say I'm sorry I understand that I have hurt you and when I hurt you I hurt myself.")

WISDOM . I am aware that there is an intuitive Knowing within me and can guide me to make wise choices. ("I'm learning that inside me I have a wise part that knows what's best.")

Written in collaboration with her daughter Anne Vorburger, Linda Redford's "The Adawee Teachings" are produced as part of The Honor Series of Entertainment/Educational Tools. For more information, contact: Linda Redford, 1034 - 9th Street, Apt. 9, Santa Monica, CA 90403; (310) 392-1200, website www.Adawee

Evidence is growing that there is a direct connection between music and intelligence. Studies over the last several decades show that listening to classical music or learning how to play a musical instrument makes kids smarter. Example: students with a background in music outperformed others on the Scholastic Assessment Test. According to the College Entrance Examination Board, 1997 test results have shown that students who studied music at least four years scored fifty-nine points higher than others on the verbal and forty-four points higher on the math portion. Even short periods of exposure to music created by composers such as Mozart has such a beneficial effect on intelligence, that the phenomenon has been dubbed "The Mozart Effect."

Lifelong music instructor and sound therapist Don Campbell has written "THE MOZART EFFECT: TAPPING THE POWER OF MUSIC TO HEAL THE BODY, STRENGTHEN THE MIND, AND UNLOCK THE CREATIVE SPIRIT," Avon Books, New York City, 1997. In his book, he delineates how different types of music move us in different ways: classical compositions improve concentration and memory, while jazz - which launches into chaos and returns to order - can lift us into the highly creative brain-wave state associated with artistic and spiritual insight. Campbell has compiled three compact discs/audio cassette tapes of music by Wolfgang Amadeus Mozart for adults. But for kids, ages 2 to 16, his three-volume set of Mozart's best emphasizes playful compositions to increase verbal, emotional, and spatial abilities; calm, creative scores for daydreaming and drawing; and lively pieces to help children achieve greater motivation. All six are available through any bookstore or music outlet. To avail yourself of classes at his transformational sound school, query with: The Mozart Center, P. O. Box 4179, Boulder, CO 80306; (303) 440-8046.

Music truly is a language that speaks directly to the sub-conscious. Its tonal poetry operates on the bodymind through the medium of suggestion. Robert Haig Coxon, a popular Canadian musician, has found a way to "massage" the soul with "The Sounds of Light." The result is perfect for relaxing into higher states of consciousness. Check out his album "The Silent Path" and his three-tape Cristal Silence Series of "The Silence Within," "Beyond Dreaming," and "The Inner Voyage." His tapes/compact discs are available through Audio Alternatives, 300 Quaker Road, Chappaqua, NY 10514; 1-800-283-4655.

Near-death survivor Ruth Rousseau, during her episode, experienced the rapture of Creation embracing her in a swirl of sound that took the form of an angelic presence. As she stood in the midst of the sound's resonance, she was able to see everything unified within Creation itself. "This was truly a gateway opening from Source," she said. "When I returned to life, I asked how I could share this with the world. Within a short period, the inspiration came to sing (me, a person with no prior training or musical inclination). Once I did this, the mist of energy again emerged and the magic of Creation put forth "The Keys of Sound." From this outpouring, Ruth Rousseau produced 4 individual cassettes (or a 72-minute compact disc) of the unique music she believes creates a pathway for anyone to connect with inner wisdom. Her "Keys of Internal Wisdom" manual is a self-teaching, home-study course in awakening, co-creation, empowerment, and unity. To inquire about her work, contact: Angel Touch Productions, P. O. Box 1894, Casper, WY 82602; (307) 235-2577.

Life without creativity is devoid of meaning and excitement. The very existence of inner conflict is, at its core, a sign of repressed creativity. With children this is especially true, for art is how the young touch their soul. Emotions and ideas fairly leap from their words, drawings, dances, sculptures, songs, or from a thousand other ways they might choose to express the essence of who they are. If children are to develop the potential of their mind and their spirit, be whole, healthy, and intelligent, they must have ready and continual access to The Arts, as well as open-ended and unstructured time for cultivating the wellspring of imagination that colors their life and ensures their growth.

Excellent resources and classroom opportunities are now available on any aspect of The Arts no matter where you live. Among "what's out there" are two books that are so exceptional, they should be incorporated into the curriculum of school systems everywhere. Both volumes were written by Julia Cameron: "ARTIST'S WAY, THE: A SPIRITUAL PATH TO HIGHER CREATIVITY," J. P. Tarcher, Los Angeles, CA, 1992; and "VEIN OF GOLD, THE: A JOURNEY TO YOUR CREATIVE HEART," Putnam, New York City, 1996.

TIPS ON BEING IN SPIRIT

"Have faith in the way things are."

... Tao Te Ching

It is commonplace, even necessary, that little ones engage with many-faceted beings in the "invisible" worlds, as doing so creates a context for this world and the cultural expectations inherent in the maturation process. With older children, this engagement is a form of reassurance and validation of their worth and readiness to assume their life role.

What adults seem to have forgotten or refuse to admit, is that a child's mind interacts and co-creates with spirit energies that are absolutely and positively real to the child's perception. Telling any young person at any age, "Oh, it's just your imagination," is the equivalent of lying to him or her. The child knows better. And the child is right, for all things first begin as an idea or image within the mind. When we teach kids to discern for themselves the difference between what is "helpful" and what is not, we accomplish far more than

denying the natural progression of brain development and hormonal fluctuations. Does identifying these perceptions as related to physiological growth invalidate the invisible creatures and critters a child "pretends" with, or the spirit manifestations they witness? Not at all! Imaginal realms are quite real and consistent cross-culturally. Shamanism, for instance, is based on the actuality of multiple worlds and the ability of the shaman to transmigrate between them. A fact: any form of creativity, mysticism, and spirituality ceases to exist if we are unaccepting of the reality of the non-physical, the intangible.

There have been numerous studies done on the inner life of children, and all have revealed surprisingly active interactions between the kids, the realms of spirit beings, and the life continuum. Frankly, the average youngster is much more spiritually inclined and psychic than either parents or the professional community are willing to admit. Several books that detail such findings are:

"VISIONS OF INNOCENCE: SPIRITUAL AND INSPIRATIONAL EXPERIENCES OF CHILDHOOD," Edward Hoffman, Ph.D. (Shambhala, Boston, MA, 1992). Hoffman compiled accounts from around the world of people who, when young, were so deeply impacted by being "touched" by spirit that they never forgot what had occurred. The incidents he relates are not the kind of imaginative fantasies one might associate with kids, but, rather, moments of great clarity, depth, and maturity.

"WISDOM OF FAIRY TALES, THE," Rudolf Meyer (Anthroposophic Press, Hudson, NY, 1988). Meyer gives compelling evidence that the wild and nonsensical imaginings that kids love to engage in, may well be picture-remnants of the soul faculty of clairvoyance. He demonstrates how fairy tales as "teaching tools" help youngsters become more humane, handle relationships, overcome the lure of darkness and fear, gain respect for animals and nature, and adopt the refinements of good behavior. In other words, he found that make-believe is important.

Robert Coles, in his book "SPIRITUAL LIFE OF CHILDREN, THE" (Houghton Mifflin, New York City, 1990), quotes a nine-year-old who explained: "When you're put here, it's for a reason. The Lord wants you to do something. If you don't know what, then you've got to try hard to find out what. It may take time. You may make mistakes. But if you pray, He'll lead you to your direction. He won't hand you a piece of paper with

a map on it, no sir. He'll whisper something, and at first you may not even hear, but if you have trust in Him and you keep turning to Him, it will be all right."

The world as experienced by the young is fresh and new and exciting and awesome and horrible and wonder-filled. Kids are clear-eyed and possess a true instinct for vision that supercedes the limitation of **can't**, **shouldn't**, and **shame on you**. Although their reality balances on a "razor's edge" of joy and pain, magic and terror, kids **really do** see angels and fairies, and they hold star brights in the palms of their hands.

Having freedom to explore their creative nature, to question and invent, to manifest an idea and then experiment to see if it works, builds a solid basis for a child's self-confidence and respect for others while emphasizing honesty. Youngsters cannot grow up believing in themselves if they are denied the right to communicate their own observations.

Learning to test the truth of their experience, rather than negate it, enable the young to retain their creative genius into adulthood.

And we learn most by what we **feel**. And that **feeling** of what happens to us is the trigger we can use for memory recall. This is important to know, for it means anyone can revisit his or her near-death experience.

WHEREVER WE HAVE ONCE BEEN IN CONSCIOUSNESS, WE CAN RETURN TO. . . at any age, at any time.

To revisit a near-death experience, we first need to re-create the feeling response of that time in our life. We do that by giving ourselves permission to, then: relax, affirm, visualize, sense, allow, and offer thanks. Consciousness easily slips inbetween our thoughts if we render the moment to Source.

Basic steps for revisiting a near-death scenario:

- * Find a quiet place where you can be alone for awhile without interruption. Relax.
- * Gently state your goal, affirm God's protection, close your eyes.
- * Visualize being there. Embrace all aspects of your experience - see, feel, sense, smell, hear. Experience

every detail, every %%emotion, fully and completely. Involve all your sensory faculties and your imagination. Surrender. Allow.

- * Do not set limits, only direction.
- * Adopt an attitude of gratitude. Be thankful for the opportunity to revisit your near-death experience. Recall it clearly, knowing that it is okay to do so.
- * Relax again as you affirm that you are now back to full consciousness, alert and awake, healed and whole.
- * Open your eyes, stretch your limbs, drink some water.

Again, wherever you have once been in consciousness, you can return to. You can revisit your near-death experience at will, go back there, regardless of how young or old you are or how long ago the episode occurred. Do be honest about your intent in doing this, though, for "going back" shouldn't become an excuse to escape life but, rather, an opportunity to uplift and enrich it.

Some people prefer to play special music as an aid to attain the degree of relaxation necessary for journeying into inner landscapes. Modern renditions of hoomi singing are made-to-order for achieving higher or more awakened states of consciousness. Hoomi singing comes from ancient Mongolia, and it is a way to use vocal chords plus various other parts of the body to refract sound and create overtones. This music is performed by David Hykes and the Harmonic Choir; two of their albums are "Hearing Solar Winds" and "Harmonic Meeting." Another suggestion is the song called "Echoes" from the 1971 album "Meddle" by Pink Floyd. The composition is twenty-three minutes long, and consists of very distinct segments that correspond to being in spirit and journeying to spirit worlds. Any musical outlet or metaphysical bookstore should be able to obtain these audio cassettes for you.

Three books that address the subject of capturing the essence of near-death states and journeys out-of-the-body are: "ANYONE CAN SEE THE LIGHT: THE SEVEN KEYS TO A GUIDED OUT-OF-BODY EXPERIENCE," Dianne Morrissey, Ph.D., Stillpoint Publishing, Walpole, NH, 1996; "OUT-OF-BODY EXPERIENCES: HOW TO HAVE THEM AND WHAT TO EXPECT," Bob Peterson, Hampton Roads Publishing, Charlottesville, VA, 1997; and "ADVENTURES BEYOND THE BODY," William Buhlman, HarperCollins, New York City, 1996.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

37

The organization internationally known for training people in how to safely alter their consciousness is Monroe Institute, R#1, Box 175, Faber, VA 22938; (804) 361-1252. Feel free to inquire about their programs and classes.

Flow states are an important part of childhood, especially for child experiencers who seem to "trade-in" their nap time for more of them. Mihaly Csikszentmihaly, a psychologist at the University of Chicago, and author of "FLOW: THE PSYCHOLOGY OF OPTIMAL EXPERIENCE," (Harper and Row, New York City, 1990), defines an internal flow state as the state of being so absorbed in what you're doing that time and space cease and a euphoric feeling of complete clarity and sense of purpose takes over. Being in this state of mind he refers to as "going with the flow." People lose a sense of self in this state. One becomes both actor and observer, irrelevant stimuli are shut out, time and space distort, and there comes a knowing.

Meditation is a lot like a flow state, only it is deeper. Children can be taught to meditate by learning how to slow their breathing, relax, visualize their favorite place in nature, experience peace and thankfulness in that place, and return to waking consciousness feeling refreshed and happy. Although meditative sessions with kids need to be brief, the ability to meditate can become a valued skill - helpful to use if the child is ever hurt (pain relief) or in need of additional guidance (clarity).

Child experiencers become creative intuitives.

Kenny Loggins, the musician, once said: "Feeling is God's mirror; intuition is God's telephone." Nothing could be truer for children as their point of awareness expands. For instance, everything is alive to them. Many can even "see" energy, humidity, pressure, sound, temperature. Stimuli come in multiples (synesthesia); spirit realms become as real as a fork and spoon. To help parents appreciate this, I recommend a sampler of different books: "SUBTLE ENERGY: AWAKENING TO THE UNSEEN FORCES IN OUR LIVES," William Collinge, Ph.D., Warner Books, New York City, 1997; "HANDS OF LIGHT: A GUIDE TO HEALING THROUGH THE HUMAN ENERGY FIELD," Barbara Ann Brennan, Bantam Books, New York City, 1988; "CHANGE OF HEART, A," Claire Sylvia with William Novak, Little Brown, New York City, 1997; "PRACTICAL INTUITION," Laura Day, Villard Press, New York City, 1996; "DIVINE REVELATION," Susan G. Shumsky, Fireside, New York City, 1996; and "ELEMENT ILLUSTRATED ENCYCLOPEDIA OF MIND, BODY, SPIRIT & EARTH, THE: A UNIQUE EXPLORATION OF OUR PLACE IN THE UNIVERSE," Joanna Crosse, Element Books, Rockport, MA, 1998 (this book is geared to ages nine through fourteen).

It is impossible to deny the non-ordinary states youngsters know are true, nor can they be kept from experimenting with **psychic abilities** and **divinatory skills**. All kids flock to things "paranormal" because such mindplay is one of the major ways they have to test the value of perception and sensation. Rather than admonish with fear tactics ("it's the work of the devil"), it is better to approach the topic as an opportunity to develop inner wisdom and truthsense ("the gifts of the spirit").

Rumi, the great Sufi poet, put this in perspective when he said: "Do not be content with the stories of others, unfold your own myth."

Here are some positive and immensely rewarding ways to validate the wonderful world of spirit for yourself:

STORYTELLING. Communicating your near-death event with others through storytelling is a profound experience. To learn more about the art of storytelling, contact: The National Storytelling Association, Box 309, Jonesborough, TN 37659; (423) 753-2171. Also refer to: "HEALING ART OF STORYTELLING, THE," Richard Stone, Hyperion, New York City, 1996; and "THREE LEARNING STORIES, THE," (boxed set) and "WALKING PEOPLE, THE" (an oral history put to words), both done in the Native American Tradition of storytelling by Paula Underwood and available from A Tribe of Two Press, P. O. Box 216, San Anselmo, CA 94979; 1-800-995-3320.

