

michael newton

To: ARCHIVES

Subject: STONE AGE PAST LIVES OF TWO SISTERS. AN INTRODUCTION.

There was a time in my practice when I was phasing out an exclusive concentration on traditional Counseling, while facilitating more Past Life regression cases through hypnotherapy. This was before my discoveries with Life Between Lives that I was to call spiritual regression. During the period of this short window, I would spend much time on gaining details of these past lives that related to the client's current life. I did not have the benefit of using spirit guides and soul cluster groups in the spiritual realm for additional karmic data. When I began my journey of LBL, I only employed past life therapy for specific karmic issues that related to spirit world lessons. Of course, the subject's immediate past life was often used to gain entry into the spirit world. Even so, once I entered into the specialization of LBL there was simply not enough time anymore in a hypnosis session for detailed work on both past lives and life between lives. Besides, others were engaged in PL but no one in LBL that I knew about. This is why I eventually concentrated my practice on LBL cases through hypnotherapy.

I think it would be helpful to give a little background on the two past lives involved in the case of the two sisters that I saved in my files for so many years before finally combining both cases for our Archives. There are elements of spirituality here with a primitive people that I felt were useful for study. I have focused on three things. The religious implications of the stone shrine outside their caves, the paintings within their caves and the social dynamics of a brother and sister toward the tribe itself.

I am going to call the two sisters, Marian (age 29, a teacher) and Deanna (age 36, a massage therapist). These two women lived about 300 miles apart. My first past life regression was with Marian who lived closer to my office. There was no thought given to also having a session with Deanna until we found that both sisters lived as brother and sister in the same Stone Age tribe some 30,000 years ago. At the end of the first session with Marian we discussed how much better it would be for her to say nothing about the details of their life together in Europe, probably in France or Spain, before I had a chance to interview her sister about the same life. She agreed completely and promised to keep her session a secret except to tell her sister that by doing so would make Deanna's session more valid. It would be a few weeks before I could connect with Deanna and combine the two cases.

It is important for the reader to know that I have cut or condensed much extraneous dialogue from the two cases in this narrative for the sake of brevity. Thus, while it may seem at times I am leading the client with certain directive questions, usually there were a number

follows. Marian called herself ,Ja, who was the brother to, Shalo, who is Deanna in their current life. I asked a great number of questions of both Ja and Shalo about their surroundings including climate, geography and their culture that are not listed here. Naturally, I compared their responses. From these responses, such as the making of tools and details about the animals in their lives as well as the pollens used to draw these animals on the walls of their caves, I later felt they lived during the Upper Pleistocene age of the Paleolithic era between 30,000 B.C. and 35,000 B.C. This was before the retreat of the last major Ice Age around 25,000 years ago. I concluded this was a Cro-Magnon culture. I had both clients run their hands over their faces and no supraorbital eye ridges existed. They had flat, high foreheads, a developed chin that was not massive like Neanderthal man, and walked erect. Some of this information is in the dialogue, such as the furs used in their clothing, but other details I have left out like stone knapping (shaping) because I did not want my narrative to appear too much like an archeological investigation. There is no question that my conclusions about time and place in these two cases is very subjective.

To: ARCHIVES
Subject: STONE AGE PAST LIVES OF TWO SISTERS. THIS IS THE FIRST SISTER.

OPENING SCENE OF THE FIRST SISTER, MARIAN, WHO IS A MAN IN THE STONE AGE.

M: COLD.....COLD...rocks...big...our cave...I'm DIRTY...very dirty...my matted hair...everything is so filthy...bugs all over me.

N: How large is your cave?

M: Well...there are a number of caves we occupy connected in a line along a river...we are up in the cliffs. The biggest one would be like a...basketball court turned sideways...maybe a little bigger.

NOTE: The limestone caves in France, Spain and Germany for example, where early humans lived in Europe, were often some hundred feet high and a thousand feet long but if they were connected the living quarters were extensive. They could also have pathways leading further underground. Since the Stone Age tribes needed fresh water close by usually the caves were near rivers.

N: Are you a man or woman?

M: A man.

N: What is your name and what are you wearing to help you with the cold?

M: My name is, Ja and I have fur on (there is a pause and I ask for more details)...animal fur I hunted...bear. (when I ask for examples of other hunted animals for their skins I am told, deer and cats).

N: Do you hunt a big animal that looks like an elephant?

M: Yes...bigger, with long tusks...but I usually try and stay away from them because they are fast and dangerous.

N: Are the tusks straight or curved? Describe this animal?

M: They start straight and then curve upward...almost crossing over with the big ones. They have long, reddish-brown hair, a domed head and are much bigger than a regular elephant. Very dangerous. Bad tempers.

NOTE: Subsequent questions indicate this is a Woolly Mammoth, now extinct with the retreat of the last Ice Age some 25,000 year ago. I also learn Ja is a member of a Stone Age culture and further questioning about climate, tools, etc. cause me to conclude that Marian's past life dates sometime between 30,000 and 35,000 years ago in Europe, as explained in my introduction. Later, I will gather more thoughts about the social dynamics and cave paintings from her sister Deanne who is living in the same tribe at the same time. With Marian, as Ja, I will focus more on the spiritual aspects of his culture that will include tribal practices.

N: Ja, are you in a tribe and if so what do you call yourselves?

M: Yes I am and we are the Ka-wa.

N: Are you the leader?

M: No, Kahn leads.

N: And, is Kahn a good leader?

M: (at this point Marian becomes very animated. She is disturbed any time we discuss Kahn and the same will be true in a later session with her sister Deanna. I see her face is pinched and angry at this moment before she answers me.) Kahn is BIG...very strong...a skillful hunter-fighter...he makes the best fires in our caves...but he is not a good man.

N: Please tell me more about Kahn even though it troubles you, Ja.

M: He is the strongest right now...BIG...he eats a lot...but you can't trust him. (pause) He takes my mate whenever he wants and the other women---(then loudly) but not my daughter!!!

N: (Marian starts to cry and I relax her) Why not your daughter, Ja?

M: She is a young girl not yet formed...(long pause). I am ready to die fighting Kahn before I let him take her and he knows that.

N: If Kahn is not good, why is he allowed to be the leader and abuse the women?

M: (with exasperation) He has his followers, yes-men who support him and receive favors. But mostly no one in the tribe is strong enough yet to defeat him in a fight...(pause) but many Ka-wa's like Kahn because he is a good hunter. He is smart and clever with hunting tactics.

N: You mentioned your mate, Ja. What is her name? Tell me about her?

M: Her name is Ka-la (Marian's face softens) ...very kind...she comforts me after Kahn takes her by force...Ka-la tells me Kahn means nothing to her...she hates him.

N: You remember that I explained earlier you would be capable of using your current mind at any time if need be to answer my questions?

M: (hesitant) Yes.....

N: Remember, we talked about your capabilities of reaching backward and forward in time? (my client nods her head). All right, then tell me if anyone in your tribe is with you in your current life? (My thought is that it might be Ka-la, but I am wrong).

M: (brightens) OH!.....oh....my sister Deanne...she is also my sister in the tribe...called Shalo.

N: (by this time I have learned that Ja is about 20 and his mate is near the same age.) Let's return to the Ka-wa tribe again. What does Ka-la do in the tribe, Ja?

M: She sews the best and teaches all the young girls...even cooking skills with plants. (after a pause) You know I should tell you that Shalo is also a teacher and a ...determined leader in her own way with our women.

N: I want to return to this thought but now tell me what does your mate Ka-la sew?

M: My furs and the stomachs of animals.

N: Animal stomachs? I don't understand, Ja.

M: She sews the stomachs of animals together to carry our water. (pause) She was clever in developing a shaved bone needle to do this well....

N: What else does your mate do well?

M: She is really not supposed to do this as a woman but she makes excellent points from stone to tie on our sticks—our spears. She got permission to work with sharp stone to cut out our clothes and other women do this as well.

N: So the tribe slices shards of stone for tools and weapons?

M: Yes, and to clean the hides we use for clothes. (proudly) Ka-la does this very well.

N: And your sister Shalo in the tribe—what were you telling me about her?

M: (clasps hands in anticipation) She has influence with the other females in our tribe, maybe because she dislikes most all the men except me. There is kind of a loose-knit organization of strong women and Shalo leads...I don't know all that goes on there.... (I will pursue this line of questioning later with Deanna).

N: Is Shalo close to Ka-la, your mate?

M: Yes, very much.

N: Tell me, Ja, is Ka-la a medicine woman?

M: No,... ah...but she is learning skills from Zori—he is the healer for the tribe. In fact, he has his own cave. But among the women, Shalo is the best healer...she is a natural at this skill.

Note: Marian now explains with her hands the location of the small cave of Zori around the side of the larger rock caves where most the clan lives. Also, that this privacy is an honor because of Zori's standing in the tribe as a medicine man and spiritual communicator as a shaman.

N: Ja, how does Zori heal people?

M: (uncertain) He takes things off of trees...digs up plants...he has to go a long way off to get them before grinding them up in a bowl in water.

N: Who taught Zori to heal and how did he get to be the medicine man?

M: His mother—called, The Wise Woman--she is now gone, but she trained Zori. Once when Kahn had a deep hunting wound he made him well by placing a pad of something on his shoulder...a liquid. (an afterthought) Of course, now Kahn respects him...but you know that Zori never works like we do such as hunting...he is very dirty...does not wash much in the

river...he spends a lot of time by himself even though he is skilled at making cutting tools, using fire and...drawing.

N: (at this juncture I find out Zori does not have a mate and I move into the spiritual aspect of this case). When you say that Zori spends a lot of time by himself what does that mean?

