

Personal Growth in Parenting: A Vital Link to Prevention in Prenatal Psychology

Jon R. G. Turner and Troya G. N. Turner-Groot

Institute for Whole-Self Discovery & Development, Inc.,
Grootebroek, The Netherlands

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Abstract: In 10 years as members of the ISPPM the most important truth we have learned came in the words of Prof. Peter Fedor Freybergh: “The prenatal stage of life represents a unique opportunity for the primary prevention of psychological, emotional and physical disorders in later life.” Prenatal Psychology, Primary Prevention and Personal Growth are vital links to a healthier, happier and safer society and world. Prenatal Psychology deals with the psychological basis of parenting. Primary Prevention offers practitioners and parents practical guidelines by which they can optimise pregnancy and birth. Personal Growth can offer tools to parents (and practitioners, too) by which to achieve Primary Prevention. I cannot change others but as I change myself and as I do so, others around me change, too. It is very popular in psychology today to encourage and support the inner child. But inner children are not usually very appropriate parents. It is through personal growth that parents can mature their inner children to effectively position themselves as enhancers for the future generations. As pioneers in the personal growth movement over a quarter of a century ago in California we would like to share some perspectives on the significant role personal growth can play in primary prevention during pregnancy.

Zusammenfassung: *Persönliches Wachstum in der Elternschaft: ein vitales Element für die Prävention in der pränatalen Psychologie.* In meiner zehnjährigen Mitgliedschaft in der ISPPM war für mich der folgende Satz von Peter Fedor-Freybergh meine wichtigste Lehre: „Die pränatale Lebensphase bietet eine einzigartige Möglichkeit für eine primäre Prävention psychologischer, emotionaler und körperlicher Erkrankungen im späteren Leben.“ Pränatale Psychologie, primäre Prävention und persönliches Wachstum sind Verbindungsglieder für ein gesündere, glücklichere und und sicherere Gesellschaft und Welt. Die pränatale Psychologie beschäftigt sich mit den Grundlagen der Elternschaft. Die primäre Präven-

Correspondence to: Jon R.G. & Troya G.N. Turner, Whole-Self Discovery & Development Institute, Inc., Waterrad 92, 1613 CR Grootebroek, The Netherlands, Telephone and Fax: 0031 228 513630. E-Mail: wholself@worldonline.nl

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tion bietet praktischen Ärzten, Hebammen, Geburtsvorbereitern und Eltern Ratschläge und Richtlinien an, die sie darin unterstützen, den Verlauf von Schwangerschaft und Geburt zu verbessern. Persönliches Wachstum ist das Mittel und die Voraussetzung für Eltern und Helfer im Bereich der Geburtshilfe, um primäre Prävention realisieren zu können. Ich kann nicht andere ändern, wenn ich mich nicht selbst ändere, und wenn ich mich ändere, dann ändern sich auch die anderen. Es ist in der Psychotherapie heute sehr populär geworden, von der Ermutigung und Unterstützung des inneren Kindes zu sprechen. Aber innere Kinder sind gewöhnlich nicht gute Eltern. Durch persönliches Wachstum können Eltern ihre inneren Kinder so reifen lassen, daß sie in der Lage sind, die nächste Generation wirklich zu unterstützen. Als Pioniere in der Bewegung für persönliches Wachstum in Kalifornien über 25 Jahre möchten wir einige Gesichtspunkte zu der bedeutenden Rolle sagen, die persönliches Wachstum bei der primären Prävention in der Schwangerschaft spielen kann.

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A comprehensive system is swiftly developing, like a fruit tree beginning to bear fruit on every branch at the same time. Every area of science and human endeavour is being affected.
Abraham Maslow, Sept. 14, 1967 San Francisco, California

Personal Growth is one of the colourful terms popular with the human potential movement in the 1960s in California. Beginning with Humanistic Psychology and subsequently in Transpersonal Psychology, the human impulse is shaped towards self-actualisation. It is through this self-actualising process that I take personal responsibility for my past reality patterns of feelings, beliefs and behaviours from whatever source and dimension. And by acknowledging my responsibility, I grow, develop, mature and evolve as a whole person.