DREAMS. Over 40% of the Christian Bible is based on dreams, visions, and revelations. Routinely, child experiencers have an active dream life, with vivid imagery of almost photographic fidelity. Tips: record dreams in a dream journal daily, write down the theme and explore emotional content in conjunction with theme, learn to recognize symbolism that applies to you and the current happenings in your life, actively solicit guidance. For an historical overview, refer to: "OUR DREAMING MIND," Robert L. Van de Castle, Ph.D., Ballantine Books, New York City, 1994. For individual pointers in dream recall, check out "SECRET LANGUAGE OF SIGNS, THE," Denise Linn, Ballantine Books, New York City, 1996; "DREAM DICTIONARY, THE," JoJean Geubtner, Pilgrim Books, New York City, 1983; and "WHERE PEOPLE FLY AND WATER RUNS UPHILL: USING DREAMS TO TAP THE WISDOM OF THE UNCONSCIOUS," Jeremy Taylor, Warner Books, New York City, 1992.

"LIFE AS A WAKING DREAM" is not only the title of a book by Diane Kennedy Pike (Berkley Publishing Group, New York City,

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

39

1997), but it is also the name of a workshop in The Theatre Of Life experiential program for people who want to transform their consciousness while deepening their experience of the spiritual. Contact: Teleos Institute, 7119 East Shea Blvd., Suite 109, PMB 418, Scottsdale, AZ 85154-6107; (480) 948-1800. Also refer to: "THERE ARE NO ACCIDENTS: SYNCHRONICITY AND THE STORIES OF OUR LIVES," Robert H. Hopcke, Riverhead Books, New York City, 1997.

DIVINATION. After my third near-death experience, I was privileged to "happen" upon a set of true casting runes that trace back to glyphs used over 12,000 years ago near the Black Sea around what is now Ukraine. I named them Goddess Runes because of their connection to the ancient goddess cultures of Old Europe, and because they work together as a single unit (in relationship) for free-form casting. Easy and fun to use, they comprise the most dynamic divinatory system I have yet found that fosters "whole-brain development," not just right brain. My book about them is "GODDESS RUNES," Avon Books, New York City, 1996. The Goddess Runes Kit, consisting of runes, pouch, one-hour audio cassette, miniature goddess figure, and instruction booklet, is available over my website at www.cinemind.com/atwater or by order through YOU CAN Change Your Life, P. O. Box 7691, Charlottesville, VA 22906-7691 (comes in various colors).

Another divinatory system that deserves special mention is Inner Child Cards, created by Isha Lerner and Mark Lerner, Bear & Company, Santa Fe, NM, 1992. These 78 cards, adapted from a traditional tarot deck, concern themselves with fairy tales, myth, and nature. Using the cards helps to reawaken our "inner child" via the universal symbols of otherworld journeys. Kids enjoy them as much as adults. Also to be considered is Angel Blessings: Cards of Sacred Guidance & Inspiration, created by Kimberly Marooney, Merrill-West Publishers, Carmel, CA, 1995. These forty-four cards are actually reproductions of paintings by the Masters. Each is inscribed with an angel's name and mission. The Guidebook illustrates nine different ways you can use the cards to connect with angel wisdom.

GARDENING. I cannot speak highly enough of the spiritual value of gardening, whether it be a fairy garden complete with gazing balls and bird baths, an herb garden, or a vegetable garden. While tending to soil and plant, you can merge into the essence of each and commune with their "deva" or "spirit light"/angel presence. Organizations that have pioneered ways of communicating with "the intelligences of nature," are: The Findhorn Foundation, The Park, Findhorn Bay, Forres IV36 OTZ, Scotland; ph. 44-1309-673655; and Perelandra, P. O. Box 3603, Warrenton, VA 20188; 1-800-960-8806 and (540) 937-2153, FAX

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

40

540-937-3360. Query both for list of publications and services. For other viewpoints: "LISTENING TO THE GARDEN GROW: FINDING MIRACLES IN DAILY LIFE," Betty Sue Eaton, Stillpoint Publishing, Walpole, NM, 1996; and "BRINGING A GARDEN TO LIFE," Carol Williams, Bantam Books, New York City, 1998.

LABYRINTHS. Labyrinths are tools for journeying to the center of your being, cleansing the inner self, and then raising your consciousness to the next highest level possible for you to reach at that moment. Where a maze is meant to confuse, a labyrinth is designed to bring you to that point of stillness and wisdom where healing can occur. The most famous of all labyrinths is on the sanctuary floor of Chartres Cathedral in France. An exact replica can be found at Grace Cathedral in San Francisco, California. An individual dedicated to reviving the sacred use of labyrinths is Rev. Dr. Lauren Artress. Her book is "WALKING A SACRED PATH: REDISCOVERING THE LABYRINTH AS A SPIRITUAL TOOL," Riverhead Books, New York City, 1995. She uses a canvas version in her travels giving labyrinth workshops, as part of The World-Wide Labyrinth Project. To obtain the Project newsletter and keep abreast of numerous personal growth opportunities that are offered, contact: Veriditas, 1100 California Street, San Francisco, CA 94108; (415) 749-6356, FAX 415-749-6357. To build your own labyrinth, obtain the video "Building Labyrinths On The Earth" with Marty Cain, VHS 60-minutes. Order from: The American Society of Dowsers Bookstore, 101 Railroad Street, St. Johnsbury, VT 05819; (802) 748-8565 or 1-800-711-9497.

"FUTURE MEMORY: HOW THOSE WHO 'SEE THE FUTURE' SHED NEW LIGHT ON THE WORKINGS OF THE HUMAN MIND" (hardcover - Birch Lane Press, New York City, 1996; paperback - Hampton Roads Publishing, Charlottesville, VA, 1999), is a book I wrote that was patterned on the format of a labyrinth. This was done so the reader could **feel** what I was writing about, not just read it. The book covers the innerworkings of creation and consciousness in a manner that "enfolds on itself" (which is how a labyrinth works). Read straight through for "**the labyrinth effect**" (no skipping around or you'll miss it). Order from any bookstore once the paperback is available. Hardcover can still be obtained directly from the publisher, call 1-800-447-2665.

TIPS ON COPING WITH SPIRIT

"Prove all things; hold fast that which is good."

... I Thessalonians 5:21

The "double whammy" child experiencers contend with after their episode necessitates that they quickly learn to tell the difference between "real" and "unreal." Take the puzzle of **ghosts** and **invisible spirit beings**, for instance.

The average, normal, typical kid is attuned to realms beyond that of earth and to realities of existence beyond what most adults can readily access or appreciate. Brain shifts such as those that occur during a near-death state or other spiritual awakenings intensify what is natural to childhood; they expand, enlarge, and accelerate whatever potentialities were already present. This overall effect is consistent regardless of the experiencer's age.

What follows are three stories, from DeSoto, Overbo, and a book by Fynn, that illustrate a child's reality and demonstrate the kinds of effects a child's special awareness can manifest.

In 1977, when Donna DeSoto appeared as a guest with John Bradshaw on his nationally televised, "The Bradshaw Show," her adopted son Ben, then six years old, rushed from his seat in the audience to the other side of the studio during the break and begged his mom to tell Mr. Bradshaw about the angels who had touched him while he was in bed. Bradshaw was so impressed with Ben's story that he did his next program segment on him. Not long after, mother and son were taking a drive when, with great excitement, Ben shouted: "Mom, mom, look, there are angels all around our car. Look quickly in your rear view mirror. They're holding hands."

As Donna DeSoto was telling me this, she recalled that once on a family vacation when they had stopped for refreshments, Ben headed for the souvenir shop and bought a license plate that said, "God is My Co-Pilot." It currently hangs on his bedroom wall, a treasured reminder to him of the TRUTH behind all truth.

Ben's relationship with angels has supported him in being a healthy, well-adjusted youngster. Surprisingly, not only did it convince his parents that they made the right choice in bringing him into their lives, but it gave them the "signal" they needed to proceed with a special project. Ben, a Hispanic-Indian, was abandoned at birth by his natural mother and tossed aside in a paper bag. His Angelo (of European ancestry) parents, the DeSotos, adopted him as their second son; their first, Robert, had been adopted via regular adoption proceedings. An adult near-death experiencer, Donna had been told during her episode that if she wanted a second chance on

earth she must do something to help save God's children. She agreed. After what happened with Ben, she discovered the "discarded baby phenomenon." This experience, underscored by Ben's close connection to God, fueled her desire to help other people do what she and her husband had done. With her husband's encouragement, Donna DeSoto founded "SAV-BABY," a non-profit alternative to baby abandonment. Through "SAV-BABY" she has been able to locate loving homes for many such infants.

You can reach the office of "SAV-BABY" by calling (210) 270-4600 or (210) 521-7234. During an actual case of baby abandonment, page Donna DeSoto over 1-800-796-7363, pin number 102-4248. She has an excellent track record for rescuing such infants and finding them good homes. The story of DeSoto's near-death experience is on pages 89-91 of the 1996 publication "WHEN EGO DIES: A COMPILATION OF NEAR-DEATH & MYSTICAL CONVERSION EXPERIENCES." This book was a group project of experiencers who attended the Houston, Texas, chapter of IANDS (International Association For Near-Death Studies). If your favorite bookstore cannot find this book for you, order direct: Emerald Ink Publishing, 7141 Office City Drive, Suite 220, Houston, TX 77087; (713) 643-9945, or fax 713-643-1986.

Not all children are as fortunate as Ben DeSoto. Gordon Overbo of Santa Barbara, California, was super-sensitive as a child. He regularly "flew" to the stars, merged into nature, "lived" what he read in books, and hounded his school teachers with questions like: "What's light? Where is God? Why do you make me stay in this room?" By the time he reached the fourth grade, he was labeled "a dumb child." Says Overbo: "I was raised on a farm that had a large house, and at times I would find myself alone while other family members went to visit neighbors or go to town. I was okay until dark. Then all hell broke loose. I could feel the presence of spirit beings around me, although I only remember seeing one. I would try and hide, but would eventually run out of the house. On one occasion I was so scared I climbed the windmill that was next to our large barn, jumped from it to the barn roof, and sat there alone in the dark until someone came home. I was told that there is no such thing as ghosts, it's my imagination, but that's not true."

By the age of thirteen, Overbo turned to alcohol. "There was no one I could talk to, not even God. I was all alone in the dark, all alone in the terror of knowing something was after me. I feel fortunate that I did not go insane and now understand why I started to drink so young. Drinking made me unconscious of the spirits that would haunt me. It freed me to

express the love and joy and happiness I felt deep inside. People would say, 'Oh, Gordy was just a little drunk.' As far as I was concerned, that was a lot better than saying, 'Gordy is crazy.' For forty-seven years I have been trying to remember the first major lie that I came to believe. Being told, 'There's no such thing as ghosts,' is it. The second was, 'People will think you're crazy if you talk about ghosts and spiritual experiences.' Believing these two lies, from the standpoint of the child I once was, started me on a life-long journey of denying my own truth. I can think of no greater offense than to tell a child something that creates such pain and suffering."

Fynn (that's the only name he uses) was a strapping six foot two-inch, two hundred and twenty-five pound Welshman when an abused and abandoned waif by the name of Anna came into his life. He described himself at the time as a "myopic materialist" whose only interest was his next meal and how much money jangled in his pocket. Although Anna did not live long, she invited Fynn to share in the reality of her inner world. In doing this, Fynn discovered the brilliance of the child who could see through any falsehood, forgive any aggressor, figure out the answer to any puzzle, dispense advanced concepts of higher mathematics (which always proved correct), explain the principles of spiritual truth, and serve, in general, as a messenger of God's love to all she met. After her death, a very transformed Fynn wrote a book about Anna as a way to celebrate her life and the genius inherent in every child. His book, a perennial masterpiece, is entitled "MISTER GOD, THIS IS ANNA," Ballantine Books, New York City, 1974.

The connecting thread weaving together the stories of DeSoto, Overbo, and Fynn is the validity of a child's inner world and how that can impact the child and anyone else so touched.

Listen to children as they chatter. Hear their songs. Read their poetry. Watch their facial and body expressions. Study their drawings. All children "speak" from their feeling center in a language as unfettered as they are.

We now know, thanks to scientific research, that tiny ones can hear and remember words, that the first year of life is when language patterns are established, and that any experience that overwhelms, especially if repeated, changes the child's brain structure. Refer to the outstanding issue of Newsweek Magazine, dated Spring/Summer 1997, on "Your Child, from Birth to Three," and specifically to the article, "How to Build a Baby's Brain," by Sharon Begley, pages 28-32. The PET scan

maps of an institutionalized child versus one raised by parents are shocking to see in what they reveal about temporal lobe damage - the effects of extreme touch deprivation and a lack of personal attention in infancy.

Our long and culturally revered custom of trouncing children who report seeing and hearing spirit beings and spirit realms can lead to detrimental effects in other areas of their life, as with the case of Gordon Overbo. The brain literally can not distinguish "real" from "imagined." That's why admonitions of "right" or "wrong" applied to a child's reality confuse instead of clarify.

As an example of this, while investigating altered states of consciousness and spiritual transformations back in the sixties, I was impressed with how consistently children responded to certain "invisible beings." I remember one such being in particular. . . "the red man." From Germany to deepest Africa, to Brazil, to the state of Kansas, it didn't seem to matter where, a child who "saw" the red man always acted in the same manner - he or she would start crying. It was never a red woman they saw, always a man and always red and always "he" was a harbinger of fever. His coming meant the youngster was about to get sick, real sick, with a high temperature. Not once did any child of any age in any culture interpret "the red man" as being anything other than the manifestation of illness, specifically fever.

Another type of "invisible being" most children see is demons, and of every possible shape and color. These ominous "shadows" present themselves whenever youngsters are overly sensitive, fearful, or timid. One possible interpretation of these entities is that they serve to teach the young how to deal with situations or people that overpower them. Solving the problem of pesky or threatening demons empowers the child to stand up for him or herself with courage and confidence. One young boy, harassed by a ghoul, told me: "I had to pass the hall closet every time I went to the bathroom. The devil, or something like him, would pop open the closet doors and jump at me and scare me. On the third night, I took my baseball bat with me and I was going to hit him. That was the last time I ever saw that devil." Needless to say, the youngster benefited tremendously from confronting his tormentor.

Whether "the red man" or "the demon" could be thought of as an apparition (a counterfeit or phantom image), or an accommodation (a particular image that lasts only as long as it takes to relax or alert the experiencer), there may yet be an-

other explanation. Such manifestations may actually be the outpicturing of universal archetypes, symbolic energy patterns common to the human family. It would seem that besides the "blueprints" of shape and form stored in our temporal lobes, there must exist some type of "etheric library" or "subconscious storehouse" of symbols and signs the lobes help us to tap into and draw from as our need or desire arises.