M: (grows nervous). Zori is very brave because he can sit for hours and just think while sitting not far away from the entrance to the Place of the Chipped Rock.

N: What is this place? Describe it for me.

M: (Marian, as Ja, squirms in my office chair and shakes her head fearfully). It is a sacred place. Only the men are allowed to go there. Especially, Zori.

N: Is it next to your caves? Please try to describe for me what this place looks like and its meaning.

M: (very uncomfortable). They are boulders...perhaps a two hour march from our caves. We would not want to live right next to a place of such power.

N: Keep going...what does it look like and why do you call it chipped rock?

M: (Marian raises her hands which are cupped) The Place of the Chipped Rock looks like an animal at the center with a big open mouth...jaws, huge...big teeth. (Marian opens her mouth wide displaying her teeth and then cups her hands, joining them at the wrists and pulling her hands open to indicate jaws).

N: You are doing fine, Ja. I know this is hard. Please continue to help me understand this place. What animal does this sacred rock look like?

M: (pause) Like a...monster dog...with a long snout....(stops).

NOTE: At the time of this session I believed the oldest dogs came from about 15,000 years ago---a later time period from this stone age culture. I decided not to question the client further about this issue and break the mood of the moment. However, in 2008 I learned an archeologist discovered a Paleolithic cave in Belgium with the skeleton of a massive dog that was 31,500 years old.

N: I don't think I understand why you call these boulders "chipped" rocks.

M: They are sheared off at the side...broken away... causing two vertical columns that are the ears of this beast. (I sense there is more so I wait and then client says the following)
There is much magic here. It can be both protective and scary.

N: Why is that, Ja. Tell me all you can about the meaning of this place.

M: (long pause) A powerful spirit lives here. He can be kind by providing game near our cave and make our lives easier by good weather and food, or in the bad times he can punish us by bringing hunger, disease, sickness and... cause wind, rain and lightning storms so bad we become afraid.....one of our tribe was caught out and killed by lightening. (as an afterthought)
We think this god lives in the sky sometimes as well.

N: Do you have a name for this powerful spirit?

M: The men call him "the beast" (a gallows laugh). Although we know that is insulting and we could be punished for thinking that way. We try and not get too close to these rocks and that's why Zori is so brave.

N: What do you think Zori does when he is near the front of the Place of the Chipped Rocks?

M: He sits with his eyes closed and chants. But he can also be quiet...like he is praying?

N: Could he also be meditating-- and if so, why? (I know this is a leading question but I wanted clarification).

M: Meditating is better. He does this to communicate with the Great Spirit in order to achieve something?

N: What benefit does that achieve for Zori?

M: (long pause) It is not just for Zori. He does this to bring the positive aspects of the Spirit back into our caves when he returns. You know...to help us...give us strength... from a higher power. This is also the reason he paints on the walls of the cave.

NOTE: Cave paintings in certain Stone Age caves are a source of information about customs and practices of the ancients. Surreal formless human figures in some caves have been called sorcerer's since anthropomorphic human figures usually are not found. I will specifically discuss this in Deanna's case. I suspect Zori is one of these people we call shamans.

Archeologists have theorized it was believed these shamans controlled the fertility of game and even the success of the hunt. Marian has confirmed this in other parts of her testimony and both she and to a greater extent her sister discussed cave art with me. There has been

speculation that some shaman's were also cave artists and the drawings could well be associated with a ritualized altered state of consciousness, such as Zori apparently practices in front of the Place of Chipped Rocks.

N: Does Zori or anyone ever go into the mouth of the beast? You said there was an opening in front in the mouth of the dog.

M: (my client cries out in distress) My God!!!! Never. No one can do this...there is great magic here...

N: What would happen if they did?

M: (quickly) If they went into the passage of darkness they would not return. They would die.

N: Do you think if someone went into the passage of darkness they would go to the same place as when you die on the ground outside or in your own caves?

M: (long pause) This is difficult...I suppose they could go to the same place afterwards...but going into the head of the dog would probably be worse for someone than having a natural death outside.

N: (At this point I wonder if the concept of heaven and hell exists in the minds of these primitive people. But, I also want to proceed cautiously and not take a wrong turn, confuse my client and get a muddled response). Tell me Ja, do you and the tribe believe in a kind of afterlife either good or bad?

M: You mean for our spirits?

N: Yes, your own spirits after you die. What will happen to you then—say on the last day of your own life? Remember, I told you earlier that you have the capacity to move forward and backward in time in this life we are discussing.

M: This is a mystery we do not know but the idea of death makes us afraid and so we fight hard for life.

N: Any other thoughts about the death of your people?

M: I know when I die I will be buried with my best spear and favorite rock knife and flint tools to accompany me on my journey. (an afterthought) Oh, yes, and water too.

N: Where do you think you will go?

M: We will rise into the White River of Stars stretched across the sky.

N: You mean the Milky Way?

M: Yes, but we don't know where it will take us.

NOTE: This belief system is held by primitive people even in modern times such as the North American Indians and Australian Aborigines to give two examples. I shouldn't have been surprised by Ja's comment about the folklore of a stone age people. When it comes to an ancient veneration of the stars some things never change in terms of human culture. (By the way, can the reader imagine the pristine sky of this time with bright stars against a coal black sky? The Milky Way would appear like a silver river).

N: Well, that says to me the tribe believes in life after death?

M: It's something...we really don't know what happens...good or bad.....

N: Do you think your spirit is immortal?

M: We can't know that either, but the Great Spirit around the Place of the Chipped Rocks surely can't die.

N: (I now enter a different line of questioning) Ja, let's move forward in time again. You told me you had a daughter, will you have other children?

M: I will have three sons. One is still small.

N: I am thinking about future leadership in the tribe right now. Does Kahn have sons?

M: (a sigh of disgust from my client) Kahn has many sons by many women.

N: Ja, go forward in time to when you and your sons are older. Are they now stronger than Kahn's sons?

M: No, his son's are stronger but mine are smarter and faster. Two of my grown son's hunt with me. (then adds), I am now the second strongest man in the tribe.

N: Would you be a better leader than Kahn?

M: I am liked much better...but Kahn has his supporters and he is crafty.

N: Are the Ka-wa a strong tribe?

M: Yes, very. We are a big tribe and others are very cautious around us.

N: What is the name of the next strongest tribe near you?

M: The Tree-waas.

N: Do your people mate with the Tree-waas?

M: No, we must choose within our own tribe because it is considered safer than mixing outside influences.

N: (without going into genetics) Tell me, Ja, wouldn't it be better for the future health of the tribe to pick mates from the Tree-waas?

M: (answers slowly) This is taboo because of Kahn. He is smart about some things but not others. He is bad about taking the women he desires from our tribe but not smart about our mating with other tribes. We have talked about this because once one of my son's was attracted to a Tree-waas female and it was forbidden. We think Kahn and a few of his closest followers don't want to change the power structure within our tribe. Someone—or a group—from the outside could overthrow their authority—their domination might end.

NOTE: I am well aware of this situation from my own past life in a Stone Age tribe. Throughout my past lives I have always been resistant to authority. I was a young, very short but strong man in a tribe that expelled me during this same era because I wanted to replace the head man and disrupt the existing power structure. I was not killed but remembered leaving the cave for the last time on a trail with my spear, food and water. I was told to never come back. I was an unsettling influence. This was my last memory of that life and there was both joy at my freedom and sadness of being completely alone on the trail leading uphill and away from the cave. I mention this because when we facilitate past lives threads of the soul's character continues to some extent in subsequent bodies. This was true with both sisters from their Stone Age life through to their lives today. Deanna, for example, volunteers as a political activist, especially for women's issues in her state. Both sisters appreciated this insight into their character from their past life sessions.

N: Can you think of something we haven't talked about that Kahn does to maintain his power in the tribe?

M: (laughs) He has told us all the rocks at the Place of the Chipped Rocks will fall down if anything happens to him!

N: Do your people belief this?

M: Some do...but he is just trying to create more respect for his abilities...he is bluffing.

N: (I notice that Marian is getting very tired at this point in our session). Ja, I want you now to go to the last day of your life and explain the circumstances of your death. You have already told me a little about your burial practices with weapons. Now, before we make this jump I want you to know that there will be no pain or suffering with your death this time around because you have been through this before. As death is about to happen you will rise out of your body and become a detached observer with the ability to report back to me about the events that are occurring below you. Ready? (I pause and snap my fingers).

M: (sadly) We are hunting...traveling well away from our caves...my two sons are with me because the tribe must have more food. Then....we see...the huge animal with long tusks....

N: The woolly mammoth. The animal that looks like an elephant?

M: Yes...he is running right at me after my sons hit his sides with their spears. One of my sons grabs his hair on the side of its body and tries to hang on and turn him away from me. (with resignation) I throw my spear hard at his chest. It is no use we cannot stop him and I am trampled to death.

N: How old are you now, Ja?

M: I think near forty.

N: Look down at your body now and tell me what is happening.

M: My body is broken...it is all bloody...they carry me to a place near our caves for burial. Ka-la is beside herself. I seem to be drifting above my body in a state of...nothingness. I seem to be rising and feeling no more pain.

NOTE: I did not conduct an LBL here because, as I have said, I had not yet made that discovery. In any case Marian was clearly exhausted because we had conducted other past lives before reaching her Stone Age life.

GO TO FOOTNOTE # 1

FOOTNOTE #1

THE SACRED CONCEPTS OF STANDING STONES, EITHER NATURAL AS IN THIS CASE, OR BROUGHT TO A PLACE AND BUILT ON SITE HAS A LONG HISTORY OF SYMBOLIC MEANING IN HUMN CULTURE. OF COURSE, DURING MY QUESTIONING HERE I WAS PRIMARILY INTERESTED IN THE SPIRITUALITY OF AN ANCIENT PAEOLITHIC STONE AGE CULTURE.