The introductory quote above is taken from a lecture *The Further Reaches of Human Nature* in which Abraham Maslow (1967) paints a vibrant picture illustrating the vitality of Humanistic and Transpersonal Psychologies (Staudé 1987). Together they constituted what is known as 'Fourth Force' of psychotherapy (ibid.). Maslow, as the 'Third Force' (Goble 1973, p. 19), after Freud and C. G. Jung, moved beyond those systems acknowledging the higher qualities and values which he saw as unique to human beings. One of Maslow's most contentious points with Freud was that Maslow believed that it was not possible to understand mental illness until one understood mental health (ibid., p. 15). Identifying and studying those he labelled self-actualising persons, Maslow found that self-actualising men and women were motivated by altruism and transpersonal values such as truth, goodness, beauty, perfection, excellence – all of which transcended personal ego. Those human aspirations not being met resulted in psychopathology and alienation (Staudé 1986). The Fourth Force represents a synthesis of Western Psychologies and Eastern Spiritual Philosophies. What is interesting is that transpersonal therapies deal with whatever issues emerge from the patient's consciousness whether about their daily activities or deep spiritual issues; questions of meaning and values. It is often flexible and eclectic drawing from many disciplines. What makes transpersonal psychology effective is its focus on Menschenbild, that is, philosophical anthropology which regards the human being as a whole-self composed of body, mind,

emotions and spirit with the potential for self-actualisation, self-transcendence and conscious evolution – the whole-self (ibid.).

The Link Between Self-Actualisation and Primary Prevention

Prof. Fedor-Freybergh has spoken often and eloquently about the significant themes upon which the ISPPM principle of Primary Prevention are the foundation. He has asked us to recognise that primary prevention does not just begin with the baby, nor just the parents but goes back to the grandparents. And, we might add, ultimately to all previous progenitors in the magnificent mosaic of human life. He has asked us to reaffirm that society must encourage a sense of responsibility in parents-to-be. He urged that they be given counselling long before conception about their commitment to the new life which they are intending to bring into society. This is where transpersonal psychology can be particularly effective in discovering non-conscious patterns which the prospective parents can harbour which can deflect from a healthful and successful birth. Counselling and therapy are two tools of personal growth because they allow for personal recognition and understanding of one's resistances, diminishing self-judgements and decisions about self and life. Enhancing patterns come when as Prof. Fedor-Freybergh (1996) says, 'baby is truly wanted and highly respected from the very beginning; with baby an equal partner in healthy family dialogue'.

Patterns in Psychology

Various therapies trace a particular trauma to an earlier event. One of Alfred Adler's (founder of Individual Psychology) most insightful discoveries was that when people told him the three earliest memories of their lives, he would tell them all how they behaved throughout life (Orgler 1939, p. 47). Adler recognised that those three early imprints established patterns and behaviours which would be acted out over and over again. These can be called patterns because the current painful situation is a repeat of specific earlier events and reactions in which the emotional reactivity is the same. Painful patterns are often repeated through our lives with the present event impacting on us with an accumulation of all the pain of all the previous events (Turner and Turner 1994, p. 29).

The Problem Is Patterns!

Through our transpersonal lens, we can look at our repeated cycles of resisted, painful patterns. A pattern returning over and over again until the pain gets bad enough for us to seek help through therapy is one of the main problems or challenges most of us face in life. And, because we are all human beings, most of the time these patterns revolve around relationships and from the point of view of Prenatal Psychology, parenting/partnership patterns (Turner 1996). In relationships, usually, we deal with two main behavioural patterns based on our need to resist pain and to survive:

- **enhancing** (making us feel better) patterns – to be able to keep creating meaningful parental or partnership relationships and to keep them for a significant length of time even for life;
- or **diminishing** (making us feel less) patterns – creating parental or partnership relationships and destroying them over and over again before they destroy us.