Still, even with all this said, I have some **photographs** to show you that illustrate how very dynamic and real the ability is to see beyond the normal viewing range of "that which is acceptable." Although these two photos of a ghostly image were taken in a bar (hardly where one would find a child), they give credence, nonetheless, to the existence of spirit realms and of other forms of manifestation. The photos offer us a glimpse at what children try so hard to describe when they speak about the "beings" others around them cannot see.



SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

46



The pictures were taken by amateur photographer, Chris Lovelidge, an adult near-death survivor living in Vancouver, British Columbia, Canada, and President of the Vancouver IANDS chapter. According to Lovelidge: "The photographs were taken on Kodak fast infra-red black and white film. The setting was 1/60 at f5.6 with a strobe flash and 25 Red 1 filter. I took several frames in this particular bar because I had reason to believe that energy beings of this type frequent the locations where they had been happiest during their earthly life, i.e., drinking at a bar. I have no doubt a few will accuse me of altering the pictures, but the truth is I wouldn't know how."

Lovelidge was sitting at a small table. The chair on the other side was **empty**. He aimed his camera in the direction of the empty chair and just started taking pictures, adjusting the focus when it "felt" right to do so. The ghostly image showed up after the photos were commercially developed. By the way, Vancouver, British Columbia, will be the site of the International Conference on Near-Death Studies, August 19-22, 1999, hosted by IANDS and its Vancouver chapter. The public is welcome to attend. Chris Lovelidge can be reached through Vancouver IANDS, Unite 409, 7231 - 120th Street, North Delta, B.C. V4C 6P5, Canada; (604) 594-6084. To contact IANDS about the Conference, write or call: IANDS, P. O. Box 502, East Windsor Hill, CT 06028-0502; (860) 528-5144, website www.iands.org

Three interesting books on ghosts are: "GHOSTS AND HOW TO SEE THEM," Peter Underwood, Trafalgar Square, North Pomfret,

VT, 1993; "EARTHBOUND: CONVERSATIONS WITH GHOSTS," Robert Cod-
dington, Kensington Publishing, New York City, 1996; and "GHOSTS: TRUE
ENCOUNTERS WITH THE WORLD BEYOND," Hans Holzer, Black Dog & Leventhal,
New York City. 1997

When seeing a ghost or spirit being, always affirm God's
protection and know, positively know, you are safe. Most such
beings are benign and will vanish if you assert your right to
your own space without intrusion. Earlier, I had spoken of the
little boy who decided to face the demon who had been scaring
him. The minute he grabbed a baseball bat and stood his
ground, the demon disappeared. Confident, enthusiastic people,
child or adult, rarely have any problem with the manifestation
of spirit beings.

Even so, it is still wise to have some way to **discriminate**
between those beings who are basically helpful and supportive
(like a Guide or Guardian Angel), and those who seek to confuse
or possess (like a mixed-up or angry disincarnate). Hesitation
is healthy, especially if "channeling" is involved (where voi-
ces or thoughts other than your own seek attention or try to
express themselves through you). "Gifts of the spirit" are not
always what they seem, neither are they necessarily positive.
The following chart highlights the real source of power behind
spirit manifestations, and gives you comparisons to use as an
aid in cross-checking motive:

SUBJECTIVE VOICES
SUBJECTIVE VISITORS
DISCERNING THEIR TRUE SOURCE

LESSER MIND	GREATER MIND
The Voice of Ego Personality Level	The Voice of Spirit Soul Level
flatters	informs
commands	suggests
demands	guides
tests	nudges
chooses for you	leaves choice to you

imprisons	empowers
promotes dependency	promotes independence
intrudes	respects
pushes	supports
excludes	includes
is status oriented	is free and open
insists on obedience	encourages growth and development
often claims ultimate authority	recognizes a greater power, or God
offers shortcuts	offers integration
seeks personal gratification	affirms Divine Order along with the good of the whole

An understanding of magic also enables you to cross-check yourself and your own attitudes. That's because, regardless of conflicting views on the subject, the word "magic" simply means "receptive." It comes from the Babylonian and Persian word for receptive which was "magno" ("magnet," "magnetic," and "magi" derive from the same term). These ancient peoples knew that when someone was receptive, or displayed receptivity (a willingness to receive), that person could then draw to him or her all manner of unique or desirable happenings with little or no effort, almost as if "charmed" (possessed of magic). In modern parlance, the word "magic" is an indicator of "influential powers" recognizable by the "color" of how they're used:

White Magic - spirit based, for the purpose of healing one's self and others; emphasizes growth and guardianship; enhances, charms, protects.

Black Magic - ego-based, for the purpose of adding to one's self-importance; emphasizes possessions and status; indulges, exploits, enslaves.

Gray Magic - belief-based, for the purpose of acquiring attention or imposing a point of view; emphasizes wishful think-

ing and cultural fixations; entices, coerces, programs.

Real Magic (transparent) - feeling-based, for the purpose of establishing an open and accepting mood; emphasizes receptivity and sensitivity; enables, readies, resonates.

Soul Magic (luminous) - Source-based, for the purpose of learning through experience so the soul can evolve; emphasizes self-empowerment and personal responsibility; uplifts, frees, brings together in wholeness.

As you can see from the chart that highlights the real power behind spirit manifestations, and from our brief examination of magic, the degree of vulnerability we feel is what determines how successful or unsuccessful we are in coping with spirit. In other words, there's no substitute for the strength faith imparts or for the confidence that can be gained from reasoned thought.

Right brain/left brain, intuition/logic. . . we need them both to be **whole**. It is important that child experiencers realize this (i.e., my child's colorbook "THE FROST DIAMOND").

Ingmar Bergman, the famous Swedish movie director and producer, put it this way: "I throw a spear into the dark - that is intuition. Then I have to send an expedition into the jungle to find the way of the spear - that is logic."

Intuition, psychic ability, the wonderful world of spirit, are only valuable to us if we remember to ask questions and reserve the right to challenge answers. "**Surrendering to God**" does not require blind obedience.

Although the subsequent study seems unrelated to near-death survivors, be they child or adult, it does make a crucial statement about intuition. Nursing educators Richard W. Paul, Ph.D. and Penelope Heaslip, RN, BScN, MEd, in writing for Journal Of Advanced Nursing, 1995, 22, 40-47, show that critical thinking actually enhances intuition in how it helps us discard the erroneous. "It's not what you don't know that hurts you," they argue, "but what you think you know that's not so!" They claim that an expert intuitive functions in harmony with his or her other well-developed faculties.

The secret of success in coping with spirit, then, is being **whole-brained**. . . where intuition is the equal of intellect, and "the only way out is in ."

Children need extra help here, as discernment skills take years for them to develop. The average child experimenter contends with tremendous amounts of confusion, not to mention repressed guilt. That so many withdraw or act out, signals the extent to which they are unable to process their emotions. Depression and loneliness can become an issue.

Rituals and role playing games offer a solution because they bring people together in mutually supportive ways. And that's exactly what child experiencers need - social activities that promote creativity, experimentation, and commitment. . . the commitment to use one's gifts for the highest good of all concerned.

If you don't have a sense of what your mission in life is, using your gifts will eventually lead you there.

Rituals uplift, empower, and excite. They embrace non-ordinary states of reality and altered states of consciousness in a manner that fosters trust, bonding, release, reconciliation, and renewal. And they enable parents and kids to reconnect with the earth, their community, and their sense of value and purpose as individuals and as souls. Many families and religious communities practice their own time-honored rituals, unique to holidays and certain "rites of passage." Yet anyone can create personal times of celebration and not just for entertainment, but to instill a sense of respect and dignity and sacredness. Refer to: "RITUALS FOR OUR TIMES: CELEBRATING HEALING, AND CHANGING OUR LIVES AND RELATIONSHIPS," Evan Imber-Black and Janine Roberts, HarperCollins, New York City, 1992; and "RITUAL: POWER, HEALING AND COMMUNITY," Malidoma Patrice Some, Ph.D., Penguin Books, New York City, 1997.

Role playing or ritual games are equally dynamic, loads of fun to play, and incredibly powerful in the way they can empower players. They are therapeutic without resorting to "preachiness" or self-righteous rules of behavior. "The Bone Game" is one of them. Developed by Michael H. Brown, Ed.S, and based on a Native American ritual, this weekend retreat teaches players how to relax deeply, clarify values, listen with respect to others, communicate authentically, make decisions on the basis of consensus, and enjoy an amazing, magical sense of community consciousness. Contact Brown directly at 4889 A Finlay Street, Richmond, VA 23231; (804) 222-0483. Although he works with people of all ages, Brown is especially good with teenagers.

"The Journey" is a self-discovery program specially for teenagers that was created by David Oldfield, Director of the

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

51

Midway Center. This program combines the appeal of fantasy role-playing games with shared group therapy to help today's teens find positive solutions to "the necessary crises of adolescence." Ask for program schedules: Midway Center For Creative Imagination, 2112 F Street NW, #404, Washington, DC 20037; (202) 296-4466.

"CREATIVE REBELLION: POSITIVE OPTIONS FOR TEENS IN THE 90's," is the name of both book and workshop created by Daniel Shahid Johnson. Calling himself "a fellow traveler who shares," he combines various cathartic personal awareness techniques to help teens build integrity and a sense of self-worth. Equally outstanding is his "NINE STEPS TO BETTER PARENT/TEEN RELATING." Query: Mystic Garden Press, Box 51, Crestone, CO 81131-0051, (719) 256-4137 or 1-800-888-4741.

"The Journey," a weekend retreat for spiritual self-discovery, was put together by staff member John Keathley as part of an outreach program for teenagers through the Association for Research and Enlightenment (A.R.E.). The A.R.E. is based on the psychic readings of the late Edgar Cayce, and is one of the most active and respected organizations of its kind in the world. A wholistic, spiritual approach is their strength, along with an emphasis on "testing the spirits" through extensive research programs and member services. They also offer summer camps for kids and a large selection in their bookstore for children and their parents. Inquire about book catalogue, activities, and services: A.R.E., P. O. Box 595, Virginia Beach, VA 23451-0595; (757) 428-3588 or 1-800-333-4499.

"Adventure Camp," a challenge for teenagers, is run by the highly respected Rowe Camp & Conference Center. Their yearly activities schedule is built around the very concerns, opportunities, and joys that would interest near-death survivors of any age and anyone else preferring a more creative, intuitive, and wholistic lifestyle. I mention them here because of the unique programming they offer for children, as well as teens, with "Junior High Camp," "Young People's Camp," and "New Camp." Contact: Rowe Conference Center, Kings Highway Road, Box 273, Rowe, MA 01367; (413) 339-4216, FAX 413-339-5728, e-mail RoweCenter@aol.com

Here are a couple of books for a more positive approach to anger and fear: "MAKE ANGER YOUR ALLY: HARNESSING OUR MOST BAFFLING EMOTION," Neil C. Warren, Doubleday, Garden City, NY, 1983; and "GIFT OF FEAR, THE: SURVIVAL SIGNALS THAT PROTECT US FROM VIOLENCE," Gavin de Becker, Little Brown, New York City, 1997.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

52

For younger near-death experiencers, here is a book just for them: "MOUNTAINS, MEADOWS AND MOONBEAMS: A CHILD'S SPIRITUAL READER," Mary Summer Rain, Hampton Roads Publishing, Charlottesville, VA, 1984.

TIPS ON SOULMAKING

"Our sacred calling is to be and see the face of love in everyone. Each time we say yes to love, the Christ is born anew on earth."

... Rev. Joan Steadman

"Being all that you can be" means reconnecting with your soul.

The soul evolves in the sense that, as we learn to be aware of our spiritual nature, that font of guidance within us opens wide and becomes ever more available. We are "**soulmaking**" when we develop and refine our sensitivity to this divine guidance. Soulmaking can be tricky, though. That's because, as we become more sensitive to and reconnected with Higher Realms of Spirit, we also become more vulnerable to the power of our own ego and the wants and desires of the Lesser Mind. The result invariably is an exaggerated and overblown sense of self-importance that erodes the very reconnection we thought we had achieved.

Since this is a major issue for near-death survivors of **all ages**, and for anyone else who has undergone a transformation of consciousness regardless of how, a few cautions are in order. Fresh new visions of the spiritual are always needed, but when they're based on "power over" instead of "power to," **gullibility reigns** - blinding **both** the visionary and those affected by the visionary.

Let me tell you about one such case. By 1837, Hung Hsiu-ch'uan, a peasant farmer's teenage son, had failed for the third time to pass the official state examination in Canton, China. He fell into a prolonged delirium, his body wasting away as he lay near death for forty days. He revived after having a miraculous vision that portrayed him and an "elder brother" searching out and slaying legions of evil demons in accordance with God's will [scenarios involving "judgment/punishment" themes are reported with some frequency in Asia]. Six years later, Hsiu-ch'uan came across a Christian missionary pamphlet. He used what he read in the pamphlet to "substan-

tiate" his conviction that his "vision" was real, and that he, as the younger brother of Jesus Christ and God's Divine Representative, was ready and willing to overthrow the forces of evil which he saw as the Manchus and Confucianism. With the help of converts to his cause he established the God Worshipers Society, a puritanical and absolutist group that quickly swelled to the ranks of a revolutionary army. Numerous power struggles later, Hsiu-ch'uan declared war against the Manchus as part of the Taiping Rebellion and helped launch a civil uprising - the bloodiest in all history - which lasted fourteen years and cost twenty million lives.

Hsiu-ch'uan, who changed his name to T'ien Wang, the Heavenly King, was transfigured and transformed by his near-death experience, and became zealous in his desire to "wake up" the deluded of his day. He felt THE REAL TRUTH had been revealed to him and to him alone, and thus it was his duty to "save" the populace. Wholesale carnage followed, ripping asunder the very fabric of China. The Heavenly Dynasty was established soon after. The movie "The Last Emperor" is about T'ien Wang's grand-son.

Just as some of the most enlightened figures in history have been near-death survivors, so, too, have been some of the most twisted.

Among the many lessons we can learn from T'ien Wang's case is this one: anyone who claims to be the only source of a spiritual revelation is either a fool or a fake.

Such a claim always creates "a false god."

According to Rev. William T. Curtiss: "A false god is something that we have to support; the real God is something that supports us. A false god has no power other than the power we give it; the real God is all power, and it empowers us. Fear is a false god. It is not an entity, it has no power, it makes no choices. When we withdraw our support, it simply disintegrates. How do we do this? Simply by refocusing our attention upon the real God within us, and allowing God to support and empower us."