I HAVE LONG HAD AN INTEREST IN LARGE MEGALITH "MEMORIAL STONES" AROUND THE WORLD. BUT WHAT REMAINS TODAY COMES LARGELY FROM NEOLITHIC TIMES AT A LATER PERIOD THAN FOUND IN THE STONE AGE CASES OF THE TWO SISTERS. FOR THE ANCIENTS, THE STONES SEEMED TO CONNECT THEM TO THE SKY. ONE CAN FIND THESE STONES WIDLEY DISTRIED ACROSS WESTERN EUROPE, BUT THEY ALSO IN ASIA, AFRICA, THE MIDDLE EAST AND SOUTH AMERICA. THEY WERE USED IN RELIGIOUS CEREMONIES, AS IN THIS CASE, BUT ALSO FOR BURIAL CHAMBERS WITH THE DOLMEN STONES AND FOR ASTRONOMICAL ALLIGNMENT OBSERVATIONS SUCH AS WITH THE MOST FAMOUS CIRCLE OF STONES AT STONEHENGE, ENGLAND. I THOUGHT IT QUITE APROPRIATE WHEN OUR ORGANIZATION HAD A SPIRITUAL REGRESSION TRAINING NEXT TO A GROUP OF 20 TON DOLMEN STONES NEAR MEPPEL, HOLLAND IN SEPTEMBER, 2004.

WHILE I HAVE VISITED A NUMBER OF STONE MONUMENTS IN ENGLAND, IRELAND AND FRANCE THERE IS ANOTHER PLACE I SAW THAT COMES CLOSEST TO THE STONE AGE, "PLACE OF CHIPPED ROCKS," AS OUTLINED IN THIS PAST LIFE CASE. I ONCE HIKED THROUGH A MOUNTAIN JUNGLE IN THE MIDDLE OF RAROTONGA ISLAND IN THE SOUTH PACIFIC. IT WAS HARD GOING AND TOOK HALF A DAY EVEN WITH A GUIDE. AT THE TOP OF A MOUNTAIN WE CAME TO A NATURAL CLUSTER OF ROCKS CALLED, "A MARAE,"OR SACRED PLACE VENERATED BY THE EARLIEST POLYNESIANS WHO CAME TO THE ISLAND. IN THE CENTER WAS A TALL, ROCK SPIRE NEARLY 300 FEET HIGH THAT IS CALLED TODAY, THE NEEDLE. THIS MARAE WAS USED AS A PLACE FOR PRAYERS TO THE GODS, OFFERINGS AND INVESTITURES OF CHIEFS.

To: ARCHIVES
Subject: STONE AGE LIVES OF TWO SISTERS. THIS IS THE SECOND SISTER.

OPENING SCENE OF THE SECOND SISTER, DEANNA, WHO IS A WOMAN IN THE STONE AGE.

It had been a few weeks since I facilitated a Stone Age life in the Paleolithic era with Deanna's sister, Marian. When we first met, Deanna swore that Marian had revealed nothing about her session with me. This was especially important now that I knew the two sisters had shared a life in the Stone Age about 30,000 B.C. As I have said, with Deanna I am going to focus primarily on two things. The cave paintings of her tribe and the social dynamics of her position as an influential female of the tribe. You will notice she is a very outspoken woman.

D: I'm outside our caves...looking at the mountains...wearing some fur but mostly light deer skins. It is not very cold right now. As I look back inside I see my father Jila tending to a fire...he is kind of thin and not as active as he once was. My mother is warm and loving and is holding my hand while the sun fades.

N: What is your name and the name of your tribe?

D: We are the Ka-wa's and I am Shalo.

N: Shalo, do you remember my instructions that you would be capable of moving forward and backward in time?

D: Yes, I do.

N: Okay, now I want you to move forward in time to a significant event and give me your age as well.

D: (After a moment she responds gleefully) I am about 15 and dancing at my coming out ceremony for womanhood. (then she grows somber) It is fun for a while but... I am worried because it has been decided by the tribal council that I should mate with Watam.

N: Why are you concerned?

D: (bursts out tearfully) Because I want no man as a mate...Kahn is behind this because the bastard gets a lot of support from Watam who is being rewarded because he wants me. He is too old for me anyway.

N: Who is Kahn? (pretending I don't know).

D: The tribal chief...an awful man...a tyrant...but very strong. His size and strength is great. He leads well when hunting---I have to give him that.

N: Before we go further can you identify anyone in your current life who is a member of the Ka-wa tribe with you at this time?

D: (a shock) Really! ...I don't believe this...it's my older brother, Ja, who is Marian...well, I'll be damned!

N: Shalo, can you tell me a little more about Ja?

D: Well....he lives in the cave next to ours and I love Ja and depend on him to help me...I like his mate Kala a lot too. Ja is a fine hunter, by the way.

NOTE: Since I have details of Marian's life as Ja, I am able to ask more focused questions but I also don't want to destroy Deanna's spontaneity in her responses about her life in the caves. Therefore, I have to pretend to be surprised by her responses at times. She remembers the harsh tribal leader, Kahn, in the same way as her sister but Shalo did not have specific details about the Place of the Chipped Rock because the women were not allowed to go there by order of Kahn. While Shalo knew the term, Chipped Rock, the women called this religious shrine simply, the Broken Rocks. I now want to address the life of women in this tribe through Shalo.

N: Shalo, I want to move you forward in time a few years as you take your place among the mature women of the Ka-wa tribe. Let me start by asking if you now have children?

D: (forcefully) No, thank God---that would make me even more subservient to the men. I'm not warm to any of them really, except of course my brother and father. I have no feelings for any of the other men.

N: Shalo, allow me be blunt. Does this mean you do not have sex with your mate, Watam?

D: Well, we do but not a lot because I don't like it so I don't give him pleasure. (then adds) He is put down by the fact I never get pregnant. Kahn rapes me occasionally like he does with many of the other women. He forces me to the ground on my stomach with his powerful arm pressing the back of my head so my face is in the dirt. God, what a hateful bastard. I have even planned how I could kill him without hurting the status of Ja. In fact, Ja would probably be killed along with me if I did away with Kahn. (then reflects) But Kahn is a strong leader. His

death could hurt the tribe. (I am about to continue when she adds more). You know, I have Kahn's number. He really only wants to humiliate me and make me afraid rather than having any genuine desire towards me. I discovered that if I...covertly... place in my mouth and bite down hard on a small piece of rounded deer skin that I always carry with me in my belt ... it helps me not to cry out. This angers Kahn. He thinks my lack of response diminishes his status, I'm sure. I have given this tip to some of the other younger girls. Without the satisfaction of hearing our cries the attacks by some of the men lessen as well.

N: (I have an idea) Shalo, I am going to ask you a sensitive question but I would like you to be honest with me. Are you perhaps a lesbian woman?

D: (somewhat ruefully, after a pause) Yes...I suppose I am at that....(laughs) not easy in this society!

N: Do you have sexual feelings for another woman then?

D: (longer pause) As a matter of fact, yes but I don't want to talk about it. We can only be together once in a while in our special place and must be very careful...there is a ban on such things.....children are needed because so many die.

NOTE: In case readers may be wondering if my client was gay in her other past lives I have the following to report. Deanna and I briefly touched on six other past lives, two as a man and four as a woman. I saw no evidence of same-sex preferences in any other past lives. This is true in her current life as well.

N: How would you describe the status of women in your tribe?

D: (laughs and then forcefully responds) The men—especially the strong hunters—consider themselves privileged. Many think the female members of our tribe as...well...as objects to be fought over—they look upon us as possessions because we are physically weaker. Some think we are stupid---a big mistake!!!

N: And the male mates of these women—don't they offer any resistance?

D: It wouldn't do them any good. First of all Kahn is the strongest man in the tribe and is effective and brave which is why he is chief. Secondly, he is surrounded by other strong hunters who watch his back... and they get preference with our women, also the best cuts of meat...that sort of thing. (pause) I have to say something else. It is our custom that with the rank of chief and his close followers, this brings a sort of....ah...compensation.

N: Do you see yourself as oppressed by these circumstances?

D: (pause) That is a hard question because of what I have told you about myself. Life is life. But, there is another side that I must acknowledge. While there is a hard core band of brutes, other men are nicer to the women in our group. Then too, we all have a very difficult life in the caves. It is not easy to survive. The women and children are given food and shelter and there is another major factor. The males in my tribe do their best to protect us from the outside world as well...I must give them that. (after a pause she adds) I just have no deep feelings for any of them as a woman.

N: You mentioned helping other women, such as the younger girls. Could I draw the conclusion that they come to you for advice. That in this sense you have a leadership role?

D: (proudly) Yes, it is a woman's job to keep things orderly for the men such as cleaning, storage and preparation of our food, creating wooden bowls, making cooking tools...that sort of thing and I am a good instructor to the young girls...or at least I try to be. But, we also talk about...ah...the system around here.

N: So, you do have a leadership role about both practical and political things with regard to the status of women in the tribe?

D: I wasn't going to say it—but yes and I enjoy this role with each passing year. I must tell you something else. There are older women who pay no attention to my advice and a few are even resentful that I might try and change the social order of things. This does not bother me...they are set in their ways and I don't feel...put upon by them.

N: What is the primary communal concept you teach the other women?

D: Simple. In unity there is strength. From a political standpoint in this tribe passivity gets you nowhere.

N: But, isn't this a kind of passive resistance? Doesn't this behavior get you in trouble with the men?

