

DOWN'S SYNDROME

A special care but also a gift to mankind

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In this paper I present a view on human life in general and more particular on the phenomenon of Down's syndrome (hereafter called D.S.). My view, for many people, is very different from the usual approach to this subject. This view is based on love and compassion for people with D.S. and also takes into account one more basic principle, namely the principle that the birth of these people is meant as a gift to humanity and not just as a burden to themselves and/or to us. It is my deep conviction that every human being is born expressly to fulfill his/her own purpose and in that way contribute to mankind in general, especially to the people in his/her immediate surroundings: family, friends, doctors, social workers, institutions etc.. I regard the form of incarnation called D.S. as a specially chosen form, or way of life, for a special purpose. People who are born manifesting D.S. have an important part to play in the evolution of our planet, particularly in times and places where great emphasis is put on mental performance. In a life with D.S. just 'being' is much more important than speaking and/or thinking, which are of prime importance in our world as they are our usual ways of communication. The communication of people with D.S. is effected by more direct means, as I will explain later.

I am well aware of the fact that this view is not easily understood, even disturbing and possibly rejected by many. However, I really feel committed to present this view to you because I am very concerned. Concerned, not only about the large number of abortions which is being performed in order to prevent the birth of children with D.S., but also about all kinds of 'corrections' and other interventions performed on certain parts of the body of people with D.S.. As a result, a great many souls to be incarnated as manifest D.S. are not born at all. In some countries, they are prevented from being born or find an uncomfortable premature death through lack of food and medical care. The physical interventions do in effect interfere with the special functions of the organs and body-parts meant for the transference of high energies to our earth. The reason for these

unfortunate events is that people with D.S. deviate from our standards of what is normal and desirable. And what is abnormal and uncommon is to be feared and must be eliminated if possible. In my opinion the spiritual development of mankind is thus being put at great risk.

In the past two years the Foundation for Social and Spiritual Innovation of Mankind in the Netherlands has organized seminars of special interest for D.S. as a form of disablement of the mind, but not of the spirit. At these meetings I have asked for the participants' attention for the underlying meaning of this syndrome, which is a matter that is not considered at all in present views and attitudes towards this phenomenon. In general, 'handicapped' or 'disabled' people lead an existence in which being or pure existence is their express purpose.

From a 'personal' point of view, an incarnation of being mentally handicapped is necessary when the soul wishes to evolve to a new state of consciousness. Sometimes this kind of life is needed in order to be released from former fixed patterns of thinking and doing. When, as a consequence of a mental handicap, the control of thinking processes is 'less' than normal, you get a new chance of doing things in a different way based on deeper inner feeling. It is a well-known fact that blind people develop other senses like hearing and feeling to a higher level than usual, as a sort of compensation. Likewise, someone with a mental handicap shows a similar development: his inner feeling capacity is often far more developed than in so-called normal people. We all have lives in which we function in different ways mentally and we are (sometimes) mentally handicapped in the eyes of the world. But in the case of D.S., the mental handicap is not connected to a former life. This form of incarnation is a choice of a spirit which is certainly not handicapped at all, but of a highly evolved soul, desiring an existence in which intellectual achievement is not the purpose. This is in contrast to what most people consider as most important: verbal expression of a high intellectual quality.

In addition to a special way of personal development, a life of mental and/or physical disablement also has an important significance for his or her surroundings. This is specifically true in the case of people with D.S..

In the evolution of the earth, people with D.S. have a special 'giving' role in a mostly invisible manner. Almost without exception they are so-called old, highly developed souls, who have chosen a life of service in a modest, almost invisible exterior form, radiating much warmth and love, but whose mental processes, as speaking and thinking, are not emphasized. Moreover, it is their purpose to remain more or less inconspicuous, because in this way they maintain a kind of neutrality, which enables them to function without a lot of conflicts. People who attract attention by their personality and are

therefore reacted to immediately by their environment, give rise to a considerable amount of confrontation, especially with people who do not wish to receive what is simply given them by their fellow-men. This kind of person wants to understand the reasons for giving and this causes all kinds of misunderstandings and fallacies, resulting in non-acceptance of what is given.

People with D.S. incarnate amongst us with a special purpose: to be a kind of cosmic antennae on earth. For this purpose they have a special bodily condition, and an aura, through which they can absorb and act as channels for cosmic energies very fast. Thus they can easily transfer these energies to their environment in a highly increased frequency, without any problems for themselves and others. This way of working in relative secrecy is very advantageous for all mankind. In this way they attract valuable cosmic energies to earth-consciousness and radiate these spiritually. People with D.S. are really given to us with a special reason: they fill the aura of the earth with healing and balancing energies, which enable the earth development to be infused by this form of expression. This can only be done through the D.S. form of incarnation, otherwise 'normal' people would perceive them as highly developed souls, and as a consequence, perceive themselves as very inadequate and small.

The term 'cosmic energies' can be explained as follows. In the universe there is a constant flow of energy of different frequencies. The higher their frequency and the greater their intensity, the shorter the duration that we as normal people can remain sensitively aware of them and accept them. They originate in fields, adjacent to our fields of energy, but we are only able to absorb them to an insufficient degree, because their different and higher frequency conflicts with our energies.