Elaine Pagels, in her book "ORIGIN OF SATAN, THE," Random House, New York City, 1995, posits what could be how the concept of **The Devil** began. From a little-used term in the Old Testament that had several meanings, "devil" evolved into a full-blown conspiracy theory in the New Testament that served to "pass on the blame" as to why Jesus was rejected, abandoned,

and executed by his own people.

Whether you agree with Pagels's theory or not, **the term "devil"** is still used today as an allegation of blame that overrides or avoids facts. For instance, near-death survivors of all ages are routinely accused of operating as "agents of the devil" or being "possessed of the devil," the Light they see that of "Lucifer," when people are frightened of them or do not take the time to investigate near-death research.

One 9-year-old boy, a near-death experiencer I interviewed, was visited weekly over a period of several months by his family's minister, who told him and his mother that he would be damned to rot in hell if he did not publicly recant what he claimed to have seen when he "died." Needless to say, the mother was terrified by this and her son, confused.

Sadly, some churches have gone to exceptional lengths to stem the migration away from their fold, even to the point of making false accusations. For example, a fellow researcher called my attention to one website entitled "The Vine" which carried this announcement under the heading, "Counterfeit Angels" (dated November 1996, Vol. 1, Issue 4, website <http://members.aol.com/polmin/html/vnov96> The complete text:

"Not all angels are of God. Jesus told his disciples that Satan has his angels, also, and God has prepared a place of punishment for them Matthew 25:41. Paul tells us that the devil himself often appears as an angel of light deceiving those not grounded in God's Word II Corinthians 11:12-15. There is a mighty battle between good and evil, between God and Satan for the souls of mankind. Scriptures tell of battles fought by warring angels, where satanic angels fight to keep God's work from being performed. We must be able to discern good from evil, right from wrong, satanic spirits from God's spirit. God's angels will never say, do or suggest anything contrary to God's Word. Examples of counterfeit angels are those formerly called 'spiritual guides' by the New Age movement, and 'angels' described in accounts of people who have undergone near-death experiences. On the other hand, we can be assured that God sends his angels to protect us, and even if we never physically encounter an angel in our lifetime, it is certain that God, as the loving Father of those who believe in God's Son Jesus Christ, has dispatched angels to assist us in our journey through this life."

As a footnote to the subject of "counterfeit angels," cer-

tainly, accommodations can and do occur in near-death imagery. Yet, accommodations are not counterfeit in the sense of being false; they're like a temporary overlay to relax the individual until he or she is able to acclimate to new surroundings. (Refer back to the main book, "CHILDREN OF THE NEW MILLENNIUM," and the case of Jimmy John and his "little" brother, a sibling who appeared in the boy's near-death episode - yet he had been aborted by his mother many years before - an abortion no one knew anything about. The appearance of a "little" brother was obviously an accommodation; the brother was real, his size and looks as younger than Jimmy John were not.)

The irony to what was carried on "The Vine" website is that two months later the "London Observer" released a "hot" news bulletin by John Hooper that read, "Dialogue with the dead is feasible, Vatican spokesman says." Dated from Rome, the news clip quoted The Reverend Gino Concetti, chief theological commentator for the Vatican newspaper, "L'Osservatore Romano", as saying:

"Communication is possible between those who live on this earth and those who live in a state of eternal repose, in heaven or purgatory. It may even be that God lets our loved ones send us messages to guide us at certain moments in our life."

John Hooper continues: "His [Concetti's] comments were first made in support of an American theologian, the Rev. John Neuhaus. Neuhaus had described how a friend had seen a ghost. He said there were various explanations, but 'the important thing is not to deny such things a priori.'

"Concetti said the key to the Church's attitude was the Roman Catholic belief in a 'Communion of Saints,' which included Christians on earth as well as those in the after-life. 'Where there is communion, there is communication,' he said.

"Concetti suggested dead relatives could be responsible for prompting impulses and triggering inspiration - even for 'sensory manifestations,' such as appearances in dreams.

"Concetti said the new Catholic catechism specifically endorsed the view that the dead could intercede on earth and quotes the dying St. Dominic telling his brothers: 'Do not weep, for I shall be more useful to you af-

ter my death and I shall help you then more effectively than during my life."

It is necessary that any religious standard or spiritual tradition teach its adherents to become more discerning and responsible, but it's unfortunate when "the faithful" resort to superstition to bolster their claims. The body of near-death research, especially that concerning child experiencers, provides ample evidence that the average near-death scenario is hardly "counterfeit."

In his book, "MEETING OF SCIENCE AND SPIRIT, THE" (Paragon House, St. Paul, MN, 1990 - pages 218-219), John White eloquently expresses why so many spiritually transformed individuals feel compelled to follow a more personal path than that offered by formal religion. White, by the way, drowned at fourteen and experienced a scenario that transformed his life. "There is no way to enter the Kingdom except to ascend in consciousness to the Father, to that unconditional love for all creation which Jesus demonstrated. This is what the Christian tradition (and, indeed, every true religion) is all about: a system of teachings, both theory and practice, about growth to higher consciousness. But each of us is required to take personal responsibility for following Jesus on that way. That is the key to the Kingdom. Self-transcendence requires honesty, commitment and spiritual practice to cultivate awareness. The result of such discipline is personal, validating experience of the fact that alteration of consciousness can lead to a radical transformation of consciousness, traditionally called enlightenment. But this, by and large, has been lost to the understanding of contemporary Christendom. Instead, Jesus and the Bible are idolized, and heaven is said to be located somewhere in outer space. Awareness of inner space - of consciousness and the need to cultivate it - is sadly lacking. **Exoteric** Judeo-Christianity must reawaken to the truth preserved in its **esoteric** tradition."

One such forgotten truth described by White is "...the original form of baptism, whole-body immersion, was limited to adults. It apparently was an initiatory practice in which the person, a convert who would have been an adult prepared through study of disciplines, was held under water to the point of nearly drowning. This near-death experience was likely to produce an out-of-body projection such as many near-death experiencers report today. The baptized person would thereby directly experience resurrection - the transcendence of death, the reality of metaphysical worlds and the supremacy of Spirit. He would receive a dramatic and unmistakable demonstration of the

reality of the spiritual body or celestial body of which St. Paul speaks in I Corinthians 15:40-44 (apparently referring to his own personal experience with out-of-body projection)."

For the sake of child and adult experiencers alike, I want to share some thoughts about religious belief systems, using Christianity as a model, that may help to clarify the issues we've been discussing - the religious schism that can develop and what could be done to heal it. The following thoughts are quoted from Walter Starcke's "Quarterly Letter," Summer 1997. Starcke, a former Hollywood luminary, underwent a spiritual transformation many years ago and has since become a devoted student of the Bible:

"All of us have at times been confused in our personal relationships because at one time or another, we have firmly believed that someone we were talking to was disagreeing with us, when in fact they were saying the same thing we were, but from a different angle or viewpoint. In analyzing a situation, one of us was judging the situation from a left brain or masculine perspective, which approaches things in a logical or objective fashion, while the other was coming from the right brain which is the more feminine, feeling, intuitive or subjective perspective. Though we would swear it wasn't so, both of us were in complete agreement, but because each of us was talking from a different level of awareness, we thought we were being contradicted and opposed. The same has happened down through history in what I call 'the two Christianities.'

"To clarify what took place, I'll oversimplify and call those early Christians who ended up organizing and institutionalizing the Church and whose approach to the Christian message was more in terms of the historical and objective foundation, 'fundamentalists' or 'traditionalist,' and those whose more impersonal approach was internal and subjective rather than objective and organizational, I'll refer to as the 'mystics' or Gnostics.

"The paradox is that both the extreme fundamentalists and the extreme mystics or metaphysicians ended up in the same place. Both ended up denying the importance of the individual. The fundamentalists did it by subordinating the individual to the organization and by denouncing those who looked within themselves for God. The Gnostics denied human existence by advocating the transcendence of one's humanity through a kind of spiritual self-centeredness

that didn't take others into account and by ignoring the fact that there were other people with needs.

"Although the Gnostic approach has reappeared and then been put down a number of times over the last 1,800 years, nothing in consciousness can ever be lost. It has reappeared in the last hundred or so years with both its virtues and its faults in what is loosely called the metaphysical movement.

"For almost 2,000 years, Pauline Christianity has dominated the scene. If it had not been for Paul, his humanity, and his objective approach as a bridge, Christianity might have been only a footnote in the annals of Jewish sectarianism. But now, at last, mainly due to the great lights in the metaphysical movement who have relit Jesus' mysticism, we are now ready to merge the virtues of the two Christianities and experience THE THIRD REALITY - Ascension Consciousness."

Starcke goes on to explain that the third reality (Ascension Consciousness) is **reconciliation**. "We can't achieve reconciliation and end contradiction until another paradox is resolved: The apparent incongruity of 'double thinking.' As long as we believe that we must constantly and only think beautiful subjectively satisfying thoughts, we are creating the very duality we claim to deny. Unless we have the strength to include the objective level [physicality] by looking right at it - recognizing evil for what it is - reconciliation is impossible. What I am saying is that we can reconcile the objective level without denying its subjective nature [spirituality] only if we simultaneously see both its infinite oneness and its limited form. By doing this, we close the gap and experience the only true absolute: All inclusiveness." Walter Starcke's many tapes and books, including his latest "HOMESICK FOR HEAVEN" and "IT'S ALL GOD," are available through Guadalupe Press, P. O. Box 865, Boerne, TX 78006. Query for listing.

Reconciliation is the underlying theme most near-death survivors give to the effect their experience has had on their lives, and to why other people respond as they do when an experiencer shares his or her story.

Reconciliation is the motive behind the growing movement in the Roman Catholic Church to have the Pope proclaim Mary the Mother of Christ as Co-Redeemer. The male/female, objective/subjective split in Christianity will heal if this occurs. Because of the plethora of Marian sightings in recent years, many

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"
P. M. H. Atwater, Lh.D.
59

feel that the third millennium should be called "The Age of Mary." Refer to: "Hail, Mary," an article by Kenneth L. Woodward that appeared in the August 25, 1997 issue of "Newsweek Magazine," pages 49-55.

Reconciliation is the overall message that emerges from the book, "ANATOMY OF THE SPIRIT," by Caroline Myss, Ph.D., Harmony Books, New York City, 1996. By connecting the seven sacraments of Christianity with the seven chakras of Hinduism, and Judaism's Tree of Life, Myss has distilled the seven sacred truths of the spiritual path: (1) All is One, (2) Honor one another, (3) Honor oneself, (4) Love is divine power, (5) Surrender personal will to divine will, (6) Seek only the truth, and (7) Live in the present moment.

Doesn't what Myss uncovered in her research seem like a description of a typical near-death experience as relayed by the average experiencer?

It's as if the entire genre of consciousness transformations (of which near-death states are a part) was God's Global Grassroots Movement. Children catch on to this notion automatically, and support it fully.

What appeals the most to a child experiencer as a way to participate in this "Movement" is **prayer and meditation**. Since we've already discussed meditation, let's look again at the power of prayer, only this time from several different vantage points. A six-tape audio program by Ron Roth, entitled "Prayer And The Five Stages Of Healing," examines how to heal with prayer, ways to transform consciousness, how to awaken the spirit within, as well as other aspects of prayer's power. Available from Hay House, P. O. Box 5100, Carlsbad, CA 92018; 1-800-654-5126.

The centuries old tradition of **trance dancing** or "**sweating your prayers**" is said to burn off negativity as it purifies body and soul. Used the world over for self-healing, trance dancing is also a passionate offering to the Divine - whether done in a gym, sauna, or sweatlodge. Refer to: "SWEAT YOUR PRAYERS: MOVEMENT AS SPIRITUAL PRACTICE," Gabrielle Roth, Tarcher/Putnam, New York City, 1997.

Most child experiencers are modest and humble, and desirous of making the world a better place. They gravitate to whatever is authentic, and to teachers who "practice what they preach." Florence Shovel Shinn was such a person, and she taught "the game of life and how to play it," along with the

power of the spoken word, and the secret of success. Her long, productive life proves that you don't have to be a nun or a monk and withdraw from the world to master spirituality. Her four books, as applicable today as when they were written, have been condensed into one volume, "WISDOM OF FLORENCE SHOVEL SHINN, THE," Simon & Schuster, New York City, 1989.

If given a chance, a child will always embrace a more wholistic way of living. George Leonard and Michael Murphy have developed a program along those lines and talk about it in their book, "LIFE WE ARE GIVEN, THE: A DAILY PROGRAM FOR REALIZING THE POTENTIAL FOR BODY, MIND, HEART, AND SOUL," Putnam, New York, City, 1995. Their program is "integral" in how it deals with the body (diet, exercise, yoga), mind (reading and learning), heart (group process, community activities), and soul (meditation and imaging).

Let me say, though, that there is a tremendous difference between visualization and visioning. Rev. Dr. Michael Beckwith explains: "Visualization involves having an idea of what we want to accomplish or how we want to live our life, then imagining that goal as already achieved and establishing the necessary mental and emotional vibrations to bring it forth and manifest it. When we do **visioning**, on the other hand, we align in consciousness with our divine purpose, which is to love and to express a greater degree of life. Then we open ourselves to catch a sense of how that expression is supposed to occur through us." (Condensed from an article entitled "Visioning" by Kathy Juline, and appearing in the December 1996 issue of "Science Of Mind Magazine," pages 37-49.)

I regard **visioning** as the next step beyond prayer. As we vision, we realign in the center of our heart of hearts and surrender fully to The One True Source. There is no need for begging or supplication in this transcendent state of awareness, and no goals of "spiritual materialism" (imaging ourselves rich and wealthy). There is only the Will of God and our willingness to allow A Greater Plan to have expression through us. Miracles follow because, in the embrace of God's Love, only miracles exist.

As we think in our heart, so are we.

Children know this.

They understand that before we can be whole, we must traverse the eighteen inches from our head to our heart. The perfect measurement from which to judge all things, the spiritual

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

61

equivalent of the mathematical Golden Mean, is love.

Give our children of the new millennium, and those child experiencers of transformational otherworld journeys, half a chance and they will change the world.

*

Dee Braker, a loving grandmother from Okemos, Michigan, wrote to me a most interesting letter. She gave me permission to share it with you:

"When my grandson, Josh, was three years old, he was told by his mother that he was going to have a new cousin soon. Josh asked, 'Where is he now?' His mother replied, 'He is still in your Aunt Joanie's tummy.' Josh said, 'I remember when I was in your tummy.' 'Oh, really, what was it like?' Margie asked. Josh said, 'It was dark and I was like this.' (He demonstrated the fetal position.) 'I couldn't stand up.' 'So,' Margie continued, 'what did you do?' 'I just sucked on my thumb and waited to get out,' he replied."