D: (pause) Look, this is not that overt. I'm not dumb. I counter my rebelliousness with positive things too as far as the men are concerned. I am skilled at making bowls and stone flints for crafting eating utensils and I spend a lot of time—because I don't have children—learning healing methods from our medicine man, Zori. (I was going to ask for this confirmation but Shalo did it for me). All this makes me useful to the tribe. (I'm about to move on when she adds), I am an excellent carver of small figures for our tribe—I use bone and ivory. The tribe likes my work and I am generous with my gifts.

To: ARCHIVES
Subject: STONE AGE PAST LIVES OF TWO SISTERS. AN INTRODUCTION.

There was a time in my practice when I was phasing out an exclusive concentration on traditional Counseling, while facilitating more Past Life regression cases through hypnotherapy. This was before my discoveries with Life Between Lives that I was to call spiritual regression. During the period of this short window, I would spend much time on gaining details of these past lives that related to the client's current life. I did not have the benefit of using spirit guides and soul cluster groups in the spiritual realm for additional karmic data. When I began my journey of LBL, I only employed past life therapy for specific karmic issues that related to spirit world lessons. Of course, the subject's immediate past life was often used to gain entry into the spirit world. Even so, once I entered into the specialization of LBL there was simply not enough time anymore in a hypnosis session for detailed work on both past lives and life between lives. Besides, others were engaged in PL but no one in LBL that I knew about. This is why I eventually concentrated my practice on LBL cases through hypnotherapy.

I think it would be helpful to give a little background on the two past lives involved in the case of the two sisters that I saved in my files for so many years before finally combining both cases for our Archives. There are elements of spirituality here with a primitive people that I felt were useful for study. I have focused on three things. The religious implications of the stone shrine outside their caves , the paintings within their caves and the social dynamics of a brother and sister toward the tribe itself.

I am going to call the two sisters, Marian (age 29, a teacher) and Deanna (age 36, a massage therapist). These two women lived about 300 miles apart. My first past life regression was with Marian who lived closer to my office. There was no thought given to also having a session with Deanna until we found that both sisters lived as brother and sister in the same Stone Age tribe some 30,000 years ago. At the end of the first session with Marian we discussed how much better it would be for her to say nothing about the details of their life together in Europe, probably in France or Spain, before I had a chance to interview her sister about the same life. She agreed completely and promised to keep her session a secret except to tell her sister that by doing so would make Deanna's session more valid. It would be a few weeks before I could connect with Deanna and combine the two cases.

It is important for the reader to know that I have cut or condensed much extraneous dialogue from the two cases in this narrative for the sake of brevity. Thus, while it may seem at times I am leading the client with certain directive questions, usually there were a number of questions put to the client as a prelude to those I list here. The Stone Age names are as

follows. Marian called herself ,Ja, who was the brother to, Shalo, who is Deanna in their current life. I asked a great number of questions of both Ja and Shalo about their surroundings including climate, geography and their culture that are not listed here. Naturally, I compared their responses. From these responses, such as the making of tools and details about the animals in their lives as well as the pollens used to draw these animals on the walls of their caves, I later felt they lived during the Upper Pleistocene age of the Paleolithic era between 30,000 B.C. and 35,000 B.C. This was before the retreat of the last major Ice Age around 25,000 years ago. I concluded this was a Cro-Magnon culture. I had both clients run their hands over their faces and no supraorbital eye ridges existed. They had flat, high foreheads, a developed chin that was not massive like Neanderthal man, and walked erect. Some of this information is in the dialogue, such as the furs used in their clothing, but other details I have left out like stone knapping (shaping) because I did not want my narrative to appear too much like an archeological investigation. There is no question that my conclusions about time and place in these two cases is very subjective.

michael newton

To: ARCHIVES
Subject: STONE AGE PAST LIVES OF TWO SISTERS. THIS IS THE FIRST SISTER.

OPENING SCENE OF THE FIRST SISTER, MARIAN, WHO IS A MAN IN THE STONE AGE.

M: COLD.....COLD...rocks...big...our cave...I'm DIRTY...very dirty...my matted hair...everything is so filthy...bugs all over me.

N: How large is your cave?

M: Well...there are a number of caves we occupy connected in a line along a river...we are up in the cliffs. The biggest one would be like a...basketball court turned sideways...maybe a little bigger.

NOTE: The limestone caves in France, Spain and Germany for example, where early humans lived in Europe, were often some hundred feet high and a thousand feet long but if they were connected the living quarters were extensive. They could also have pathways leading further underground. Since the Stone Age tribes needed fresh water close by usually the caves were near rivers.

N: Are you a man or woman?

M: A man.

N: What is your name and what are you wearing to help you with the cold?

M: My name is, Ja and I have fur on (there is a pause and I ask for more details)...animal fur I hunted...bear. (when I ask for examples of other hunted animals for their skins I am told, deer and cats).

N: Do you hunt a big animal that looks like an elephant?

M: Yes...bigger, with long tusks...but I usually try and stay away from them because they are fast and dangerous.

N: Are the tusks straight or curved? Describe this animal?

M: They start straight and then curve upward...almost crossing over with the big ones. They have long, reddish-brown hair, a domed head and are much bigger than a regular elephant. Very dangerous. Bad tempers.

NOTE: Subsequent questions indicate this is a Woolly Mammoth, now extinct with the retreat of the last Ice Age some 25,000 year ago. I also learn Ja is a member of a Stone Age culture and further questioning about climate, tools, etc. cause me to conclude that Marian's past life dates sometime between 30,000 and 35,000 years ago in Europe, as explained in my introduction. Later, I will gather more thoughts about the social dynamics and cave paintings from her sister Deanne who is living in the same tribe at the same time. With Marian, as Ja, I will focus more on the spiritual aspects of his culture that will include tribal practices.

N: Ja, are you in a tribe and if so what do you call yourselves?

M: Yes I am and we are the Ka-wa.

N: Are you the leader?

M: No, Kahn leads.

N: And, is Kahn a good leader?

M: (at this point Marian becomes very animated. She is disturbed any time we discuss Kahn and the same will be true in a later session with her sister Deanna. I see her face is pinched and angry at this moment before she answers me.) Kahn is BIG...very strong...a skillful hunter-fighter...he makes the best fires in our caves...but he is not a good man.

N: Please tell me more about Kahn even though it troubles you, Ja.

M: He is the strongest right now...BIG...he eats a lot...but you can't trust him. (pause) He takes my mate whenever he wants and the other women---(then loudly) but not my daughter!!!

N: (Marian starts to cry and I relax her) Why not your daughter, Ja?

M: She is a young girl not yet formed...(long pause). I am ready to die fighting Kahn before I let him take her and he knows that.

N: If Kahn is not good, why is he allowed to be the leader and abuse the women?

M: (with exasperation) He has his followers, yes-men who support him and receive favors. But mostly no one in the tribe is strong enough yet to defeat him in a fight...(pause) but many Ka-wa's like Kahn because he is a good hunter. He is smart and clever with hunting tactics.

N: You mentioned your mate, Ja. What is her name? Tell me about her?

M: Her name is Ka-la (Marian's face softens) ...very kind...she comforts me after Kahn takes her by force...Ka-la tells me Kahn means nothing to her...she hates him.

N: You remember that I explained earlier you would be capable of using your current mind at any time if need be to answer my questions?

M: (hesitant) Yes.....

N: Remember, we talked about your capabilities of reaching backward and forward in time? (my client nods her head). All right, then tell me if anyone in your tribe is with you in your current life? (My thought is that it might be Ka-la, but I am wrong).

M: (brightens) OH!.....oh.....my sister Deanne...she is also my sister in the tribe...called Shalo.

N: (by this time I have learned that Ja is about 20 and his mate is near the same age.) Let's return to the Ka-wa tribe again. What does Ka-la do in the tribe, Ja?

M: She sews the best and teaches all the young girls...even cooking skills with plants. (after a pause) You know I should tell you that Shalo is also a teacher and a ...determined leader in her own way with our women.

N: I want to return to this thought but now tell me what does your mate Ka-la sew?

M: My furs and the stomachs of animals.

N: Animal stomachs? I don't understand, Ja.

M: She sews the stomachs of animals together to carry our water. (pause) She was clever in developing a shaved bone needle to do this well....

N: What else does your mate do well?

M: She is really not supposed to do this as a woman but she makes excellent points from stone to tie on our sticks—our spears. She got permission to work with sharp stone to cut out our clothes and other women do this as well.

N: So the tribe slices shards of stone for tools and weapons?

M: Yes, and to clean the hides we use for clothes. (proudly) Ka-la does this very well.

N: And your sister Shalo in the tribe—what were you telling me about her?

M: (clasps hands in anticipation) She has influence with the other females in our tribe, maybe because she dislikes most all the men except me. There is kind of a loose-knit organization of strong women and Shalo leads...I don't know all that goes on there.... (I will pursue this line of questioning later with Deanna).

N: Is Shalo close to Ka-la, your mate?

M: Yes, very much.

N: Tell me, Ja, is Ka-la a medicine woman?

M: No,... ah...but she is learning skills from Zori—he is the healer for the tribe. In fact, he has his own cave. But among the women, Shalo is the best healer...she is a natural at this skill.

Note: Marian now explains with her hands the location of the small cave of Zori around the side of the larger rock caves where most the clan lives. Also, that this privacy is an honor because of Zori's standing in the tribe as a medicine man and spiritual communicator as a shaman.

N: Ja, how does Zori heal people?

M: (uncertain) He takes things off of trees...digs up plants...he has to go a long way off to get them before grinding them up in a bowl in water.