Most psychology has focused on, and in some cases rigidly held, that all behaviours are based on experiences in life. One of Maslow's main missions was to expand that monocle view of where patterns might come from. Studies in Prenatal and Perinatal Psychology show that patterns can get encoded before, during and/or after conception and birth as well as during life. This is what makes this discipline a most exciting and fulfilling frontier of human soul searching. In innumerable case histories, we will quote two shortly, psychological approaches, including Humanistic and Transpersonal, are casting a brilliant radiance on where many of the patterns *actually* begin – during prebirth and birth and post birth. Patterns during life are only replications and reinforcements of their prebirth source. Pioneers and leading practitioners in prebirth therapies including a growing number of psychoanalysts are recognising this.

Two Transpersonal Experiences

Troya's story (Turner 1990) is profound. I was present when Troya told her parents what she had learned about the prebirth cause of her *anorexia* and *bulimia nervosa* and how she healed those life threatening eating disorders. It stemmed from a transpersonal experience of intending to project her awareness to imagine her birth. What she actually visualised was a meeting between her mother and her Haus Arts/Family Doctor when he informed her that her first baby could be born dead. When Troya told this scenario to her parents, her father laughed that 'the pregnancy was perfect!' But, in amazement, her mother asked how Troya had discovered a secret she had kept from everyone, including her husband, for 38 years. Troya's transpersonal self, we call it her Whole-Self, gave her the information and the insight that she had been acting out those eating disorders in order to fulfil the doctor's prediction that she could be born dead.

I began my own research in the prebirth source of patterns almost 30 years ago. While in therapy practice in Beverly Hills, California. I was getting referrals from therapists who had given up on patients they could not help. I knew that these patients had spent years, some decades, in a variety of therapies scanning their lives to find the cause of their pain. One day, sitting at my desk, closing my eyes, I was asking myself what I could possibly do to help these people. I had a transpersonal experience. To my amazement I got an answer from my Whole-Self. It inspired me that if I would non-hypnotically regress people to explore the nine months before they were born they would heal very quickly. I understood that just closing the eyes without deep hypnotic suggestion creates a light altered state sufficient to reach the Whole-Self level of consciousness. Whole-Self Psychology developed from this same inspiration which helped these people to heal themselves very gently and lovingly without pain by objectively instead of subjectively re-experiencing the first and subsequent repetitions of their diminishing patterns. They had discovered that not only had they inherited the genetic coding which

gave them their physical characteristics but that they had also synthesised or combined the charged emotional patterns which their parents had been experiencing during the pregnancy and birth thresholds to life. The inspiration I received was exactly the same insight which Troya got from her Whole-Self while some 6,000 miles away in Amsterdam, The Netherlands which literally saved her live.

The Trance Patterns Go on!

I'll offer this in the first person – I. My trance patterns go on because my personality believes that if I look back from the present to a past painful event I will feel more pain. Whole-Self Psychology hypothesises that one of the main functions of my personality is to keep me from feeling pain – it blocks me from re-seeing the event. This is why many therapies can take years before essential information is discovered. This block creates behaviours to protect me in life. Barbra Streisand's brilliant movie *The Prince Of Tides* is a perfect example of trauma patterns in a dysfunctional family and the tragedies which can result when they are blocked. Her movie also shows how personality develops behaviours such as laughing, joking and quick wit to cover up the painful memories even though the pain is still running behind a mask of fun and happiness.

People Walk away from Me!

In studying this pattern of personal growth in parenting let us share a case in which the basic patterns affecting a woman were traced to her prebirth patterns from her mother. I worked with Tabby (not her real name), a 30 year woman near London. Her presenting problems included dysfunctional behaviour in relationships, dependency and jealousy. A behaviour of anger also came out in the Prebirth Analysis Matrix[©] (PAM[©]) – a diagnostic questionnaire of 22 sets of questions. Tabby tells about her mother's traumatic moment:

"It is the sixth month of my mother's pregnancy. I see her standing in the kitchen with her coat on waiting for father to take her shopping for baby things. A plate drops on the floor." This doesn't sound very traumatic, so I ask Tabby, "How does the plate drop on the floor?" "Mother throws it down! She is having a tantrum! She's really angry!"