Adults ask, "Where will I go after I die?"

Children ask, "Where was I before I was born?"

Perhaps we can answer both by saying: Before birth, after death, unending life.

Appendix II

RESEARCH METHODOLOGY

"Science, by definition, cannot explain subjective experience, so it can neither refute nor confirm the possibility that these subjective accounts do indeed suggest that some form of personal experience may continue during the unconsciousness of brain catastrophe or even after brain death."

... Peter Fenwick, M.D., F.R.C.Psych.

No one can validate a near-death experience except the one who experienced it. The thrust, then, of near-death research is to identify elements and patterns of occurrence, aftereffects and implications, in an attempt to understand how and why the phenomenon happens and what can be learned from it - especially as concerns an examination of existence and the prospect of life after death.

Research on the phenomenon goes back over a century, but didn't take root as a scientific discipline of its own standing until after Raymond A. Moody, Jr., M.D. coined the term "near-death experience" and published his first book, "LIFE AFTER LIFE" in 1975. Kenneth Ring, Ph.D., by verifying Moody's work scientifically in 1980 with the book "LIFE AT DEATH," opened the floodgates of inquiry for serious professionals.

I entered the picture in November of 1978, after having visited with Elisabeth Kubler-Ross, M.D. and learning from her that what I had experienced the year before had an official name and description. She never mentioned Raymond Moody or his book, nor did I hear of either until several years later when Kenneth Ring bought my self-published rendering, "I DIED THREE TIMES IN 1977," and located me via telephone. (This initial effort has since been "resurrected" and is available over my website at www.cinemind.com/atwater or from YOU CAN Change Your Life, P. O. Box 7691, Charlottesville, VA 22906-7691. Query for prices.)

After an overnight stay, Ring was excited to discover that independently I had been researching the near-death experience and its aftereffects and had amassed a great deal of material.

A few months later at his invitation I became a columnist for "Vital Signs Magazine," a publication of the International Association For Near-Death Studies, and began to share some of the observations I had made - observations that later became the book "COMING BACK TO LIFE."

To understand my approach to research, you need to realize that my "agenda" is a little different than most others in the field. My job, as I was shown during my third near-death experience, is to bring clarity and perspective to the phenomenon and to "test" the validity of its revelation. Never has it been my interest or intent to verify or challenge anyone else's work. As "the fates" would have it, however, my findings have indeed become a challenge to the generally accepted "classical model."

I am a field worker whose primary specialty is interviews and observation analysis. I cross-check everything I do at least four times with different people in different parts of the country, as a way to ensure any bias I may have as a near-death survivor will not "cloud" my perception. Questionnaires for me are auxiliary, used only to further examine certain aspects of near-death states. All of my work is original and first-hand. Whenever possible I also interview "significant others" as well as experiencers. This effort has been a full-time profession for me since 1978, in addition to employment that "paid for groceries." My husband's pet name for me is "the monk in the monastery," as a reference to my behavior when analyzing research; others simply throw up their hands and snicker, "she's obsessed." To date, I have interviewed over 3,000 adult experiencers (700 in greater depth), and 277 child experiencers - not counting significant others. This number doubles if you consider the interviews I conducted between 1966 and 1976 to investigate altered states of consciousness, and mystical and spiritually transforming experiences.

Why all this research for so many decades?

I'm curious, plus, since my earliest memory, I have had a need to discover the difference between what is true and what seems to be true.

My interview style is straight forward. I ask open-ended questions, such as "What happened to you?" If I want to know more, I signal that intent with forward body movement, a tilt of my head, a smile, and the incredibly magical word, "and...." Remember, I was trained to ask questions by my police-officer father. He was quite explicit about this, saying, "In a car

accident, you cannot use the word 'car' until the witness does." Hence, when interviewing near-death survivors, I would never say "light" or "dark" or anything else unless they first used the term. The experienter determined how I used language by the way he or she responded to my questions. To obtain greater detail, I learned to avoid telling anyone I was a researcher, and to rely more on non-verbal facial expressions and body postures than on words. Never did I just listen, I "**watched**," while keenly aware of feelings and sensations. The "dance" we humans engage in as we relate one to another is quite revealing.

My research, then, is not anecdotal based, but, rather, an amalgam of interviews/observations/questionnaires - empirical in the sense that I maintained a strict code of objectivity. I wanted to examine the near-death phenomenon from three hundred and sixty degrees, positive and negative - to see what was really there. Anything less, to my way of thinking, would run the risk of self-deception.

All research monies were out-of-pocket. The intuitive readings I gave over the years raised enough extra funds to keep me going. Many of my subjects were attendees at talks I gave. Others heard about what I was doing and called or wrote and asked to take part. A number responded to ads or announcements I had placed in national newspapers and magazines. But the bulk of those I researched simply "appeared." It was almost magical the way that happened. To get a sense of this, one of the jobs I held required constant travel and that meant I was exposed to all kinds of people in all manner of situations daily. . . my taxi cab drivers, seat mates on airplanes, travelers at airports, my customers, truck drivers at "way-stops," folks in elevators. . . the majority of people I met turned out to be fellow experiencers. Either they'd say something or I would. That's all it took. It's as if these people were waiting for someone like me to "pop" into their lives so they could "unload," share their episode and ask their questions in an environment that was "safe."

Some professionals label the way I work "heuristic," and define that term as "stimulating interest as a means of furthering investigations, encouraging the subject to make discoveries for him or herself, open-ended, discovery oriented." As such, heuristic research consists of six phases:

- 1) initial engagement - preparatory for interaction.
- 2) immersion into topic - question from all angles and all dimensions.

- 3) incubation - retreat to study and clarify, expand base.
- 4) illumination - breakthrough into deeper meanings.
- 5) explication - re-examine focus, draw out, search.
- 6) culmination - arrive at creative synthesis through knowledge of data, new perspectives.

Refer to the book, "HEURISTIC RESEARCH" by Clark Moutakas for more information about this type of approach (Sage Publications, Inc., Newbury, CA, 1990). Although the heuristic method fits well with how I conduct myself, the protocol of a police investigator more exactly describes how I work.

I did alter my style somewhat with children, though, and in this manner:

- * no parents were allowed when I was with the kids.
- * same eye-level contact was maintained throughout interview.
- * changing body postures were used to elicit response.
- * replaced note taking with a gentle sincerity and steady focus.
- * encouraged them to share their **feelings** as well as their memories.
- * opened myself to sense the "wave" of consciousness they "ride" so I could "see" through their eyes.

Parents were interviewed, too, as I wanted to know their point of view and whether or not they might have applied any pressure on their child by "making a big deal of it." This is important, as children are capable of slanting their stories to fit the emotional expectations of their parents. If I suspected such a compromise had been made, I would retire the account to the "dust bin." I rejected about 15% of the interview opportunities I had with children for this reason. Fascination with "out-of-the-mouth-of-babes" reports can mislead more readily than enlighten.

Here is an example of why I make such a statement: after

telling me about a long and involved interaction between herself and angels and Jesus and God, the little girl I was interviewing went on to proudly state that everything she experienced during her near-death scenario was **exactly** what the nun had taught her in the Catholic school she attended, and wasn't it wonderful that she was able to prove that the nun was right. Her parents then uttered "Amen," and marched her away. This interview session was a "wake-up call" for me, and I promptly changed how I worked with kids because of it.

For this study, I sought out individuals who remembered having had a near-death experience between birth and the age of fifteen. Of those who qualified, nearly half were of teen or adult age by the time we met. The older child experiencers enabled me to track the aftereffects throughout the various life stages. My racial mix was: 12% Blacks (American and Canadian), 23% Latinos (Hispanics, Argentines, and Colombians), 5% Asians (Malaysian and Chinese), and 60% Whites (American, Canadian, French, English, and Ukraine).

Fifty-two agreed to fill out a lengthy and intense questionnaire: forty-four of them had a near-death episode by their fifteenth birthday (the majority before the age of seven), four had an unusually dramatic death dream, the remaining four met the profile of a child near-death experiencer but could not remember undergoing any such event. As is typical for me, the questionnaire was supplemental, enabling me to use a different "lens" for re-examining my initial findings.

The most frequent cause of death in my study was drowning, followed by suffocation and minor surgery (tonsillectomies, accidents). Overall, however, 42% of my cases can be traced to some form of parental or sibling abuse. The most common of the four types of near-death states experienced by those who participated was the Initial Experience (76%), which consists of only a few basic elements. Yet, regardless of brevity, the full spread of aftereffects ensued. This suggests to me that complexity is no determinant of the intensity or impact of a near-death state. In fact, **intensity** alone seems to be the major factor, rather than imagery or length of scenario.

In my previous books, I had stated that small children never experienced the extreme range of scenario-types as do adults. This project has proved me wrong: 3% were Unpleasant and/or Hellish (the youngest only nine days old); but of the 2% Transcendent, each had reached puberty before they "died."

The youngest to experience an Unpleasant and/or Hellish

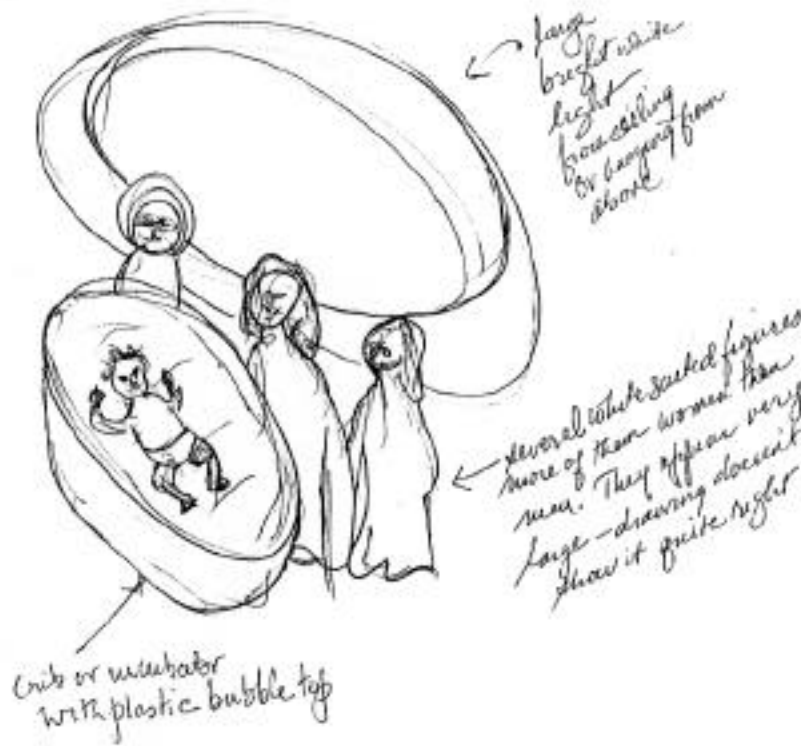
SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

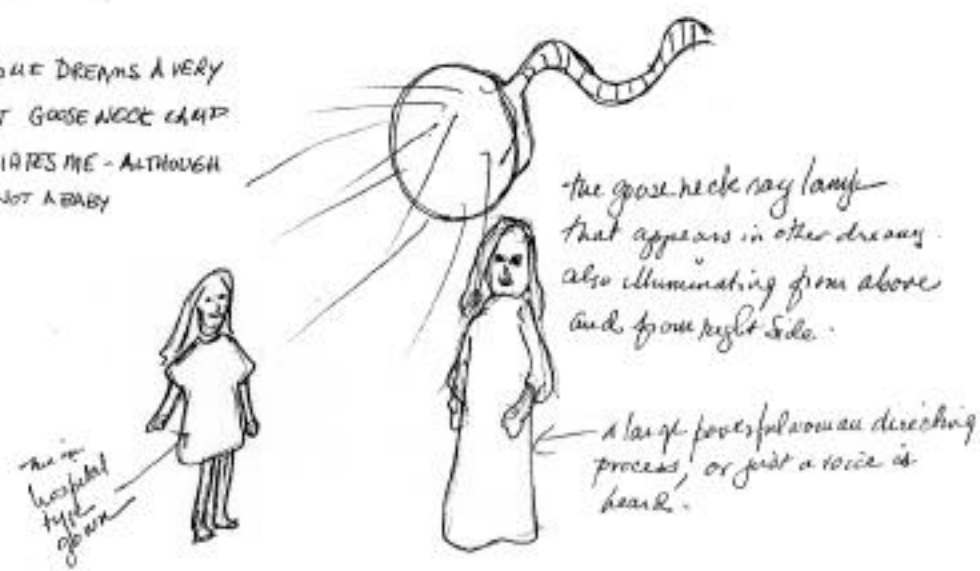
67

near-death episode involved the case of Judith Werner, Bronx, New York. She "died" nine days after birth during surgery to remove an abscess from a severe staph infection. Still vivid in her mind, she offers us this drawing of the event:

BEING IN HOSPITAL



IN SOME DREAMS A VERY BRIGHT GOOSE NECK LAMP IRRADIATES ME - ALTHOUGH I AM NOT A BABY



Her drawing depicts: crib or incubator with plastic bubble top where she lay, an overhanging large bright light, and huge white-suited figures (most of them women). The lower images are from recurring dreams that haunted her afterward: this time showing the light as a "goose-neck ray lamp," her as a young girl being irradiated by the ray lamp, and a large powerful woman directing the process (sometimes just a voice).

Although at first glance one could conclude that Werner's drawing simply shows how a typical surgical room, operating staff, and ongoing treatment might appear to a child so small, there is more to tell. A question, though, that begs for an answer is: "How could a nine-day-old infant register so precisely such a scene and remember it lifelong?" Any attempt to answer this question will necessitate a reconsideration of what we think we know about the brain, intelligence, and memory, and what newborns seem to already know or can readily "pick up" and respond to.

She recalls being terrified of the surgery, and threatened by the "light beings" who stood nearby and did nothing as a male-like voice called "Inner Stranger" demanded that she either do his work or die. She agreed to cooperate out of fear but later repressed the whole episode after being ignored or chastised everytime she tried to talk about what had happened. Because of this, Werner's growing years were a confusing struggle until, at the age of twenty-eight, she had a near-death-like experience that almost exactly duplicated the imagery of her original scenario. This time she fully embraced "Inner Stranger," an act that improved her life in a positive way. At thirty-two she became a professional psychic dedicated to helping others help themselves. She has always exhibited the entire profile of near-death aftereffects.

Judith Werner's case is a sobering reminder that not all near-death scenarios are friendly and bathed in unconditional love. They can be judgmental, some with an element of cruelty to them, especially those that come from Asia and various indigenous cultures (refer to the research of Todd Murphy). What I've found with childhood cases, however, is the unmistakable presence of a "critical parent" image. . . one that instructs, demands, informs, threatens, predicts, and, in general, focuses on the do's and don'ts the child must respect in order to fulfill his or her destiny. While adult experiencers face their "misdeeds" during the past-life-review segment of their episode and make "course corrections" later on because of what they were shown or relived, the young are sometimes lectured "for their own good" by a "being" who "gives orders" or simply "cares."