N: Who taught Zori to heal and how did he get to be the medicine man?

M: His mother—called, The Wise Woman--she is now gone, but she trained Zori. Once when Kahn had a deep hunting wound he made him well by placing a pad of something on his shoulder...a liquid. (an afterthought) Of course, now Kahn respects him...but you know that Zori never works like we do such as hunting...he is very dirty...does not wash much in the

river...he spends a lot of time by himself even though he is skilled at making cutting tools, using fire and...drawing.

N: (at this juncture I find out Zori does not have a mate and I move into the spiritual aspect of this case). When you say that Zori spends a lot of time by himself what does that mean?

M: (grows nervous). Zori is very brave because he can sit for hours and just think while sitting not far away from the entrance to the Place of the Chipped Rock.

N: What is this place? Describe it for me.

M: (Marian, as Ja, squirms in my office chair and shakes her head fearfully). It is a sacred place. Only the men are allowed to go there. Especially, Zori.

N: Is it next to your caves? Please try to describe for me what this place looks like and its meaning.

M: (very uncomfortable). They are boulders...perhaps a two hour march from our caves. We would not want to live right next to a place of such power.

N: Keep going...what does it look like and why do you call it chipped rock?

M: (Marian raises her hands which are cupped) The Place of the Chipped Rock looks like an animal at the center with a big open mouth...jaws, huge...big teeth. (Marian opens her mouth wide displaying her teeth and then cups her hands, joining them at the wrists and pulling her hands open to indicate jaws).

N: You are doing fine, Ja. I know this is hard. Please continue to help me understand this place. What animal does this sacred rock look like?

M: (pause) Like a...monster dog...with a long snout....(stops).

NOTE: At the time of this session I believed the oldest dogs came from about 15,000 years ago---a later time period from this stone age culture. I decided not to question the client further about this issue and break the mood of the moment. However, in 2008 I learned an archeologist discovered a Paleolithic cave in Belgium with the skeleton of a massive dog that was 31,500 years old.

N: I don't think I understand why you call these boulders "chipped" rocks.

M: They are sheared off at the side...broken away... causing two vertical columns that are the ears of this beast. (I sense there is more so I wait and then client says the following)
There is much magic here. It can be both protective and scary.

N: Why is that, Ja. Tell me all you can about the meaning of this place.

M: (long pause) A powerful spirit lives here. He can be kind by providing game near our cave and make our lives easier by good weather and food, or in the bad times he can punish us by bringing hunger, disease, sickness and... cause wind, rain and lightning storms so bad we become afraid.....one of our tribe was caught out and killed by lightening. (as an afterthought)
We think this god lives in the sky sometimes as well.

N: Do you have a name for this powerful spirit?

M: The men call him "the beast" (a gallows laugh). Although we know that is insulting and we could be punished for thinking that way. We try and not get too close to these rocks and that's why Zori is so brave.

N: What do you think Zori does when he is near the front of the Place of the Chipped Rocks?

M: He sits with his eyes closed and chants. But he can also be quiet...like he is praying?

N: Could he also be meditating-- and if so, why? (I know this is a leading question but I wanted clarification).

M: Meditating is better. He does this to communicate with the Great Spirit in order to achieve something?

N: What benefit does that achieve for Zori?

M: (long pause) It is not just for Zori. He does this to bring the positive aspects of the Spirit back into our caves when he returns. You know...to help us...give us strength... from a higher power. This is also the reason he paints on the walls of the cave.

NOTE: Cave paintings in certain Stone Age caves are a source of information about customs and practices of the ancients. Surreal formless human figures in some caves have been called sorcerer's since anthropomorphic human figures usually are not found. I will specifically discuss this in Deanna's case. I suspect Zori is one of these people we call shamans. Archeologists have theorized it was believed these shamans controlled the fertility of game and even the success of the hunt. Marian has confirmed this in other parts of her testimony and both she and to a greater extent her sister discussed cave art with me. There has been

speculation that some shaman's were also cave artists and the drawings could well be associated with a ritualized altered state of consciousness, such as Zori apparently practices in front of the Place of Chipped Rocks.

N: Does Zori or anyone ever go into the mouth of the beast? You said there was an opening in front in the mouth of the dog.

M: (my client cries out in distress) My God!!!! Never. No one can do this...there is great magic here...

N: What would happen if they did?

M: (quickly) If they went into the passage of darkness they would not return. They would die.

N: Do you think if someone went into the passage of darkness they would go to the same place as when you die on the ground outside or in your own caves?

M: (long pause) This is difficult...I suppose they could go to the same place afterwards...but going into the head of the dog would probably be worse for someone than having a natural death outside.

N: (At this point I wonder if the concept of heaven and hell exists in the minds of these primitive people. But, I also want to proceed cautiously and not take a wrong turn, confuse my client and get a muddled response). Tell me Ja, do you and the tribe believe in a kind of afterlife either good or bad?

M: You mean for our spirits?

N: Yes, your own spirits after you die. What will happen to you then—say on the last day of your own life? Remember, I told you earlier that you have the capacity to move forward and backward in time in this life we are discussing.

M: This is a mystery we do not know but the idea of death makes us afraid and so we fight hard for life.

N: Any other thoughts about the death of your people?

M: I know when I die I will be buried with my best spear and favorite rock knife and flint tools to accompany me on my journey. (an afterthought) Oh, yes, and water too.

N: Where do you think you will go?

M: We will rise into the White River of Stars stretched across the sky.

N: You mean the Milky Way?

M: Yes, but we don't know where it will take us.

NOTE: This belief system is held by primitive people even in modern times such as the North American Indians and Australian Aborigines to give two examples. I shouldn't have been surprised by Ja's comment about the folklore of a stone age people. When it comes to an ancient veneration of the stars some things never change in terms of human culture. (By the way, can the reader imagine the pristine sky of this time with bright stars against a coal black sky? The Milky Way would appear like a silver river).

N: Well, that says to me the tribe believes in life after death?

M: It's something...we really don't know what happens...good or bad.....

N: Do you think your spirit is immortal?

M: We can't know that either, but the Great Spirit around the Place of the Chipped Rocks surely can't die.

N: (I now enter a different line of questioning) Ja, let's move forward in time again. You told me you had a daughter, will you have other children?

M: I will have three sons. One is still small.

N: I am thinking about future leadership in the tribe right now. Does Kahn have sons?

M: (a sigh of disgust from my client) Kahn has many sons by many women.

N: Ja, go forward in time to when you and your sons are older. Are they now stronger than Kahn's sons?

M: No, his son's are stronger but mine are smarter and faster. Two of my grown son's hunt with me. (then adds), I am now the second strongest man in the tribe.

N: Would you be a better leader than Kahn?

M: I am liked much better...but Kahn has his supporters and he is crafty.

N: Are the Ka-wa a strong tribe?

M: Yes, very. We are a big tribe and others are very cautious around us.

N: What is the name of the next strongest tribe near you?

M: The Tree-waas.

N: Do your people mate with the Tree-waas?

M: No, we must choose within our own tribe because it is considered safer than mixing outside influences.

N: (without going into genetics) Tell me, Ja, wouldn't it be better for the future health of the tribe to pick mates from the Tree-waas?

M: (answers slowly) This is taboo because of Kahn. He is smart about some things but not others. He is bad about taking the women he desires from our tribe but not smart about our mating with other tribes. We have talked about this because once one of my son's was attracted to a Tree-waas female and it was forbidden. We think Kahn and a few of his closest followers don't want to change the power structure within our tribe. Someone—or a group—from the outside could overthrow their authority—their domination might end.

NOTE: I am well aware of this situation from my own past life in a Stone Age tribe. Throughout my past lives I have always been resistant to authority. I was a young, very short but strong man in a tribe that expelled me during this same era because I wanted to replace the head man and disrupt the existing power structure. I was not killed but remembered leaving the cave for the last time on a trail with my spear, food and water. I was told to never come back. I was an unsettling influence. This was my last memory of that life and there was both joy at my freedom and sadness of being completely alone on the trail leading uphill and away from the cave. I mention this because when we facilitate past lives threads of the soul's character continues to some extent in subsequent bodies. This was true with both sisters from their Stone Age life through to their lives today. Deanna, for example, volunteers as a political activist, especially for women's issues in her state. Both sisters appreciated this insight into their character from their past life sessions.

N: Can you think of something we haven't talked about that Kahn does to maintain his power in the tribe?

M: (laughs) He has told us all the rocks at the Place of the Chipped Rocks will fall down if anything happens to him!

N: Do your people belief this?

M: Some do...but he is just trying to create more respect for his abilities...he is bluffing.

N: (I notice that Marian is getting very tired at this point in our session). Ja, I want you now to go to the last day of your life and explain the circumstances of your death. You have already told me a little about your burial practices with weapons. Now, before we make this jump I want you to know that there will be no pain or suffering with your death this time around because you have been through this before. As death is about to happen you will rise out of your body and become a detached observer with the ability to report back to me about the events that are occurring below you. Ready? (I pause and snap my fingers).

M: (sadly) We are hunting...traveling well away from our caves...my two sons are with me because the tribe must have more food. Then....we see...the huge animal with long tusks....

N: The woolly mammoth. The animal that looks like an elephant?

M: Yes...he is running right at me after my sons hit his sides with their spears. One of my sons grabs his hair on the side of its body and tries to hang on and turn him away from me. (with resignation) I throw my spear hard at his chest. It is no use we cannot stop him and I am trampled to death.

N: How old are you now, Ja?

M: I think near forty.

N: Look down at your body now and tell me what is happening.

M: My body is broken...it is all bloody...they carry me to a place near our caves for burial. Ka-la is beside herself. I seem to be drifting above my body in a state of...nothingness. I seem to be rising and feeling no more pain.