The chakra configuration in particular, of people with D.S. is different from ours. Their chakras are also funnel-shaped, but wider than ours, particularly the crown-chakra. Our crown-chakra generally has the shape of a deep funnel and incoming energies are directly radiated through to the prana-channel in the spinal cord. In the case of people with D.S. the cosmic energies fall through the crown-chakra direct on to the palate. Their tongues are larger and thicker and press against the uvula, pressing it up to a different position. Their uvulas have an ultra-sensitive radar-system directly connected to the palate which is infused with the cosmic energy information. It is possible to detect this in their aura-fields, which have a particular spherical form. It is remarkable that there is a kind of compressed area at the position of the throat-chakra. You can compare it to a balloon filled with cosmic energy, having only a small protruding air-valve, through which only small quantities of cosmic energy can be expelled, or in other words be expressed in

the form of words. Therefore the intensity of the energy so expressed is high, but its direct verbalization is limited, i.e. the possibility to translate it into words is restricted.

Cosmic energies are in themselves of a neutral nature. For those people who are in direct contact with them, they have a strongly activating and purifying effect, causing a special kind of awareness and a charging of energy, on which we on earth are very much dependent. They are also known as "prana", a life-giving energy for, in particular, the human astral and ethereal body, filling the universe with its presence, giving life, even beyond physical matter. People with D.S., being themselves more neutral and asexual, are better able to let these cosmic energies pass through them. They have chosen for a life of service in order to supply the earth with these energies, with a view to the future. They are in fact intermediaries between present conditions on earth and future incarnations, necessary for its development. They easily act as energy channels for future innovations. As these innovations should not actually be known in advance and should not as yet be discussed at present, which the people with D.S. are not able to do, it is more like a silent transfer of a great potential offered to mankind, without people being able to form concrete images about this potential as yet (and thereby restricting it).

Apart from the different shape of tongue and uvula, people with D.S. also have a different water balance, a different composition of minerals in their brains and a different set to their eyes, all adapted to the greater conductivity of high-frequency energies. In medical science people want and try to change persons who deviate from the so-called 'normal', afraid of letting them be the persons they are, as they were meant to be. This is obvious, for instance, when you think of the tongue corrections effected nowadays. As I mentioned before, these can and do have very adverse effects, also beyond the purely physical. For the system of the vital prana-energy through the palate and the uvula is interfered with and its transference through these parts is prevented accordingly, the consequences of which have been described before.

The reason that people want to adjust and correct certain so-called defects is that the necessary care for people with D.S. is often seen as a great burden. Generally, we do not realize what people with D.S. have to give to others. Therefore a kind of disproportion is felt, because we fear that the care needed will not be equal to what the latter are able to give. This fear is often a question of bias and not realistic at all. Those who are in contact with people with D.S. agree to this and often remark on their 'giving' quality, without the use of speech.

Another aspect of this fear is: what is not understood cannot be loved, and in this case there is a lot not being understood, only to be experienced. Many people have difficulty in experiencing things and have assumed preprogrammed ideas on how reality should be. They have little knowledge of the experiences of people with D.S., which can only be felt, not explained in words. Particularly where the emphasis is on reasoning, as it is in a great number of places all over the world, or where the emphasis is on emotions in a very one-sided way, there it is very difficult to fathom and understand the real qualities of people with D.S..

There is a lot to be said about these qualities. An outstanding characteristic is their quality of being, in which thinking and feeling are no longer separated but wholly integrated. Furthermore they are not 'literate' in the sense that they need letters as words, speech etc. as much as we do, but they are good listeners as long as the talking is about essential matters. If not, they are not able to keep listening and quickly lose interest. In this way they exactly reflect the measure of meaningfulness and authenticity within human contact. They are original in physical expressions and are able to maintain contact by touching in a very meaningful way. They have a special way to come into contact with people who do not feel themselves understood. They have a certain boldness in their contacts with other people, showing a directness of approach completely devoid of artificiality, a promptness of action almost as a kind of vocation undertaken in a world of deviousness and subterfuge.

They are also very sensitive people and cannot only register small changes in their environment, but they can also react very confusedly, if their sensitivity is not taken into account. They can easily be unbalanced, which causes disturbances in their behavior. If they feel unwanted or unnoticed in their essential qualities for a longer time or if they are touched unfeelingly or unthinkingly, it can lead to all kinds of illnesses and distress. They sometimes show a certain enviousness of other people, the reason is that their spontaneous behavior is not easily accepted, in contrast to the more formalized and for them unnatural ways of 'normal' people. They are not inhibited in their functioning and are still firmly attached to their source of being. They have a very cheerful nature, a charming disposition, are very communicative and selfless in promoting the interests of others. Their unconventionality often helps to break down barriers of false respectability and their genuine laughter brings about a loosening of stiff and self-conscious behavior. They are in other words: very giving towards fellow human beings. They are naturally aware of the wonderment of being as such, can easily accept the fleetingness of time, have a way of emphasizing the essential, are quick to laugh and have a wonderful sense of humor, are unaffected and have a simplicity which touches everyone in their hearts.