A surprise was the importance of "dark light" experiences with little ones under three, and more specifically from fifteen months and under. These were the tiny tots who snuggled into "The Darkness That Knows," and wound up much more likely to develop genius than those whose episode was filled with bright light: 96% of the "dark" scenarios resulted in the child reaching the genius level of intelligence without genetic markers to account for this, whereas only 40% of the "bright light" ones did. After the age of three this disparity ceased. I believe this observation necessitates that we re-examine how we interpret the meaning and power of "darkness and light," as well as the effect a near-death state has on a baby's brain. Note that IQ enhancements in math and science, along with that of spatial abilities, were **the same** for both sexes.

Of special interest is the issue of spatial abilities. Most child experiencers became spatial/non-verbal/sensory-dynamic thinkers after their episode - whether male or female. Non-verbal intelligence includes skills such as running mazes, assembling puzzles, finding new ways to solve a problem - all characteristics of "the spatial child."

John Philo Dixon, Ph.D., in his book "THE SPATIAL CHILD" (Charles C. Thomas Publisher, Springfield, IL, 1983), explains: "Spatial ability is not a simple matter. It is not just a picture-like memory for objects, places, and people. This kind of memory might be helpful in carrying out spatial tasks, but it is not at the core of what is meant by spatial ability. Spatial-mechanical thinking involves the capacity to put the world together inside one's head such that all things relate to all others in precisely understood ways. The distance and directional positioning between a whole host of things is so well understood that all become part of an interconnected whole." (Quote taken from page nine in the book).

There is a link between spatial reasoning and mathematics and music, in that all three are necessary to arrange schemes that encompass the many-sidedness or wholeness of a given design. For instance, music imparts harmony, how things resonate or fit together; mathematics supplies measurement, the specifics of physical manifestation. Yet it is spatial reasoning that, through creating an overall design, gives meaning and purpose to the task or item at hand, while ensuring that all parts fit the whole.

In my study, 85% of those who displayed math enhancements to the point of genius also showed an unusual interest in and sensitivity to music. The centers for math and music are located

next to each other in the brain. Implied here is that the "charge" of a near-death state tends to jumpstart both areas as if they were the same unit. (Overall, 48% tested genius on IQ tests afterward. But, if the experience occurred **before the age of six**, the percentage was a staggering 81%... suggesting that the younger the child the greater the incidence of genius that cannot be explained via genetic markers.)

The spatial qualities child experiencers of near-death states exhibit are often shared by quite a different group - those who have autism.

In her book, "THINKING IN PICTURES, AND OTHER REPORTS FROM MY LIFE WITH AUTISM" (Doubleday, New York City, 1995), Temple Grandin, Ph.D., describes her vivid three-dimensional picture-thoughts which she is able to fast forward and rewind at will as if they were on tape. Unable to appreciate the aesthetic joy of a beautiful sunset, she keenly feels the anguish of suffering animals. Grandin suspects that since the brains of autistic people often reveal immature neural development in the limbic system, there must be damage to that area of the brain that connects emotion to reason.

While there is no known connection between near-death states and autism, there is an observation I can make that is worth considering: where abstract thought processing occurs in the autistic child because of a damaged limbic system, I have consistently noticed among near-death survivors that this same phenomenon occurs because of an enhanced and expanded limbic system. (The limbic system seems to be at the core of near-death states, not as causal, but as the directive agent once the experience is underway.)

Both autistic and near-death states can produce similar abstracts in thinking modes; but, whereas autism disconnects normal emotional responses, near-death episodes strengthen and heighten them. Once again, the "lynchpin" is the limbic (as I discussed at length in "CHILDREN OF THE NEW MILLENNIUM"). Once we can better identify and understand the limbic system's role in transformations of consciousness, particularly near-death states, I believe we will have a handle on how it may serve as the mediator between manifestation and spirit for our species.

The majority of child experiencers in my study could remember their birth, one-third had pre-birth memories; yet, they were six times more likely than adult experiencers to block or "tuck away" their near-death episode.

Spontaneous recall later in life was common; for most of them that began after the age of thirty, usually because of nightmares or in dreams, some because of hypnotic regression, others from reading books about the phenomenon which triggered memory. Youngsters having multiple experiences is fairly common, with nearly a third of those I interviewed going on to have additional near-death states in adulthood. Nearly 80% of those who "died" were able to watch the scene from a viewpoint outside their body, either from above or to one side. What they saw and heard, for the most part, could not have been known by them in advance. If the near-death event occurred during surgery and the child spoke of it after being revived, doctors would routinely tell the kid to "shut up" or "forget what you saw." The medical community should address this, as infants, even days old, can witness surgery performed on them as if they were an observer to the fact and remember what they saw lifelong.

Even though adult and child experiencers deal with similar challenges, their response patterns can be exactly the opposite. Examples: children tend to close down after their episode - adults open up; kids are more apt to start attending church as soon as possible - adults leave in droves. On the topic of religion, it is notable that adults generally return to some type of church environment within seven to ten years of their episode. Yet youngsters, if ever alienated, almost never revisit a religious setting again. Evidence of a life continuum is present in children's scenarios; some not only recall life before birth, but **life before earth!**

A sense of judgment **is** present in many cases of near-death states. With teenagers and adults, it is more likely found during the past-life review; not with some heavenly "Saint Peter" assigning judgment, but, rather, through a review or a re-living of the life - coming to recognize faults and weaknesses, any "error" committed, wrong-doings where others or self were put at needless risk or hurt unnecessarily. (Usually done by "Self" judging self; though sometimes "authority" figures hold court or give verdicts.) With youngsters, especially in Asian and Native societies, their near-death imagery can and on occasion does include a "parental" authority who **demand**s that certain behaviors be followed, others eliminated, so that the child can grow up in a certain manner. "One's fate" tends to dominate these scenarios as if it were the "theme" of experience. (For more differences, refer to the main text.)

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

72

THE QUESTIONNAIRE I USED FOR CHILD EXPERIENCERS (WHEN OLDER)

Should you choose to utilize the questionnaire I designed for this project in your own studies, forewarn your participants that the process of filling it out could cause them some grief. The questionnaire is supposed to be a tool for probing what might lie **behind** memory. For instance, in the section where I ask about "work, money matters, and ownership," comments can be cross-compared with earlier questions about current employment/ownership versus how the individual interpreted his or her scenario. Doing this enabled me to confirm a previous observation - that child experiencers tend to have an unusual attachment to "home," not to possessions or money, but **HOME** in the sense of holding to themselves an earthly representation of what they "lost" in their otherworld journey. Their physical home, then, becomes a type of assurance that they can someday progress from the lesser home to the greater. (I have noticed over the years that while adult experiencers can hardly wait to "toss" home mortgages, child experiencers can hardly wait to have one. And once they do, they tend to hold that mortgage, even if bare-bones budgets preclude much in the way of furnishings, so mortgage payments can always be met.)

Technically, the questionnaire functioned well and did its job, as you can readily see. But maybe it functioned too well.

Those who filled it out took an inordinate length of time to do so. Why? Better than 90% found the questionnaire so upsetting that they were plagued with one disaster after another as if they themselves, on some level of awareness, were trying to sabotage the thing. Computers broke down; light bulbs popped; an accident confined them to bed; or just looking at the questionnaire angered them. One man was so disturbed that he threw the questionnaire away and tried to forget ever having received it. Several months later he "died" of food poisoning, then after reviving was partially paralyzed for a week before he could begin to regain his health. During the crisis, he had another near-death experience that focused entirely on the circumstances in his childhood that he had steadfastly refused to face - which was exactly what the questionnaire covered. Nearly a year passed before he could bring himself to tell me this. (No, he never did fill the darn thing out.)

Most of those who "survived" the questionnaire said completing it was as life-changing as their near-death experience had been. I suspect the reason for all this trauma is that child experiencers never "connect the dots" between what happened to them and what typically occurs after a near-death state. In growing up, they accommodate, compromise, adjust to,

and repress, as any child does with what cannot be understood or changed, never realizing that their sense of being an "outsider," of "not fitting in," is **perfectly normal** considering their age when they had the experience. The amount of needless guilt a child experiencer tucks away because of this confusion is disquieting.

I apologize to anyone who was upset by the questionnaire. But, I am especially grateful to those who said they received a healing from completing it. Apparently, the questionnaire "worked" on levels above and beyond its original design.

The questionnaire follows. I've included the introduction sans mailing instructions and cover letter. Add plenty of space for answers - mine spread across ten pages.

CHILDREN'S NEAR-DEATH EXPERIENCES
QUESTIONNAIRE

This questionnaire is the next step in _____ 's project to revisit ____ original observations about the near-death experiences of children. The purpose is to recheck those findings, with an emphasis on aftereffects. As a participant in this study, you have already undergone initial screening. It is now time for the questionnaire, an aid for remembering more details. Do not hesitate to contact significant others should you need assistance in memory retrieval.

Please fill out all sections of this questionnaire to the best of your ability, even if some of the subjects were already covered in your initial screening. Do not be constrained by the amount of space available for answers; simply use the backs of pages or add additional sheets. Include a black and white drawing of your episode or of any particular scene in it - on a separate page. (Drawings are incredibly important, whether or not you have artistic talent.) Confidentiality respected.

PRESENT INFORMATION _____

Name and mailing address:

Phone number (indicate if an unlisted number):

Highest grade level attained in school:

Major subjects or interests in school:

Present Occupation:

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

74

Present religious affiliation and/or spiritual practices:

Marital/co-partner status (state if divorced):

Give ages of any children (grandchildren too if applies):

Own home or rent:

Status of health:

Hobbies, extra activities and interests (list special projects):

Present age:

NEAR-DEATH OR NEAR-DEATH-LIKE EXPERIENCE

Age when episode occurred:

Place where episode occurred:

Others present (list name and relationship to you):

Physical circumstances of event:

Subjective experience of event (describe what you can remember):

Afterward, what was your initial reaction?

Did you tell anyone about your subjective experience?

If so, who and how often?

Was any of your experience ever verified?

If so, state what was verified, how long it took to verify, and who verified it:

AFTEREFFECTS

Initially, how did this experience affect you?

If you told others, how did their reaction affect you?

Did manifestations from or because of your experience continue to occur afterwards (like sudden or continued "visitations," unusual lights, voices, hauntings, vivid replays of the event, etc.)?

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

75

If so, please detail:

If you can, compare your life "before" versus "after" the event
- noting any differences:

If you can, compare other people's reaction to you and your re-
lationship to them - using the same before and after format:

SPECIFICS

Did your mind work differently afterward? Explain if yes.

Was there any difference in your faculties? Explain if yes.

Did your intelligence level change? Explain if yes.

Was there any difference in flavor of and preference for food
and drink afterward? Explain if yes.

Did the affect of light change afterwards? Sunshine? Explain
if yes.

Did the affect of sound change afterwards? Music? Explain if
yes.

Did your energy affect electricity or electronic equipment?
Explain.

Was there any difference in your physical body and how it
functions, or in your appearance, afterwards? Explain if yes.

Did your relationship to animals/nature change afterward?
Explain if yes.

Did your relationship to your parents and siblings change?
Explain if yes.

Did your relationship to friends and strangers change? Explain
if yes.

Did your experience in school and with your teachers/coaches
change afterward? Explain if yes.

If you had a counselor or therapist in the years following, was
that helpful; did you tell that person about your episode? Explain.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

76

What was your health like afterward and in the years that followed?

What was your spiritual/religious experience like afterward?

What was the intuitive/psychic and dream world like for you afterward?

How have you dealt with any desire to return to where you once were?

Do you have any regrets about what happened to you?

Do you have a sense of "mission?"

If so, explain what you have done or are doing about it.

How do you now handle work, money matters, ownership?

How do you now handle stress, conflicts, negativity?

Did any changes you experienced fade with time? Remain as is? Or, increase over the years? Explain.

Please share your present philosophy of life and the extent your episode had in shaping it:

(separate sheet)

PERMISSION-TO-USE LETTER

I, _____, hereby give permission to _____ to use what materials I have supplied, as ___ sees fit, in _____ current study of children's near-death and near-death-like experiences, including the publication of same whether in articles, scholarly papers, and/or a book.

I understand that this "permission-to-use" does not restrict me from using my own material in projects of my own making, but simply secures the right for _____ to use my material without fees involved and without recrimination.

Signed: _____

Date: _____

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"
P. M. H. Atwater, Lh.D.
77

CONCERNING YOUR IDENTITY IN THIS STUDY:

May you be referred to by your present name?

If not, give the pseudo-name you want used:

May your present city/state be used?

If not, give any other preference:

It is the custom of _____ to send to ___ research participants a draft copy of _____ initial rendering of any quoted material from their case, so it can be checked over for errors or misinterpretations. Projection for ___ doing this is _____, although no definite date can be set at the present time. Thus, it will be advantageous for you to keep ___ informed should you move, so you can be certain to receive that mailing. Return this form when completed. Thank you!

ADDITIONAL THOUGHTS ABOUT RESEARCH

I do not use the standard double-blind/control group method most professionals do in my research of near-death states, because I don't trust it. Initial screening based on this standard style, whether in person or by mail, is dependent upon questions that use terms in advance of the experiencer's response and "lead" in the sense of how certain questions tend to inspire certain answers. Most of these question formats have the same antecedent, geared to proving or disproving a single "acceptable" model.

Certainly, when everyone uses the same basic research style and instruments, better and more accurate comparisons can be made. And this is desirable on one level. But, what if the original work was incomplete or perhaps biased in the sense of "preference" - either the researcher's **or** that of the experiencer? consciously **or** subconsciously?

No criticism intended here, for I know how sincere and diligent both experiencers and researchers are and how difficult it is to maintain objectivity. Nevertheless, we need to admit that:

* no allowance was made during the early years in the field of near-death studies for inquiries about unpleasant and/or hellish experiences, or, for brief episodes that had little if any imagery.

- * experiencers who had problems accepting or integrating their episode were in essence "ignored."
- * the full spread of psychological and physiological aftereffects went unrecognized for more than a decade.
- * children's scenarios were assumed to be the same as adults, their responses similar, until this study indicated otherwise.
- * attempted suicides afterward were completely "missed."
- * correlations between life experiences and what was met in the near-death scenario, the sense that what happened was "needed," were generally bypassed in favor of the notion that near-death states were a distinctly "separate" phenomenon.
- * negative aspects and responses received short shrift as compared to the positives.
- * the three distinctly different types of subjective light were "lost" in a rush to declare near-death states as experiences of brilliant bright light.
- * the "tunnel" component is not that common; even the "classical" model as established by early research is not all that classical.