NOTE: I did not conduct an LBL here because, as I have said, I had not yet made that discovery. In any case Marian was clearly exhausted because we had conducted other past lives before reaching her Stone Age life.

GO TO FOOTNOTE # 1

FOOTNOTE #1

THE SACRED CONCEPTS OF STANDING STONES, EITHER NATURAL AS IN THIS CASE, OR BROUGHT TO A PLACE AND BUILT ON SITE HAS A LONG HISTORY OF SYMBOLIC MEANING IN HUMN CULTURE. OF COURSE, DURING MY QUESTIONING HERE I WAS PRIMARILY INTERESTED IN THE SPIRITUALITY OF AN ANCIENT PAEOLITHIC STONE AGE CULTURE.

I HAVE LONG HAD AN INTEREST IN LARGE MEGALITH "MEMORIAL STONES" AROUND THE WORLD. BUT WHAT REMAINS TODAY COMES LARGELY FROM NEOLITHIC TIMES AT A LATER PERIOD THAN FOUND IN THE STONE AGE CASES OF THE TWO SISTERS. FOR THE ANCIENTS, THE STONES SEEMED TO CONNECT THEM TO THE SKY. ONE CAN FIND THESE STONES WIDLEY DISTRIED ACROSS WESTERN EUROPE, BUT THEY ALSO IN ASIA, AFRICA, THE MIDDLE EAST AND SOUTH AMERICA. THEY WERE USED IN RELIGIOUS CEREMONIES, AS IN THIS CASE, BUT ALSO FOR BURIAL CHAMBERS WITH THE DOLMEN STONES AND FOR ASTRONOMICAL ALLIGNMENT OBSERVATIONS SUCH AS WITH THE MOST FAMOUS CIRCLE OF STONES AT STONEHENGE, ENGLAND. I THOUGHT IT QUITE APROPRIATE WHEN OUR ORGANIZATION HAD A SPIRITUAL REGRESSION TRAINING NEXT TO A GROUP OF 20 TON DOLMEN STONES NEAR MEPPPEL, HOLLAND IN SEPTEMBER, 2004.

WHILE I HAVE VISITED A NUMBER OF STONE MONUMENTS IN ENGLAND, IRELAND AND FRANCE THERE IS ANOTHER PLACE I SAW THAT COMES CLOSEST TO THE STONE AGE, "PLACE OF CHIPPED ROCKS," AS OUTLINED IN THIS PAST LIFE CASE. I ONCE HIKED THROUGH A MOUNTAIN JUNGLE IN THE MIDDLE OF RAROTONGA ISLAND IN THE SOUTH PACIFIC. IT WAS HARD GOING AND TOOK HALF A DAY EVEN WITH A GUIDE. AT THE TOP OF A MOUNTAIN WE CAME TO A NATURAL CLUSTER OF ROCKS CALLED, "A MARAE,"OR SACRED PLACE VENERATED BY THE EARLIEST POLYNESIANS WHO CAME TO THE ISLAND. IN THE CENTER WAS A TALL, ROCK SPIRE NEARLY 300 FEET HIGH THAT IS CALLED TODAY, THE NEEDLE. THIS MARAE WAS USED AS A PLACE FOR PRAYERS TO THE GODS, OFFERINGS AND INVESTITURES OF CHIEFS.

To: ARCHIVES
Subject: STONE AGE LIVES OF TWO SISTERS. THIS IS THE SECOND SISTER.

OPENING SCENE OF THE SECOND SISTER, DEANNA, WHO IS A WOMAN IN THE STONE AGE.

It had been a few weeks since I facilitated a Stone Age life in the Paleolithic era with Deanna's sister, Marian. When we first met, Deanna swore that Marian had revealed nothing about her session with me. This was especially important now that I knew the two sisters had shared a life in the Stone Age about 30,000 B.C. As I have said, with Deanna I am going to focus primarily on two things. The cave paintings of her tribe and the social dynamics of her position as an influential female of the tribe. You will notice she is a very outspoken woman.

D: I'm outside our caves...looking at the mountains...wearing some fur but mostly light deer skins. It is not very cold right now. As I look back inside I see my father Jila tending to a fire...he is kind of thin and not as active as he once was. My mother is warm and loving and is holding my hand while the sun fades.

N: What is your name and the name of your tribe?

D: We are the Ka-wa's and I am Shalo.

N: Shalo, do you remember my instructions that you would be capable of moving forward and backward in time?

D: Yes, I do.

N: Okay, now I want you to move forward in time to a significant event and give me your age as well.

D: (After a moment she responds gleefully) I am about 15 and dancing at my coming out ceremony for womanhood. (then she grows somber) It is fun for a while but... I am worried because it has been decided by the tribal council that I should mate with Watam.

N: Why are you concerned?

D: (bursts out tearfully) Because I want no man as a mate...Kahn is behind this because the bastard gets a lot of support from Watam who is being rewarded because he wants me. He is too old for me anyway.

N: Who is Kahn? (pretending I don't know).

D: The tribal chief...an awful man...a tyrant...but very strong. His size and strength is great. He leads well when hunting---I have to give him that.

N: Before we go further can you identify anyone in your current life who is a member of the Ka-wa tribe with you at this time?

D: (a shock) Really! ...I don't believe this...it's my older brother, Ja, who is Marian...well, I'll be dammed!

N: Shalo, can you tell me a little more about Ja?

D: Well....he lives in the cave next to ours and I love Ja and depend on him to help me...I like his mate Kala a lot too. Ja is a fine hunter, by the way.

NOTE: Since I have details of Marian's life as Ja, I am able to ask more focused questions but I also don't want to destroy Deanna's spontaneity in her responses about her life in the caves. Therefore, I have to pretend to be surprised by her responses at times. She remembers the harsh tribal leader, Kahn, in the same way as her sister but Shalo did not have specific details about the Place of the Chipped Rock because the women were not allowed to go there by order of Kahn. While Shalo knew the term, Chipped Rock, the women called this religious shrine simply, the Broken Rocks. I now want to address the life of women in this tribe through Shalo.

N: Shalo, I want to move you forward in time a few years as you take your place among the mature women of the Ka-wa tribe. Let me start by asking if you now have children?

D: (forcefully) No, thank God---that would make me even more subservient to the men. I'm not warm to any of them really, except of course my brother and father. I have no feelings for any of the other men.

N: Shalo, allow me be blunt. Does this mean you do not have sex with your mate, Watam?

D: Well, we do but not a lot because I don't like it so I don't give him pleasure. (then adds) He is put down by the fact I never get pregnant. Kahn rapes me occasionally like he does with many of the other women. He forces me to the ground on my stomach with his powerful arm pressing the back of my head so my face is in the dirt. God, what a hateful bastard. I have even planned how I could kill him without hurting the status of Ja. In fact, Ja would probably be killed along with me if I did away with Kahn. (then reflects) But Kahn is a strong leader. His

death could hurt the tribe. (I am about to continue when she adds more). You know, I have Kahn's number. He really only wants to humiliate me and make me afraid rather than having any genuine desire towards me. I discovered that if I...covertly... place in my mouth and bite down hard on a small piece of rounded deer skin that I always carry with me in my belt ... it helps me not to cry out. This angers Kahn. He thinks my lack of response diminishes his status, I'm sure. I have given this tip to some of the other younger girls. Without the satisfaction of hearing our cries the attacks by some of the men lessen as well.

N: (I have an idea) Shalo, I am going to ask you a sensitive question but I would like you to be honest with me. Are you perhaps a lesbian woman?

D: (somewhat ruefully, after a pause) Yes...I suppose I am at that....(laughs) not easy in this society!

N: Do you have sexual feelings for another woman then?

D: (longer pause) As a matter of fact, yes but I don't want to talk about it. We can only be together once in a while in our special place and must be very careful...there is a ban on such things.....children are needed because so many die.

NOTE: In case readers may be wondering if my client was gay in her other past lives I have the following to report. Deanna and I briefly touched on six other past lives, two as a man and four as a woman. I saw no evidence of same-sex preferences in any other past lives. This is true in her current life as well.

N: How would you describe the status of women in your tribe?

D: (laughs and then forcefully responds) The men—especially the strong hunters—consider themselves privileged. Many think the female members of our tribe as...well...as objects to be fought over—they look upon us as possessions because we are physically weaker. Some think we are stupid---a big mistake!!!

N: And the male mates of these women—don't they offer any resistance?

D: It wouldn't do them any good. First of all Kahn is the strongest man in the tribe and is effective and brave which is why he is chief. Secondly, he is surrounded by other strong hunters who watch his back... and they get preference with our women, also the best cuts of meat...that sort of thing. (pause) I have to say something else. It is our custom that with the rank of chief and his close followers, this brings a sort of....ah...compensation.

N: Do you see yourself as oppressed by these circumstances?

D: (pause) That is a hard question because of what I have told you about myself. Life is life. But, there is another side that I must acknowledge. While there is a hard core band of brutes, other men are nicer to the women in our group. Then too, we all have a very difficult life in the caves. It is not easy to survive. The women and children are given food and shelter and there is another major factor. The males in my tribe do their best to protect us from the outside world as well...I must give them that. (after a pause she adds) I just have no deep feelings for any of them as a woman.

N: You mentioned helping other women, such as the younger girls. Could I draw the conclusion that they come to you for advice. That in this sense you have a leadership role?

D: (proudly) Yes, it is a woman's job to keep things orderly for the men such as cleaning, storage and preparation of our food, creating wooden bowls, making cooking tools...that sort of thing and I am a good instructor to the young girls...or at least I try to be. But, we also talk about...ah...the system around here.