In other lives, people with D.S. have sometimes been under a great mental stress and pressure from other people. Having D.S. you tend to think less or little, you just know. So these people will not advise or counsel, they only let people know without words in a loving way, softly, so that people experience rather than feel themselves corrected in any way. A person with D.S. portrays a natural picture of humility, without servility.

In dealing with people with D.S. it is important to know that mentally disabled persons are lacking in mental authority. This can be advantageous for a different development of mankind in order to achieve special goals. Mentally disabled persons are born, not in order to develop mentally, but precisely to develop other possibilities and different sensitivities than are usual in our world. For instance, we know that persons who have become blind become better listeners, and deaf people acquire better visual abilities. In the case of the mentally disabled, there is always a matter of over-development of other areas in their personality and especially in their sensory development. This may easily lead to over-stimulation. Therefore it is very important to test every form of mental disability separately.

People with D.S. are often born in situations where it is vital that people come into contact with these innovating energies. Children with D.S. born in your environment have a lot to give, especially to the people in it, and in an almost secret manner. Without words he or she will seek to innovate and improve matters in their environment, both mentally and spiritually. As these children easily absorb too many stimuli, it is desirable to put him or her in the front of the classroom, for in this way he or she will get fewer disturbing stimuli. If a child's hearing is oversensitive, it is better put in the center of the classroom, for acoustic stimuli are more evenly balanced at that place. It is also important to ensure that children do not all speak simultaneously, but wait for their turn to speak. A very sensitive child should not be confronted with too many harsh colors, but preferably with soft pastels. Someone with a sensitive skin should wear only soft textures. In this way over-sensitive people can be taken care of adequately.

It is also very beneficial to prevent them getting too many impressions at the same time, to let them stay in the open air and to let them enjoy the countryside and the company of animals and other children. It is characteristic that they do not play in order to get to know themselves as other children do. They experience themselves knowingly and enjoy themselves in a conscious and alert way.

People with D.S. do not get tired as we do but suffer more from an over-exposure to, in particular, unnatural impressions. Water, fresh air, a room full of plants, or even an empty one, according to their personal needs, can be very salutary and refreshing. In play, music and song the enjoyment is the most important element, not so much the

actual training. Because of a lack of breath singing is often difficult, but on the other hand the humming of tunes is an activity they love very much. Being together with other people with D.S. and holding hands is very comforting and re-affirming for them and enlarges their energy output. For they see themselves as balanced and their environment as unbalanced.

It can generally be said that people act more in tune to their being, when thinking and feeling are in balance. In particular this is the case with people with D.S.. Because they are not able to speak easily, as their throat-chakra is somewhat contracted, they can and do express their inner knowing in other and better ways. They do not separate thinking and feeling processes as we do and therefore they function differently. We can think and then feel and vice versa, sometimes reasonably at the same time, but the latter ability is not usual. Mere thinking for people with D.S. is very unpleasant and they learn best from life itself.

People with D.S. are different from other mentally disabled people, because they are enlightened souls, having decided on a life of service and a 'giving' role in our society, they work in secret, almost invisibly, in order not to confront other 'normal' people in a too disturbing way. If people could perceive their spiritual greatness, they would get counter-reactions and would have to deal with more mental problems in themselves, which would demand too much from them. Great people like Gandhi or Mandela have to communicate through their mental processes, which costs a lot of mental strength and energy. There are degrees in persons with D.S., but none of them has any need to confront the mental resistance of other people to the extent 'normal' people do. As a result, this kind of incarnation provides more mental rest. As the transference of cosmic energies is physically very demanding, they often die at an earlier age than most people.

In our history the respect for this kind of people has almost completely disappeared. Only in older cultures people were aware of the specialness of their nature. In our times there is little respect, at least collectively, for these people. This is proven by the increasing number of abortions of 'tainted' fetuses. People with D.S. or other forms of disablement often live unseen and not understood among other people and they run risks of many illnesses. Sometimes a certain illness can serve a higher purpose, as for instance an attack of epilepsy may stimulate the absorptions of a larger frequency of energy, which surprisingly works as a kind of healing and improves their resistance to illness in general. But this is an emergency measure of the organism, really.

Whoever has had a real and respectful contact with people with D.S. will recognize these qualities and characteristics and therefore the specialness of their way of being.

The above will be quite new to many of you and also in some ways very complicated and difficult to accept. But science is not only the study of facts and properties of matter, which is called 'scientia' or science, but also 'sapientia' or self-experience. In experiencing the lives and ways of people with D.S., we will really come into contact with the essence of their being and of being itself. Whoever has been innerly touched by their aura and the radiant warmth of their personalities does no longer need any words to translate this experience. As a result, one is really moved to better understanding, not only of people with D.S. but of our fellow-men in general. It is as if both our outer and our inner senses have really been awakened

I sincerely hope that the views expounded above will contribute to a greater understanding of the phenomenon of Down's Syndrome and to a science which will be beneficial to all of us joining together in building a more loving world where dreams really can come true.

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