In order to understand how Tabby's personality patterns work it is necessary to know what mother is feeling as she is getting ready to go shopping for baby things. This is because the feeling before the trauma becomes the trigger for the pattern in Tabby to repeat itself. *"She is quite happy. But that changes very fast when father refuses to take her shopping. She starts a fight with him. He has promised to take her and now he refuses to go. He wants to work in his garden. He's stomping out in his Wellies (boots):*

'Besides, I never wanted a baby anyway!' he shouts defiantly as he walks away."

I asked Tabby to feel her mother's reaction to his outburst. *"Mother is in tears. Fear smashes into her belly (solar plexus)! She feels utterly helpless to get him to do what she wants!"* So now we know where the walk away patterns is reinforced. And, more importantly, we have discovered the trigger to make Tabby start to

walk away before the other person does. It is when she feels happy. She has to pull away because the program in her computer says:

'When I am happy in a relationship, very quickly, I will be unsupported, not get my needs or demands met and therefore I will feel pain.'

All her life Tabby had put on her boots and 'kept on walkin' (Nancy Sinatra song) before someone walked away from her.

But, these patterns which Tabby's mother was experiencing during her pregnancy are only potential for Tabby. Now we have to link mother's feelings, thoughts and behaviours to the first time the patterns locked into Tabby after her birth:

'I'm an infant. I'm screaming! I'm really demanding attention! They won't do what I want! Mother 'walks away!'" An important aspect in Whole-Self Psychology is for Tabby to reconnect with the feeling patterns without acting them out (Tavris 1984). We do not suppress them but simply acknowledge their existence. By doing this, we are able to help the client to recognise the patterns without re-encoding the hormonal saturation which locked her or him into the pattern in the first place. And Tabby can even say, *'I'm really angry at mother that she can do this to a baby! – just walk away!'*" I invite Tabby to correlate the frustration feelings and tantrum mother has when father 'walks away' from her into the garden and when mother 'walks away' from her as a little infant. *'The infantile behaviour is exactly the same!'*, Tabby confesses.

Now it is important to explore father's parting shot, 'Besides, I never wanted a baby anyway!' *'He loved mother to pieces,'* and Tabby adds, *'and didn't want anyone else with them!'* "What is that called?" I asked. *'Jealousy!'* "Please allow your Whole-Self to let you experience: Has jealousy been part of my pattern to sometimes act like an infant to prove that people will not want me?" "Yes!" she smiles coyly.

Amazed at these correlations of both her parent's patterns in her own life, Tabby gets even more correlations when we explore where mother is just before the first contraction signalling the birth strikes. *'Mother is pushing a cart around in the supermarket. She is so tired and unhappy. Really down!'*, I ask if this depression is a familiar feeling. *'Oh yes!'* "Is she receiving any emotional support from father?", I ask. *'Some – as much as he can! She accepts that as how he is. That is what depresses her!'* "Is that a familiar pattern in your life?", I ask. *'Oh! Yes!!! Yes!!!! Yes!!! Even right now in my life! I make excuses for my father that he does not give me the emotional support I need! I let him off!'* I ask her to correlate how this pattern may influence her relationships with other men! It does precisely!

'When the first contraction actually strikes mother has a mix of concern and excitement. It's a beginning!' When I'm depressed those are exactly my feelings and attitude." *'And what is the decision that locks into your mother's mind at that moment?'* I wonder. *'Alone again!'* "Is that a familiar pattern in your life, Tabby?" "Oh, yes!" she sighs. *'Stiff upper lip! Chin up! I can do it alone!'* Compassionately I observe, *'It appears that aloneness is where mother's strength comes from! And yours?'*, I ask. *'True! I have to be alone to be strong! Mother is a survivor!'* "You too?", I inquire. *'Yes! Mother had three children. My brother died of cancer when he was 10 years old.'* "Did father walk away from that, too?" "Yes!"

'When you are just born Tabby, what is your first thought?' I ask. *'Pain! I still have the emotional pain! I feel it right now!'* "Feel your feelings while you are still connected

to your mother through the umbilical cord.”, I suggest. “I feel safe but confused. I’m still screaming my head off! I’m really indignant!”, she sulks.