N: So, you do have a leadership role about both practical and political things with regard to the status of women in the tribe?

D: I wasn't going to say it—but yes and I enjoy this role with each passing year. I must tell you something else. There are older women who pay no attention to my advice and a few are even resentful that I might try and change the social order of things. This does not bother me...they are set in their ways and I don't feel...put upon by them.

N: What is the primary communal concept you teach the other women?

D: Simple. In unity there is strength. From a political standpoint in this tribe passivity gets you nowhere.

N: But, isn't this a kind of passive resistance? Doesn't this behavior get you in trouble with the men?

D: (pause) Look, this is not that overt. I'm not dumb. I counter my rebelliousness with positive things too as far as the men are concerned. I am skilled at making bowls and stone flints for crafting eating utensils and I spend a lot of time—because I don't have children—learning healing methods from our medicine man, Zori. (I was going to ask for this confirmation but Shalo did it for me). All this makes me useful to the tribe. (I'm about to move on when she adds), I am an excellent carver of small figures for our tribe—I use bone and ivory. The tribe likes my work and I am generous with my gifts.

N: I would like to know more about your association with Zori. He seems to have many skills?

D: (laughs loudly) Other than hunting you mean!!! Well, I can give you something else that is important to our tribe. Zori has skill in drawing our cave paintings but he has trained two other male artists in our tribe who are fairly good and I am allowed to sit in on that activity although generally women are not permitted to complete the drawing of animals on the walls. Over time, I have been permitted to sketch out ideas some of which were eventually accepted for our walls. This is an honor.

N: Could you provide me with more detail about how you do this?

D: (thinking) Yes...okay...after we coat a section with a whitish clay, I am capable of scratching outlines of animals by hand on the walls and when Zori approves, then they are painted...maybe with some slight modifications. I'm good. I have delicate hands. But, I don't want to leave you with the impression that I am given permission to paint very many animals to completion. This is a man's province.

N: Can I assume that when you say "scratching" you might also use the term etching?

D: Sure...it's the same thing. That's what I do.....

NOTE: I was testing Deanna with this question. While many people may know about prehistoric cave paintings in general, except for the professionals, few know about the etching process which creates a silhouette of the figure to be drawn first. This was one of the elements of her story that convinced me of the authenticity of the reports I was receiving.

N: Shalo, I have seen many prehistoric cave paintings myself and I would love to have you tell me about the drawings in your cave and their significance to your tribe in terms of what they mean to your people. Why don't we start with what kind of animals are most prevalent on the walls of your cave?

D: (surprised and pleased by the question) Oh, without a doubt it is horses!

N: And why is that?

D. We love them. They are easy to catch—provide good food and skins—and some of our men are able to even ride them in the hunts. (adds) They are lovable, you know. They are so graceful and...contained within themselves. I can't remember anyone ever being killed by a horse...that says something!

N: I would like you to stand in front of a horse painted on one of your walls. Maybe pick your favorite horse painting and tell me exactly what colors you see and how the horse looks to you.

D: Oh, this is fun! (after a moment) Let's see...okay, I'm ready. The horse is running...her mane is black—also her nose, hoofs and tail but the body is reddish-yellow, (giggles) she is also pregnant. We want to find more horses.

N: This is quite interesting, Shalo. Tell me more about the other animals on the walls and why they are there.

D: An animal drawing might begin right after an important kill and we want to preserve the animal's spirit so that others of the same kind will come along for us in the future. It is also a sign of respect for the animal. We have the big elephants with long tusks (woolly mammoths)...they are the biggest and most scary...also, cats, deer...bulls—you know, they are black with great horns. Also, very dangerous to hunt.

NOTE: She is probably talking about the big Aurochs, ancestor to domestic cattle. These "wild cattle" have been extinct for about 400 years. They were on earth for thousands of years and are drawn in many prehistoric caves.

N: Are the animal paintings in special places in your caves?

D: (I am a little surprised by this answer because it was a leading question and I expected a different answer) No, they are all over our walls.

N: And what colors do your tribe use on the paintings.

D: Mostly black.

N: From what?

D: Charcoal, we scrape on sticks—then scratch-- the animal...on the walls. This is most common.

N: Any other colors you can tell me about—and where you find them.

D: Reds and yellows...we collect certain flowers and soil and grind them up in bowls and then add water.

N: Ja, your brother said that animal fat and blood could be added.

D: He is right—I forgot that.

NOTE: Besides the pollen from flowers, iron ore soil sediments produced reds; while ochre, a mineral of clay, was used as a pigment that generated a brownish- yellow. Shalo is right on target. In a conscious state, Deanna knows little about prehistoric cave paintings which is why I was startled by her solid responses.

N: Shalo, from your perspective as a woman, you have already told me that the cave paintings of animals are there to improve future hunts of the same animal. Can you add to that?

D: Well....the women feel that the animal spirits...give us protection and sustenance within the walls of our cave.

N: How about from the perspective of the men?

D: I know from talking to Ja and a few of the other men that the men want to acquire the attributes of the animals we draw...you know—strength , cunning and...courage---that sort of thing.

N: So, I might conclude there is a kind of mystical ritual associated with the cave paintings?

D: (long pause) Yes, that would be accurate but there is something else I didn't tell you. We believe that we are more easily able to communicate with the animals under our care—you know those drawn on the walls.

N: Shalo, there is a mystery and even controversy in modern times connected with reasons why there are no good drawings of humans—only abstract stick figures. Please take your time with this question. From your perspective why is this so?

D: (quickly) That's easy. We don't want our spirits captured in the same way as the animals in our caves.

NOTE: Another test for my client who did well with her responses here. There is controversy among archeologists about the lack of anthropomorphic figures in caves and my client's answer is one strong theory. However, I doubt in a fully conscious state she would have known about this fact because the concept is rather esoteric even among professional anthropologists.

N: It would seem, Shalo, from what you have told me about the cave paintings that you believe that spirits from animate things live on after death?

D: We believe that is true of all things on earth. (by this she means inanimate things as well).

N: Shalo, how many more years will you live?

D: (thinking) Oh....not many...I die before age 30. (from the description of her death I conclude that Shalo dies of pneumonia).

GO TO FOOTNOTE # 2

FOOTNOTE #2

READERS OF THESE TWO PAST LIFE CASES IN THE STONE AGE MAY WONDER WHY I SPENT SO MUCH TIME ON CAVE PAINTINGS WITH DEANNA. MY MOTIVATION HERE WAS THE SAME AS WITH MARIAN AND THE SACRED ROCKS. I WAS INTERESTED IN THE RITUALIZED RELIGIOUS BELIEF SYSTEMS OF BOTH TOPICS TO THE ANCIENTS.

UPPER PALEOLITHIC CAVE PAINTINGS HAVE BEEN AN INTEREST OF MINE FOR YEARS. THERE ARE ABOUT 200 PAINTED CAVES IN FRANCE AND SPAIN AND I HAVE SEEN THEM IN BOTH COUNTRIES. OF THIS 200 THERE ARE ABOUT 25 REALLY GREAT EXAMPLES OF CAVE ART. PEGGY AND I HAVE HIKE ALONG THE DORDOGNE RIVER VALLEY IN SOUTHERN FRANCE WHERE SO MANY BEAUTIFUL EXAMPLES OF CARVED AND PAINTED ANIMALS ARE LOCATED. I WOULD GUESS WE SAW ABOUT 15 OF THEM. THE GREATEST PAINTED CAVE IN THE WORLD IS AT LASCAUX PERHAPS NOT FAR AWAY FROM WHERE THE SISTERS LIVED IN THE STONE AGE. AT LASCAUX WHEN ONE ENTERS THE CAVE THERE WHERE IMAGES OF CHARGING BULLS THAT SEEM TO FLOAT FROM FLOOR TO CEILING IN A VAST HUNTING SCENE IN VIVID COLORS. I HAD TO GET SPECIAL PERMISSION FROM THE LOCAL DIRECTOR OF FRENCH PREHISTORIC HISTORY TO ENTER BECAUSE ONLY FIVE PEOPLE A WEEK ARE ADMITTED DUE TO PRESERVATION CONCERNS. ONLY AFTER I CONVINCED THE DIRECTOR I WAS AN ANTHROPOLOGIST/ ARCHEOLOGIST FROM THE UNIVERSITY OF ARIZONA WAS I GIVEN A PASS. IT WAS A WONDERFUL EXPERIENCE. MANY OF THE CAVES ALONG THE DORDOGNE WERE IN THE PERIOD OF MY STONE AGE PAST LIFE SISTERS, SOME 30,000 YEARS AGO. LASCAUX ON THE OTHER HAND WAS 17,000 YEARS OF AGE.

WHEN DEANNA SPOKE TO ME ABOUT CAPTURING THE SPIRITS OF THE ANIMALS ON THE CAVE WALLS THIS HAS BEEN CALLED "SYMPATHETIC MAGIC." FROM THE ACCOUNTS OF BOTH SISTERS I BELIEVE THE READER CAN REALIZE STONE SHRINES AND CAVE ART MET THE EMOTIONAL AND SPIRITUAL NEEDS OF THEIR TRIBE. ROCK ART HAS BEEN CALLED "A LIVING MEMBRANE BETWEEN THE REALITY OF LIFE AND A REALM BEYOND INHABITED BY THE SPIRITS OF BOTH MAN AND BEAST." I BELIEVE THERE WERE ELEMENTS OF BOTH CAUSALITY AND TRANSFORMATION CONNECTED WITH CAVE ART. STONE AGE PEOPLE IDENTIFIED WITH THAT WHICH HAUNTED THEM, NOT NECESSARILY IN ORDER TO FIGHT IT, BUT TO TAKE THEIR FEARS OF DEATH INTO THEMSELVES WITHIN A SPIRITUAL BELIEF SYSTEM. CAVE ART ALLOWED THE MEANING OF LIFE TO UNFOLD WITHIN THEIR CAVE HOME IN THIS PREHISTORIC WORLD.