Both the "preference factor" (seeing in the experience what we want) and the "pathological approach" (thinking it something we can dissect like heart disease), fail utterly to address the complex dynamic known as "the near-death experience."

Today, in almost every discipline, previous studies are being overturned or revamped, not because past authors were inept, but because their research base was not broad enough to adequately cover their field of inquiry. Since I've already mentioned heart disease, let me use it as an example. We now know that the original model for the treatment of heart disease was faulted - its primary source came from work done on men. When women were finally studied separately, vast differences were uncovered in how each sex reacted - which led to the creation of a more efficient and effective model.

I am not suggesting that near-death states are in any way a pathology, but I am saying that the same premise applies. . .

we need to broaden our research base. Few people realize that Sigmund Freud, the founder of psychoanalysis, formulated his theories while treating **only twenty-two people**. That humankind is ennobled and spiritual by nature was lost in his investigation of the dark, animalistic urges these twenty-two people exhibited. Exactly like the situation with heart disease, a model of limited parameters was accepted as true for all. Over the years since, more people have been hurt than helped by the distortions in Freud's theory.

Near-death studies have been caught up in the same situation, a tendency to over-rely on a single approach based on singular measurements. Empirical research can be conducted utilizing a number of different approaches, and I count mine as one of them. Past discoveries in the field of near-death studies are praiseworthy, but observer/analysts like myself are needed to track a myriad of details control-group studies cannot address. If we are ever to understand the near-death phenomenon, we must examine it from three hundred and sixty degrees. Anything less is unacceptable.

For instance, why do we keep relying on medical investigators in surgical wards for verification of the phenomenon when, neither with adults nor children, is the principle venue "death during surgery"? This choice was a reasonable one during the early years of research, but modern hospitals are turning more and more to the use of a new drug that causes amnesia in patients. Are near-death cases on the decline, as a recent study indicates, or, are the patients simply unable to remember because of the new drug? If we are serious about seeking people within the confines of a hospital, why aren't we "hanging out" in emergency wards? The majority of cases, especially with children, come from drownings, suffocation, and accidents (minor surgery not major surgery).

To be fair, the control-group method of research developed about one hundred years ago as a reliable way to study the effect of a single agent acting upon a single illness that had a single cause. But that method becomes ineffectual when exploring complex issues that may have variable causes - like transformations of consciousness. A good reference for an illuminating discussion of the pitfalls inherent in standard research styles is "SCIENTIFIC LITERACY AND THE MYTH OF THE SCIENTIFIC METHOD," Henry H. Bauer, University of Illinois Press, Urbana, IL, 1992. Bauer makes the point that scientific accomplishments are often tied to the politics of "prevailing consensus," and that "textbook science" cannot by its very nature convey either the value of the empirical process or the appropriate

attitude necessary for such investigation.

Charles Tart, Ph.D. terms such abuse "scientism." Tart, internationally known for his experiments that explored altered states of consciousness, and as one of the founders of transpersonal psychology, is the author of two classics in the field of consciousness studies: "ALTERED STATES OF CONSCIOUSNESS," reissued by HarperSanFrancisco, San Francisco, CA, 1990; and "TRANSPERSONAL PSYCHOLOGIES," also reissued only this one under Harper, New York City, 1992. According to Tart, the job of science is to give us information in order that we can make sense of life experiences. Scientism, on the other hand, states in rigid and dogmatic terms what reality is and should be. He identifies a true skeptic as one who searches for truth, withholding the temptation to establish finality, and "pseudo-skeptics" as those who insist on only one path to truth and only one reality. Tart reminds us that science evolved from philosophy, and depends on open inquiry.

Sensationalism teaches the public not to think. To avoid this malaise while exposing yourself to thought provoking theories on near-death states and related topics, I recommend that you subscribe to "Journal of Near-Death Studies". All articles are subject to peer review. I would call your attention to Volume 16, No. 2, Winter 1997, as it contained an in-depth report from Kenneth Ring, Ph.D. and Sharon Cooper, M.A., on their research of near-death experiences with the blind. Yes, they did find blind people who could see during their episode, but maybe not as a sighted person sees with physical eyes. Their work suggests that a person's awareness can be omnidirectional and **transcendent**. In the words of Ring and Cooper: "What we have called transcendental awareness is at least the beginning of the reversal of that process by which, even though the traces of an everyday dualism remain, the individual is enabled, however temporarily, to experience the world from a perspective independent of brain functioning and the operation of the senses." Or, as one of their subjects put it, "Having no eyes, I 'saw' with whole consciousness." For more information about the Journal, contact: IANDS, P. O. Box 502, East Windsor Hill, CT 06028-0502.

I am gratified that China, through the Xinhua news agency, has finally released the results of research conducted by psychiatrists of one hundred survivors of the 1976 Tangshan earthquake, which killed 242,000 people and injured thousands. The survivors, who had been seriously injured, reported about forty different experiences as they came close to death, including a "total recall of past events." Other common reactions were ex

treme clarity of thought, a sense of calmness, a feeling of having no emotions, a "strange sense about their bodies," and feeling a dream-like state. No mention was made of aftereffects or of any follow-up investigations with these people.

I am also gratified that the research of Todd Murphy, San Francisco, California, has been recognized, including his investigations of children's near-death episodes in Thailand. I have read several of his case studies and noted the predominance of accusations and admonishments as part of the child's scenario. The notion that experiencers **always** encounter heaven's forgiveness and unconditional love in dying is a misnomer. I suspect, as Murphy does, that cultural superstitions may have a lot to do with this, although not in all cases (refer to the previous discussion of Judith Werner's case, and in the main text to the story of Black Elk). Obviously, more research needs to be done in this area. (Murphy's papers are slated for publication in "Journal of Near-Death Studies," especially his article "Near-Death Experiences in Thailand," due out in Vol. 18, No. 2, Winter 1999.)

Before I close, I want to share a most unique case with you - a collective near-death experience - where more than one person participated in the same episode. And it is one of the most evidential cases I have yet encountered. It involves four adults (three men, one women) on a climb to the summit of Mt. Shivapuri in Kathmandu valley, February 2, 1996. Julian Rowe, M.D. was one of them. A condensed version of his account follows:

"My trek in the mountains of the Kathmandu valley was arranged to go somewhere and see something for four days with a guide, porter, and cook. At the time I thought I would feel like Eddie Murphy in [the movie] "Coming To America." My royal aspirations were dashed when I was asked if another from the group, Brenda [a nurse], could join me. I had not met her but said yes. The next day we were asked if two American men could join us. Again I said sure. A real party in the works; four people, having never met, going who knows where to see who knows what.

"At dusk, after a difficult climb, we reached the summit. Scott and [his friend] Jeffrey Knapp arrived about ten minutes later and complained of being very tired. Jeff appeared pale and required Brenda's help to remove his backpack. Jeff complained of nausea, and quickly chewed some gummy bears. As we set up our tents and started to get settled, Jeff leaned over the side of the mountain, vomited, and fell backwards to the

ground. Brenda noted a lack of respirations; and, unable to obtain a pulse, we initiated cardiopulmonary resuscitation (CPR). Scott did mouth-to-mouth and I did the chest compressions. I knew Jeff was sick, but I thought we could slowly get fluids into him to stabilize him. This optimism fled as he suffered another arrest. CPR again initiated, I now received a wave of pure worry, and realized our predicament: three medical personnel on a mountain without any medical supplies. With each compression, I felt a greater weight on my heart. This was all too real.

"The Nepali troops, numbering about ten, refused to call Kathmandu for assistance or a helicopter for two hours. Meanwhile, Jeff again recovered and we moved him into a tent, where we again piled him with sleeping bags and placed warm plates under his back. He suffered several more arrests. All seemed so hopeless. We stopped giving him fluids as he repeatedly vomited more than the fluids we gave him. Scott lay to his left, I to his right, and Brenda gathered supplies and worked to get assistance from the Nepali troops. Around 9:30 am, Brenda discovered that even with the U.S. Embassy's assistance, we could not get a rescue helicopter until morning. Shortly thereafter, we decided to send our porters and guide down the mountain to obtain medical supplies.

"Jeff suffered several more arrests, although brief, but I just could not believe he would not survive. His breathing changed, and he slipped into a coma. I briskly rubbed his chest with my knuckle, but no response. His pupils fixed. So we watched, talked, and waited to see if he might be....dying. In this silence came the realities and images of the moment, including the smell of vomit and burning coals in the tent, a mass of sleeping bags. The temperature had fallen to around freezing. Scott yelled that 'He could not go now.' Brenda and I chimed in. After approximately thirty minutes, Jeff awoke, and shared his experience.

"Rosy red cheeks with a pale border highlighted Jeff's face. We stared at him with concerned faces, not quite sure of what could possibly happen next. After writhing in cramps, and maybe another bout of vomiting, he told us of an amazing near-death experience that included many of our deceased relatives. He told us all several very detailed messages from our deceased relatives and then rested for a bit. He also told us that it was time for him to die and he wanted to die. We all could not believe this. He told us that he was told to tell us that we were to take the lesson of doing all that we can do, and that is what we must accept - that the decision of life or death is

not really decided by us.

"He suffered another episode or two of CPR, now totaling about ten for the evening. In an attempt to connect with him and help him to hang on, we placed the tape player on his abdomen soothingly playing "That's What Friends Are For." We clung to each other, in one of the most intense and moving moments of my life. We watched, listened, and cried."

Supplies finally arrived and an I.V. was set up to get fluids into Jeff's veins. He responded. "The sunrise approached with an eerie feeling in my gut. So much occurred on February 2nd, Ground Hog Day, why should we presume this was over. Jeff remained on top of the mountain without transport and with the trauma of a night of arrests and comas. But he was **supposed** to make it now. I kept these thoughts to myself; and with the warmth of the sunrise, we transported Jeff out of the tent to a resting spot underneath a Hindu shrine, his I.V. bottle shining in the early morning sun. News of the helicopter transport came a little after 6."

Jeffrey Knapp had a near-death experience under the most threatening of conditions. The tent where he lay became a war zone of three people fighting to save his life. The near-death scenario he experienced lasted unabated throughout the entire night. It involved the lives and deceased relatives of every - one present, with specific messages delivered privately to each person when Jeff was conscious enough to do so. His episode was a collective one in the sense that three people besides himself participated together in the scenario "story form" **as it occurred.** Of those present, the physician, Julian Rowe, documented the event. The information that was revealed from The Other Side could not have been known by Jeffrey Knapp in advance, yet it was breathtakingly accurate and consisted of intimate details that each individual regarded as highly personal.

Although he is an adult experienter, I have presented Jeffrey Knapp's case as a reminder to all of us how raw and sometimes violent the moments leading to death can be, and how awe-inspiring is the ecstasy of being able to pass through death and return. No skeptic can deny this, or argue away the impact of such an event with the arrogant claim of "it's just a hallucination." Equally deluded are "true believers," for, just because television talk shows and best-selling books have legitimized the subject, does not mean everything an experienter says is true or that the researcher has done a proper job of investigation.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

84

We seem to have forgotten something in our quest to understand the near-death experience, and that is **the power of mystery.**

Knapp's tussle with the aftereffects, what his wife and children have been subjected to, is both inspiring and disturbing. At this writing, any assessment is premature. It can be said, however, that the lives of all four people who trekked to that mountain top in Kathmandu have been radically and forever changed because of the near-death experience.

Sensationalizing this or any other near-death case serves no one. Experiencers and their loved ones need time to deal with the phenomenon, years in fact. But the greater challenge is to society. Near-death states are capable of restructuring the brain and reawakening the heart, even for non-experiencers who merely hear about "the stories." Results are often beyond the reach of research to clarify, or of governments to contain, or of rigid belief systems to control. Unleashed by near-death states. . . is the majesty of the soul.

Appendix III

RESOURCE SECTION / BIBLIOGRAPHY

"True wisdom rises and falls in cyclic waves of human perception. Often it has disappeared, as if destroyed, only to appear through what seems, each time, to be a new channel, but which may only be a new expression of something 'truly known' in some earlier era. This has been particularly the case with every discovery and rediscovery of evidence that there is more to man than his body and five senses and more to life than mere physical existence."

... Muriel Hasbrouck

Beth Williamson, the mother of Sophia Carmien who "drowned" at the age of four, has this to say about her daughter: "It does seem she is different from a lot of her classmates. She has her own mind (rather than being swayed by peer pressure), and a strong sense of ethics and justice. She is a talented writer and expresses deep emotional understanding in her poems and short stories. Also, Sophia and I have very spiritual talks sometimes and I feel I am talking to someone who understands at an equal level. She has developed her own religion with various principles and beliefs. She hates scary, suspenseful and/or violent movies, and will simply go and read in another room at a friend's house if people are watching such a movie. This was true back when she was six or seven at the YMCA after-school program as well. Movies that most kids (and counselors) thought were fine, Sophia got very upset by. She doesn't really seem to 'fit in' generally with her school mates, and she says she wishes she had more friends. She's smart and clever and has a good sense of humor. But, at any rate, she does seem to have a hard time being accepted by many of the other kids."

Beth Williamson's words echo those from the typical parent of a child near-death experiencer. I've already presented a myriad of tips that I hope will assist these people, but my major concern is for the experiencer, whether still young or as an adult. Adjusting to the aftereffects is much easier once he or she has a better sense of what's going on.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

86

This section expands on my previous suggestions to child experiencers and the "child" in all of us. I cannot make any promises or guarantees about what follows. But I can and do offer it to you as a compendium of some of the best resources that are currently available. Any choices or results depend on you.

Should you be interested in my other work, four books are still in print: "COMING BACK TO LIFE," "BEYOND THE LIGHT," "FUTURE MEMORY," "CHILDREN OF THE NEW MILLENNIUM," and "THE COMPLETE IDIOT'S GUIDE TO NEAR-DEATH EXPERIENCES." If the bookstore in your city or country (outside the U.S.) cannot get them, just access my website and order the books through there - as I have a link to a cyber bookstore. My website is:
www.cinemind.com/atwater

Also available via my website, and besides the SUBTEXT you are now reading, are four self-published pieces, "BRAIN SHIFT/ - SPIRIT SHIFT: A THEORETICAL MODEL," "I DIED THREE TIMES IN 1977," "LIFE SOUNDS," and "THE FROST DIAMOND," as well as information on how to obtain my video on aftereffects and two audiocassettes - "Coming Back To Life" (which updates the earlier book), and "As You Die" (which talks a person through the death of the body as he or she is dying). My website has many sections, including a "library" of articles and a "marketplace" for others to promote their own NDE-related items. For brochures about the talks/workshops/sessions I offer, and to order printed/bound copies of my self-published books and other items, send a stamped, self-addressed, and full-sized envelope to: YOU CAN Change Your Life, P. O. Box 7691, Charlottesville, VA 22906-7691. Thank you!