In her three hour session, Tabby was able to understand how her personality has continually non-consciously pushed relationships away before they could *walk away* from her. This pattern was reinforced by protecting herself from people who “don’t want a baby anyway” by having infantile tantrums and behaviours of anger just like her parents did during the pregnancy. Obviously, her mother’s behaviours continued after her birth as a model for Tabby as she grew up. And finally, there is Tabby’s innate belief that only by being alone and in pain does she have the power and strength to survive. Having gathered all this information, Tabby has dehypnotized herself from the charged mental and emotional patterns she borrowed from her parents. She has completed a simple minimum 21 day exercise technique necessary to reinforce her new enhancing patterns. Tabby has stopped blaming others for walking out on her by taking responsibility for first non-consciously pushing them to leave. She has a totally new outlook towards people and is open to rewarding relationships without *walking away* when someone gets close and she is happy. Now she can stay happy without triggering the *walk away* pattern. This is personal growth. And this personal growth will allow her to create a partner and be able to be a parent whose baby won’t have to repeat the diminishing *walk away* patterns of her mother and of her grandmother.

Minimising to Survive!

In Whole-Self Psychology, we invite people to allow their Whole-Self to regress back to observe what happened the first time a pattern locks in to them. Why is this important? Again for clarity, I’ll answer that question in the first person – I.

Seeing the first time is not only important, it is essential if I am to free myself from my patterns. The first time that the pattern locks into me, my instant reaction is to shut down to minimise myself. When I see something I do not like seeing; when I get feelings that I do not like feeling; I oppose my feelings. I deny, resist and try to suppress my feelings. I go into shock or trance. In this shock trance I sometimes stiffen; stop breathing; I minimise myself to survive. When the original event happens I go into a shock trance; an hypnotic state supported by adrenaline and nor-adrenaline. Hormones surge through my body. These hormones give me the power to fight or flee – to survive. My problem today is that in a non-conscious way a part of me which is still in the trance, is believing and behaving as though that traumatic event is still happening. My reality, what I believe is happening, trance is a lock in time. Even if the event happened before I was born, I can still be reacting to what happened to mother because as part of her consciousness I was feeling all her feelings and thoughts in her body, mind and emotions. And, I am born with all her charged patterns.

Repeating My Patterns

If my personality believes that one of its most important jobs is to keep me from re-seeing and therefore feeling pain, it will do everything it can to protect me from seeing what actually happened. This last is important because it is not what

happened which is important, but what my personality believes happened. What I believe happened is my reality. My subjective reality is not consensus. And, my personality develops strategies to survive my realities. If my personality locks me into the reality that if I look back and see a traumatic happening it will cause me pain, I stay stuck in the trauma trance pattern of my non-conscious physical, mental and emotional pain. The stronger my personality the stronger my resistance. This personality penchant to close off and hide the past can help to understand why many therapies can take years to discover even shreds of my reality patterns.

It is all paradoxical!

My pain does not come *from* re-seeing the traumatic event!

My pain comes from *not* re-seeing the traumatic event!

The stronger my personality;

the stronger my resistance;

the stronger my pain!

My pain accumulates to get my attention to act to stop my reality trance!

My pain stops when I re-see, re-frame and re-lease my painful realities!

Security = Fear = Security = Fear = etc.

Another case which illustrate these Whole-Self principles is a 53 year old woman I will call Ilsa. What makes this case interesting is that in almost 30 years of interviewing people with the PAM – the Prebirth Analysis Matrix, Ilsa transpersonally presented as one of the strongest, enhanced woman with whom I had ever worked. Yet, in her life she was incapable of asserting any power or authority. In fact, she reported that the only assertive act she had ever done in her whole life was to divorce a husband after years of abuse by him. She said her action to survive totally shocked her children and her friends.