CERTAINLY, THERE WAS BOTH SUPERSTITION AND A BELIEF IN SUPERNATURAL FORCES INVOLVED BUT THIS DOES NOT TAKE AWAY FROM A CONCEPTION OF A SPIRITUAL REALM AFTER DEATH. WHILE IT IS IMPOSSIBLE TO SAY DEFINITELY WHAT UPPER PALEOLITHIC ART WAS TRULY ALL ABOUT, I BELIEVE MY TWO SISTERS IN A PAST LIFE CAVE SOCIETY WERE NOT ATHEISTS. THE SYMBOLIC PURPOSE OF THE SACRED ROCKS OUTSIDE THEIR CAVES AS WELL AS THE ARTWORK WITHIN THE CAVE WHERE THEY LIVED INDICATES THAT THEY DID HAVE A SPIRITUAL PRACTICE OF SOME SORT EVEN IF IT DOES COME UNDER THE HEADING OF "MAGIC." THEIR STONE MONUMENTS OUTSIDE FROM BOTH THE PALEOLITHIC INTO THE NEOLITHIC ERA EMPHASIZED THE CONTINUITY OF LIFE WITHIN THE SCHEME OF

A HIGHER REALM. MYTHS ARE SACRED NARRATIVES THAT EVOLVED INTO FOLKTALES AND THEN ORGANIZED RELIGION.

SPIRITUAL REGRESSION IN MODERN TIMES ATTEMPTS TO STRIP AWAY RELIGIOUS DOCTRINE THAT IS BASED ON FEAR AND SUPERSTITION AND THEN MOVE TO EXPLAIN IN MORE PERSONAL TERMS THE ORIGINS OF MYTHS AND BELIEF SYSTEMS THAT RELATE TO WHAT WE HAVE FOUND THROUGH HYPNOTHERAPY. TODAY, OUR ORGANIZATION WORKS WITH THE SOUL MIND BETWEEN LIVES THAT EMINATES FROM EACH CLIENT FOR ANSWERS ABOUT THE PAST AND THE FUTURE. FROM OUR EARLIEST HISTORY AS HUMANS THERE SEEMS TO HAVE BEEN THE NEED TO BELIEVE IN A POWER GREATER THAN YOURSELF. TNI ATTEMPTS TO MORE CLEARLY DEFINE WHAT THIS ACTUALLY MEANS TO BOTH THE SOUL AND THE HUMAN BODIES THEY INHABIT.

To: ARCHIVES
Subject: REVIVIFICATION

I WOULD LIKE TO ADD A FURTHER WORD ABOUT MY PAST LIVES CASE OF THE TWO SISTERS FROM A HYPNOSIS STANDPOINT. READERS OF PAST LIFE SCRIPTS WHO HAVE NOT CONDUCTED AGE REGRESSION THEMSELVES MAY WONDER HOW TWO HYPNOSIS SUBJECTS CAN OFFER SUCH VIVIDLY CONNECTED DIALOGUE ABOUT THEIR LIVES THAT TOOK PLACE 30,000 YEARS AGO? THERE IS NO QUESTION BUT WHAT THEY WERE BOTH EXTRAORDINARY CLIENTS WHICH IS WHY I SAVED THEIR CASE FILE OVER SO MANY YEARS.

THERE IS A HYPNOSIS TERM CALLED, REVIVIFICATION THAT I BELIEVE HAS BEEN MISINTERPRETED EVEN BY SOME PRACTITIONERS OF OUR CRAFT. THE DEFINITION OF THE WORD IS NOT THE PROBLEM, IT IS THE APPLICATION THAT REQUIRES GREATER CLARITY. REVIVIFICATION, IS THE UTILIZATION OF A PERSON'S MEMORY TO INTENSELY RELIVE A PAST MEMORY THROUGH AGE REGRESSION. HOW THE HYPNOSIS SUBJECT IS PREPARED IN ADVANCE HAS A GREAT DEAL TO DO WITH THE SUCCESS OF THE PROCEDURE IN PRACTICE. THIS WAS CERTAINLY TRUE WITH THE TWO SISTERS.

SOME AUTHORS OF HYPNOSIS BOOKS HAVE SAID THAT THE STATE OF REVIVIFICATION SHOULD BE SEPARATED INTO TWO PARTS WITH AGE REGRESSION. IN THE FIRST INSTANCE, THE SUBJECT MAINTAINS HIS OR HER MODERN VIEWPOINT AND IS ONLY AN OBSERVER, WHILE IN THE SECOND THE SUBJECT'S MIND REVERTS TO A PAST LIFE IN BODY AND MIND SO COMPLETELY THAT THEY VIVIDLY RE-LIVE THE EVENTS THAT TOOK PLACE. THESE SAME AUTHORS MAY EVEN USE THE TERM PSUDO-REVIVIFICATION FOR THE FIRST STATE OF MIND.

I BELIEVE WITH PROPER PRE-INDUCTION INSTRUCTIONS AND A DEEP TRANCE DEPTH THERE IS A BLENDING OF THE TWO STATES OF REVIVIFICATION MENTIONED ABOVE AND THEY ARE NOT SEPARATED AT ALL. OTHER AUTHORS AND LECTURERS OF HYPNOSIS WILL STATE THAT SUBJECTS DO NOT BECOME DISSOCIATED FROM THEIR CONSCIOUS AWARENESS REGARDLESS OF THE DEPTH OF HYPNOSIS OR THE SUBJECT'S SUSEPTABILITY.

THE MOST DISTINGUISHING CHARACTERISTIC OF A PAST LIFE REGRESSION IS THE VIVIDNESS OF THE EXPERIENCE. INDIVIDUALS WHO ARE FULLY ENGAGED ARE ABLE TO SEE, HEAR, SMELL, FEEL AND TASTE IN THE PAST LIFE SCENES AROUND THEM AS IF THEY WERE ONCE AGAIN PARTICIPATING IN THAT LIFE. THEY WILL ALSO EXPERIENCE SUCH EMOTIONS AS JOY AND FEAR. THIS IS TRUE REVIVIFICATION. THE BEST WAY I CAN DESCRIBE THIS IS THAT IT IS IMMEDIATE AND REAL. WHERE THE ANALYSIS BECOMES CONFUSING IS THAT THE SAME HYPNOSIS SUBJECT DURING THE SAME REGRESSION SESSION MAY EXPERIENCE REVIVIFICATION MORE IN ONE LIFE THAN ANOTHER. AND, THEY MAY HAVE MORE TROUBLE GOING FURTHER BACK IN TIME THAN IN THEIR MORE RECENT PAST LIVES. SOME LIVES ARE MORE GRAPHIC AND LEAVE A GREATER IMPRINT THAN OTHERS.

THE SAME HYPNOSIS PRACTITIONER USING THE SAME TECHNIQUES WITH TWO CLIENTS MAY HAVE ONE CLIENT WHO EXPERIENCES ONLY PARTIAL REVIVIFICATION WITH BLURRED MEMORIES, OR VERY BRIEF PAST LIFE RECALL WHERE ANOTHER CLIENT WILL BE JUST THE REVERSE. THESE VARIABLES CAN EXIST WITHIN THE MIND OF THE SAME CLIENT AND DEPEND UPON THE CLARITY OF ONE PAST LIFE MORE ANOTHER. ONE CLIENT WILL BE ABLE TO ARTICULATE THEIR THOUGHTS WITH MORE CONGRUENCE THAN ANOTHER. AND, THIS DOES NOT EVEN HAVE TO MEAN THEY WILL RECALL LESS INFORMATION. IT SIMPLY MEANS THAT ONE SUBJECT WILL HAVE MORE MODERN INSIGHT INTO WHAT THEY ARE SEEING AND FEELING THAN ANOTHER.

THE UNCONSCIOUS MIND KNOWS ALL ABOUT YOUR PAST LIVES BUT SOME PEOPLE MORE THAN OTHERS ARE AWARE OF ALL THE SIGNIFICANT INFLUENCES CONNECTED TO A SCENE. YET, ALL ARE EXPERIENCING REVIVIFICATION. THERE ARE PAST LIFE CLIENTS WHO CAN EXPERIENCE A PAST LIFE BUT ONLY RECEIVE A QUICK IMPRESSION OF ONE SCENE BUT HAVE INTENSITY AND CLARITY WITH ANOTHER SCENE. ALSO, CONSIDER THAT WHILE A HYPNOSIS SUBJECT MAY BE EXPERIENCING REVIVIFICATION WITH INPUT, THEIR FEEDBACK TO THE PRACTITIONER SEEMS A BIT OUT OF FOCUS AND DISTANT.

I BELIEVE THAT THE READER OF THE STONE AGE LIVES OF THE TWO SISTERS CAN SEE THAT BOTH MARIAN AND DEANNA WERE EMOTIONALLY CONNECTED TO THEIR SHARED PREHISTORIC LIFE IN THE CAVES AND THERE WAS GRAPHIC REVIVIFICATION IN THEIR ANIMATED RESPONSES. HOWEVER, A CAREFUL EXAMINATION WILL SHOW THAT IT WAS DEANNA AS, SHALO, WHOSE ANSWERS WERE SLIGHTLY MORE ARTICULATE IN TERMS OF INSIGHT AND EXTRAPOLATION.