International Association For Near-Death Studies (IANDS)

IANDS exists to impart knowledge concerning near-death experiences and their implications, to encourage and support research dealing with the experience and related phenomena, and to aid people in starting local groups which desire to explore the subject. They have numerous publications, among them the scholarly "Journal Of Near-Death Studies," a general-interest newsletter "Vital Signs," and various brochures and materials. Membership in this nonprofit organization is open to anyone; dues are annual and include various benefits.

Donations to cover operating expenses are always needed and always welcome, especially for the NDE RESEARCH FUND. Recordings of past conference lectures are available. Also ask for their list of national and international chapters (Friends

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

87

Of IANDS) should you be interested in attending any of them. Individual reports about near-death episodes are solicited for the archives; you will need to fill out a form, so please ask for one.

Contact: IANDS, P. O. Box 502, East Windsor Hill, CT 06028-0502; phone (860) 644-5216; fax 860-644-5759, website www.iands.org (You can join immediately via the website should you choose to, and/or purchase journals, audiocassettes, and so forth.)

The Houston Chapter of IANDS published their own book of member accounts that is well worth obtaining: "WHEN EGO DIES: A COMPILATION OF NEAR-DEATH & MYSTICAL CONVERSION EXPERIENCES." To order contact: Emerald Ink Publishing, 7141 Office City Drive, Suite 220, Houston, TX 77087-3722; 1-800-324-5663, e-mail emerald@emeraldink.com

Other Books On Children's Near-Death Experiences

"Children of the Light: The Near-Death Experiences of Children," Cherie Sutherland, Ph.D. Not available in the U.S. Order from Transworld Publishers, Private Bag 6, Moorebank 2170, Australia. Should you have any difficulty ordering, contact Sutherland at School of Sociology, University of New South Wales, P. O. Box 1, Kensington, Australia.

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SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

88

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"Window to Heaven, A: When Children See Life in Death," Diane M. Komp, M.D. Grand Rapids, MI; Zondervan Publishing House, 1992.

Videos On The Near-Death Phenomenon

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"Danion Brinkley: The Near-Death Experience." Detailed description of "The Other Side," along with predicitions given by Beings of Light, as told by experiencer Dannion Brinkley. Available from Penny Price Media, 63 Mountain View Rd., Rhinebeck, NY 12572; (914) 876-0239

"Glimpse of Forever, A." The detailed and fascinating account of Nancy Maier's near-death experience. Available from Nancy Maier, P. O. Box 9373, Marina del Rey, CA 90295; (310) 822-6767.

"Into the Light." A documentary on how people's lives are changed after a near-death experience. Features Bruce Greyson, M.D., Micael Grosso, Ph.D., and Ewert Cousins, Ph.D. Available from Penny Price Media, 63 Mountain View Rd., Rhinebeck, NY 12572; (914) 876-0239

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

89

"Life After Death." An unusually long and touching account of Reinee Pasarow's near-death experience, interpreted through her Baha'i faith. Available from New Age Industries, 9 Cupania Circle, Monterey Park, CA 91754; (213) 888-6938.

"Message of Hope, A." A panel discussion of the near-death phenomenon, featuring the remarkable experience of Howard Storm (his began as hell-like then later turned heaven-like), plus three other experiencers, a psychologist, and a counselor. Available from Penny Price Media, 63 Mountain View Rd., Rhinebeck, NY 12572; (914)876-0239

"Moment of Truth: A Window on Life After Death." The detailed and fascinating account of Jayne Smith's near-death experience. Filmed by Starpath Productions and available from Jayne Smith, P. O. Box 21005, Hilton Head Island, SC 29925-1005.

"Round Trip." A comprehensive presentation of the near-death experience, which mixes experiencer accounts with informed commentary to produce a fascinating video geared for any audience. Can be easily segmented for classroom use. Filmed by Tim O'Reilly and available from Wellspring Media, 65 Bleecker Street, New York, NY 10012; 1-800-538-5856.

"Shadows - Perceptions of Near-Death Experiencers." Highlights NDE stories interwoven with street interviews, and asks questions we all might pose. Experiencers talk about their post-NDE opinions on God, religion, and the meaning of life. Available from the one who filmed it: Norman Van Rooy, 10038 Ashworth Avenue North, Seattle, WA 98133; (206) 524-4338.

"Touched by The Light." Experts and people who have had near-death religious experiences. Features Raymond Moody, Jr., M.D., Melvin Morse, M.D., Larry Dossey, M.D., Dannion Brinkley, and Grace Bubulka. Available from Penny Price Media, 63 Mountain View Rd., Rhinebeck, NY 12572; (914) 876-0239

"Transcending the Limits: The Near-Death Experience." Filmed at the Pacific Northwest Conference on Near-Death Experiences, this video is a compilation of highlights and features such speakers as Kenneth Ring, Melvin Morse, Kimberly Clark Sharp, and Nancy Evans Bush. Available from Seattle IANDS, P. O. Box 84333, Seattle, WA 98124; (206) 525-5489.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

90

Special Videos On Life And Death Transformations

"Mandalas, Vision of Heaven and Earth" and "Human Journey, The."
Both videos are of unusual quality and feature the transformational sculpture of Mirtala set to music. Especially helpful in hospice and counseling situations, or for anyone seeking a deeper meaning to life. These videos along with "From Atom to Cosmos," are available from Video Information Services, UFO Videos Inc., 2321 Abbott Kinney Blvd., Venice, CA 90291; 1-800-350-4639.

Out-Of-Body Experiences

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91

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92

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Activating Learning Potentials

For Children

Brain Gym Techniques to improve brain/mind functioning; query about practitioners in your locality. Contact Edu-K (Educational Kinesiology Foundation) at 1-800-356-2109, fax 805-650-0524.

Mentorship Programs with a caring adult. For information, call Children First at 1-800-914-2212.

Volunteer Opportunities in the community and at school. For information, call Points of Light Foundation at 1-800-879-5400.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

93

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P. M. H. Atwater, Lh.D.

94

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The Challenges of Parenting

"Good parents give their children roots and wings. Roots to know where home is and wings to fly away." ...Dr. Jonas Salk.

Institute of HeartMath offers a full range of workshops for children and parents in creative problem solving and the power of love. Contact them at P. O. Box 1463, Boulder Creek, CA 95006; 1-800-450-9111, fax 408-338-9861, website www.heartmath.org A book introducing HeartMath basics is "The Intelligent Heart: Transform Your Life with the Laws of Love," David McArthur (son) & Bruce McArthur (father). Virginia Beach, VA; A.R.E. Press, 1997.

Organic, non-allergenic fabrics, clothing, toys, furniture, and varied items for babies, tots, and growing children. Contact: ECO-BABY, 9319 Northview Terrace, Santee, CA 92071; 1-800-596-7450. Their catalogue is a delight, and it's free. Sent on request.

Public Service Announcement: The National Center For Missing And Exploited Children . . . 1-800-843-5678, <http://www.missingkids.org/>

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P. M. H. Atwater, Lh.D.

95

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SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

96

Kids's Stuff

Catalogue stuffed full of "Self-Help For Kids" in the way of books, posters, and other creative learning materials (Parents' Choice Approved). It's a fun experience just to leaf through each page - free - sent on request. Contact: Free Spirit Publishing, 400 First Avenue North, Suite 616, Minneapolis, MN 55401-1730; 1-800-735-7323, fax 612-337-5050.

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relationship with the earth, and living one's life in
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Excellent source of information on building a solar home. Contact: American Solar Energy Society, 2400 Central Avenue, Suite G-1, Boulder, CO 80301; (303) 443-3130, website www.ases.org/solar

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Magazine for those interested in body-mind-spirit issues and holistic lifestyles. Contact: New Age Journal, 42 Pleasant Street, Watertown, MA 02172; (617) 926-0200.

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A center devoted to holistic politics and bringing ethics and responsibility to government; annual memberships, ask for schedule of events. Contact: Center for Visionary Leadership, 3408 Wisconsin Avenue NW, Suite 200, Washington, DC 20016; (202) 237-2800, fax 202-237-1399, website www.mtn.org/iasa

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Health and Healing

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P. M. H. Atwater, Lh.D.

104

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Magazine that covers holistic health and healing topics in a fascinating and informative way. Contact: Natural Health Magazine, 17 Station Street, Brookline, MA 02146; 1-800-526-8440.

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108

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109

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P. M. H. Atwater, Lh.D.

110

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SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

112

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Magazine on spirituality; a philosophy, a faith, a way of life. Contact: Science of Mind Magazine, P. O. Box 75127, Los Angeles, CA 90020-5096; (213) 388-2181, website www.scienceofmind.com (A division of the United Church of Religious Science.)

Magazine on philosophy, science, religion, and the arts. Contact: The Quest Magazine, P. O. Box 270, Wheaton, IL 60189-0270; 1-800-669-9425. (A division of the Theosophical Society.)

Two organizations concerned with sacred energy, spiritual traditions, and kundalini breakthroughs: Kundalini Research Network, c/o Dale Pond, RR#5, Flesherton, Ontario, Canada N0C 1E0; (519) 924-2681. And, Kundalini Research Network, P. O. Box 1150, Cupertino, CA 95010; (408) 257-6241.

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P. M. H. Atwater, Lh.D.

113

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There are wonderful children's music available now, especially the audiocassette "The Planet Sleeps: 16 Lullabies from Around the World" through The Work Group/Sony. Also popu-

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

114

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SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

115

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116

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P. M. H. Atwater, Lh.D.

117

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Available as a Kit from A.R.E. Bookstore, P.O.Box 595,
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SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

118

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Reincarnation

A hypnotist with sensitivity and humor who specializes in talks and workshops on reincarnation across the nation is Henry Leo Bolduc. You can contact him at P. O. Box 88, Independence, VA 24348; (540) 655-4523. His "Adventures Into

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

119

Time" workshop is outstanding. Contact him for schedules or access his website at www.starbuck.net/henrybolduc/

An organization dedicated to exploring the therapeutic possibilities in past-life recall and/or hypnotic regressions is Association For Past-Life Research & Therapies. Contact them at P. O. Box 20151, Riverside, CA; (909) 784-1570. Their conferences are well worth attending.

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Alternative History

"Atlantis Rising" A credible magazine that delves into alternate histories, new sciences, and lost civilizations in a wonderfully eye-catching and informative style is Atlantis Rising, a creation of J. Douglas Kenyon. Contact: Atlantis Rising, P. O. Box 441, Livingston, MT 59047; 1-800-228-8381 or (406) 222-0875.

Organizations dedicated to the new sciences, subtle energy research, and natural healing are: International Association For New Science (IANS), 216 Commerce Drive, #4, Fort Collins, Co 80524; (970) 482-3731, fax 970-482-3120, web-

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

120

site www.ians.org Also, International Society For The% Study Of Subtle Energies And Energy Medicine (ISSSEEM), 356 Goldco Circle, Golden, CO 80403; (303) 278-2228. Both are membership organizations that present %%annual public conferences focusing on research papers.

For Children with "Alien" Memories

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Mind-Stretchers

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SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

121

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CLOSING REMARKS

"You are a child of the universe, no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should."

... Max Ehrman

The quickening of energy we're all feeling may be heading us towards, not so much a global village or even a global disaster, as to the creation of a global nervous system. Thanks to the Internet, instantaneous news via television, interlinked economies, and citizen diplomacy, each of us has a "ring-side seat" to the world. Sovereign nations aren't as sovereign now that we can actually **see** how their problems and their decisions affect us all. The hunger shared by the human family for respect, for caring, for the spiritual, for wisdom, for love, is bonding us as never before - irrespective of presidents or kings or tyrants or religious fanatics.

A new creation is being sculpted, with the new race its principle architects and builders. And, authenticity and reconciliation are the "tools" these people use to measure all things.

Child experiencers of near-death states and fifth root race types are natural creative problem solvers, as well as many of the Millennials. . . but they're **not** followers. These people are independent thinkers who insist on accountability, praising that which is deserved and ignoring the rest. Rhetoric that swayed previous generations will not phase them. They're smarter, quicker, more alert and more intuitive than any other historical grouping.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"

P. M. H. Atwater, Lh.D.

122

Forget self-serving superstitions, religious fear tactics, political ploys, marketing slogans, violence and abuse as a way of life. These people know better. Many have **seen** prayer and **communicated** with angels. They know what **real power** is and "Who" wields it, and they're not apt to be easily fooled by the hype that passes for "truth" today.

Yet, there are "lineages" of children emerging now who are distinctly different from the ones discussed in "CHILDREN OF THE NEW MILLENNIUM." For the most part, this includes kids who are so desensitized and damaged by the forces in their lives that compassion is completely foreign to them and love a myth. Some act as if numb, half-asleep, or drugged. James Twitchell, author of "CARNIVAL CULTURE: THE TRASHING OF TASTE IN AMERICA" (Columbia University Press, New York City, 1992), puts it this way: "The average number of words in the written vocabulary of a six-to-fourteen-year-old American child in 1945 was 25,000; the average number today: 10,000."

This segment of the population is devolving at an alarming rate. . . at the same time that another segment is leaping ahead, and already displaying evolution's favor as the next advancement in the human family.

Literally, the worst and the best are side-by-side. What is wrong or missing from the one group is remedied by the other one. Evolution is going quantum, as if to save "the human experiment" - remodeling, rewiring, and reconfiguring our species in preparation for future lifestyles the rest of us can only imagine.

We are paying dearly for our plunge into commercialism-at-all-costs with a generation of "throw-aways." The "other agenda," and the "course corrections" that automatically "kick in" when needed, we seem blind to. That **Other Agenda** isn't waiting anymore. It **is** now asserting itself and society **is** changing.

Considering the accelerating rate at which children are experiencing near-death states, along with the amazing growth of cultural creatives as a subculture-about-to-overtake-the-main-culture, it can be said that humankind as a whole is taking a decided turn toward moral integrity and social justice and **real abundance** (relationships based on the value of trust and caring and the willingness to be personally responsible).

The revolution at hand is not conflict-based, nor does it have anything to do with globalmania. It is the emergence of the spiritual. . . God at the "grass roots" of our lives, reminding us that the heart knows more than the head, that spirit cannot forever be denied.

SUBTEXT TO "CHILDREN OF THE NEW MILLENNIUM"
P. M. H. Atwater, Lh.D.
123

Relaxed concentration.
Dedication to truth.
Creative invention.
Curiosity.
Feelings.
Wonder.
Play.

This is the formula for genius.

Children understand.

Why don't we?