What was perplexing in Ilsa was the dichotomy in which security equalled fear equalled security etc. When I asked Ilsa if her mother had experienced any trauma during her pregnancy she instantly chopped “No!” This was the answer I expected because having a very powerful personality it had to protect her from pain by giving her a very quick “No!” answer. So, having established a strong response from her personality, I asked her, to please invite her personality to go out and sit on the balcony and watch the boats on the river. And now, I asked her to please allow her Whole-Self to let her experience if her mother had any trauma during her pregnancy. Clutching her solar plexus she said, “*It was continuous fear!!!*” Ilsa confirmed that this was exactly the feeling she had experienced most of her life. Her Whole-Self helped her to discover a stream of beliefs which had controlled her life. “*It’s not good to be in a relationship when I don’t know what will happen! I can’t do anything I want! I can’t change it! I can’t influence anything! I must do it alone and depend on myself!*”

At this point I asked Ilsa where she was born. “*I am born near Dresden, Germany in September 1944. The Russians are nearby. There are only women in my home – my mother, my grandmother and my aunt. My grandmother stays with my brother and my cousin while my mother and aunt go out to try to find food. They always live in constant fear. They always have to flee from vicious guard dogs. There is always constant fear of being sexually attacked by Russian soldiers. The women!! The women*

always have to rely on each other. There are no men to give help – only the Russians they fear will attack them!” I ask if mother was ever attacked. “*No, I don’t think so.*” I follow up by asking her if there has been any reaction in her body when I ask that question? “*No!*” Ilsa replies. As her body holds memories of that time, this question confirmed that her mother had not been attacked otherwise she would have had a distinct bodily reaction.

Moving to probe another possible fear, I asked Ilsa if her mother has any fear for her husband. “*Yes, all the time! He is a parachute trooper. There is constant danger for him. He can be shot in the air! He can be shot on the ground! I can feel both their fears in my solar plexus; her fear for him and her fear for her!*”

I explain to Ilsa that we have spent half an hour saturating and exploring the deep thoughts and fear feelings of both her mother and father. Again, we do this not to emotionally act them out, because that will only trigger her adrenal glands and lock her even deeper into the diminishing patterns (ibid.). We saturate in order to understand what the fear patterns are and *whose* they are. Ilsa comes to realise that by discovering the root causes of her fear as her parent’s fears, by re-seeing, re-framing and releasing them, she transpersonally returns the fear to them and it is dissolving. She discovers that identifying them as herself and not acknowledging them as her parent’s, she has paralysed herself for over half a century. And, it is much more painful to not see the fears than to acknowledge them.

I ask Ilsa if her Whole-Self has anything else it wants her to know. “*We have to be courageous only to survive!*”, Ilsa states and continues, “*It is about the inner self – do anything to survive and you don’t have to deal with the fear!*” I ask her Whole-Self what mother has to do to survive. “*Mother does practical things that men would do before. We are here at home. It is already too late to flee to the West.*” Mother continues, “*I don’t know what to do so I stay here! I don’t know if it is good or bad but I can’t move! I’m pregnant and there are the other children! It is impossible to go!*” When I ask Ilsa how she got to the West she replies, “*Mother risks going West when I am six months old when she learns that her dire fears for my father have come true – that he is killed!*”

Now we come to Ilsa’s birth. “*Mother is at home. There is no doctor. She is gripped in memory of the difficulties she had with my brother’s birth.*” I ask her what mother’s patterns are about the birth? “*Now I have to rely on the women in the house – my mother and my sister – and on myself!*” “*Is that where your strength comes from?*”, I ask. “*Yes!*”, Ilsa confirms and adds, “*There is no man I can rely on! I have to rely on the women in the house and on MYSELF! I have no choice other than to accept the situation.*” I ask Ilsa to correlate what she has just discovered with why she stayed in the marriage abuse pattern for so many years? She acknowledges the patterns.

Now we come to the most transpersonal part in the whole six hour session Ilsa’s birth. “*Just before the birth it is as if I am split – part of me is above mother looking down and I can also sense her body. I have to remember to do something – to breathe. When I do that my consciousness goes into the little body and at the moment it is going in it says, ‘Let us forget the consciousness or light!’ And from the little body I think ‘Don’t forget the light!’ While I am breathing but still connected to mother by the placenta I realise that I can move my body. It’s cold now. I have the feeling of being cold. It’s as if there’s a me, perhaps my Whole-Self, looking down on me. It’s*

like a shelter – a sort of guide.” I ask gently, “*Is it with you now?*” Ilsa responds with gentle sobs, “*It has always been there!*” I ask its name. “*It is just LIGHT! It says, ‘It is not necessary to be afraid any more. You can rely on me!’ I have the impression that I don’t find a name. It is part of a connection with a guide of my mother. My mother died when I was 14 year old. I have always been connected but didn’t know it. At my birth I see my guide and my mother’s guide. I ask them if they will be our guides all the time. They answer that they have always been together. We live and are living connected on a higher level. We two guides have always been together.*” Then she adds, “*There is special peaceful atmosphere.*” I gently suggest that she can accept that peace now! “*There is a certain spirit of the whole house that lives there as long as grandmother, mother and my aunt live there.*” I ask if there is anything else the guides want her to experience besides their peaceful light. “*The guide says that (as one precious tear descends slowly from her right eye) she (the guide) will always be there and I have to make sure that I stay in contact with her.*” “*How?*” I ask. “*By being conscious. I have lived and will live many situations. And I’ve met and will meet many people who are in contact with her.*”

The final correlation comes for Ilsa when she realises her mother’s reaction when she receives her new daughter. “*While Mother says she is happy. But, I feel a tension in her solar plexus – it is fear mixed with happiness. It is like being together and feeling each other – knowing each other.*” (Symbiosis) After a completion and integration of the patterns I ask Ilsa to correlate what she has discovered about her mother’s reaction and her own reactions to her mixed fear and security and fear and security etc. patterns. “*Yes!*”, she responds with a peaceful look on her face, “*by understanding that all my fears and urgent need for security were actually my mother’s and father’s, too. I have discovered why I believe men cannot help me and that it is not safe to be with them. I can now thank mother for going through all those patterns so that I could go through them in my life. Now, having learned what I needed to learn from those diminishing fears, I am finished with them! Thank you, mother!*” I reply “*Thank your Whole-Self, too!*”

Repeating My Patterns

I do not come into my life to keep repeating my patterns. Relationships with my partner are important because they mirror the patterns I most need to work on and to change. Optimally, if I want to bring a healthier, happier baby into this world the simplest way to do this is by re-seeing, re-vising and releasing my reality beliefs before the pregnancy begins and if not before conception at least before the birth. We are not advocating charged emotive therapies during pregnancy. But gentle approaches such as through the Whole-Self PAM can be most beneficial to parents and their babies. At our ISPPM Congress in Jerusalem a paper was given which showed that when mother did not ask for and receive help during pregnancy baby grew with those patterns. But, when mother did ask for and receive help during her pregnancy baby grew with those enhancing patterns towards personal growth.

Try It Again!

So why do I have to keep trying it again? TRY IT AGAIN! is the model which nature has given me to recognise and release myself from my diminishing patterns. It does this by patiently allowing me to accumulate my pain. The reason that it seems as though this present Try It Again! is more painful than all the other times I repeated a pattern is because emotionally I am experiencing the accumulation of all the pain of all the times when I went through the pattern. Nature has a bizarre sense of humour. I simply won't do what I need to do to heal myself until my pain gets insistent enough. The truth is, that only by looking back and *allowing* myself to go through the event *without resistance*, to understand what actually happened – objective truth, can I be free of the pain, suffering and trauma I have been entranced with since the event happened the first time.

So, let us end with a thought from the beginning of this paper. What makes transpersonal psychology work is its focus on Menschenbild, that is, philosophical anthropology which regards the human being as a whole-self composed of body, mind, emotions and spirit with the potential for self-transcendence and conscious evolution. Personal Growth is the concept which links with Prof. Fedor-Freybergh's call for prenatal counselling and when 'baby is truly wanted and highly respected from the very beginning, with baby an equal partner in healthy family dialogue'. After all, baby has the most to gain from her or his parent's personal growth.

Postscript:

Hell is where my truth stops!
I want to discover the truth of my reality
Instead of living my reality as though it were true!

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