

# **SEX for SEX X SEX with LOVE**



a research on

**MOMENTS BEFORE CONCEPTION**

a brief affective-sexual psychotherapy  
in a transpersonal approach  
through memory regression

**Suely Moliterno**

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I offer this work

to my children, Leandro, Luane and  
Lucas, for their tolerance to the hours I  
was absent from family life in order to  
write this work.

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and, especially, to Marcelo, whom, wherever he is, in addition to having inspired this work, will certainly encourage us, therapists, to continue in this path.



# PREFACE

---

The title of this book draws our attention to the difference between two people having sex simply for having sex and two people having sex as an expression of love. It is a timely discourse when sexuality is being sorely tested.

The 1960s have been called the era of the Sexual Revolution, when the Hippie Generation joyously declared and acted out its liberation from millennia of old religious and cultural commandments suppressing many aspects of sexual expression.

Over half a century later, societies are being rocked by a far less joyous – what might be called a Second Sexual Revolution.

It can be more precisely called the MeToo Revolution!

MeToos are the rising chorus of voices as an increasing number of revolutionary women (and some men) are declaring that they had been sexually abused or denied job advancement by men of power. Many mighty moguls, from entertainment to politics, have been tumbled from their lofty perches.

This book is in two parts:

Dr. Molitérno shares with us that in the same 1960s, another revolution was emerging, not out of the genitals but out of the mind. Motivated by earlier psychological exploration and research of Sigmund Freud, Carl Jung and others, Psychology conceived and gestated a new consciousness; the voice of spirit was beginning to be recognized. This voice of spirit was expressed through evolutionary Humanistic Psychology.

Dr. Molitérno outlines the beginnings of explorations of Human Consciousness and then acknowledges the discoverers and

developers of Humanistic Psychology as they integrated Mind-Body-Spirit Systems into a healing modality.

During the 1960s and 1970s, I shared that Humanistic Revolution interviewing, absorbing lectures at Humanistic Psychology congresses, sharing time with those Humanistic Psychology pioneers.

At the same time, without realizing it, I was being educated to be one of those pioneers.

In the last half of the 20th Century, explorers in human consciousness began coming face to face with disembodied entities using living people's bodies.

This led to identifying Spirit Possession and Exorcism outside of religious contexts.

The word Exorcism became politically correct Spirit Releasement to separate it from Exorcism Rituals of the Ancient Church.

In this book, Dr. Molitérno mentions and pays homage to the Humanistic Psychology pioneers, almost all of whom I had contact with in that decade.

As an example, she highlights Dr. Winifred Lucas (1993). Dr. Lucas wrote Regression Therapy, a Handbook for Professionals. In Vol. 2 – Altered State Therapy –, Dr. Lucas shares how she gave up being an Analyst to become a Regression Therapist/ Psychologist after attending a Whole-Self Regression Workshop I had given at a University in Los Angeles in which she had experienced a profoundly meaningful Past Life Memory.

In the second part of this book Dr. Molitérno shares with us her discovery of the vital importance of the consciousness of parents in the act of conceiving their child.

Whole-Self Prebirth Psychology – scientifically confirmed by Prof. Grigori I. Brekhman – shows that the evolutionary way that nature transfers, enhancing as well as diminishing thoughts and emotions from generation to generation, is through the mother during her pregnancy.

Quoting Dr. Molitérno:

“The thoughts, feelings and physical sensations experienced by parents during their sexual relations will be assimilated by the newborn human being as her/his own. During this life the individual has a tendency to carry on all those feelings which will manifest in her/his own present affective-sexual relationships.”

We confirm Dr. Molitérno’s research as to how parents feel and act in baby’s conception (even in Past Lives) is all important for the future health and well-being of their baby and Society.

Olga Gouni, founder of the Prenatal & Life Sciences Online University, has written extensively on this topic of Conception.

We discovered that baby being in mother’s consciousness is being educated as she or he simultaneously experiences mother’s thoughts and feelings.

Diminishing patterns become encoded and the source of future pathology beginning prebirth, especially if mother is experiencing traumas.

Baby is born – and lives all through life with the non-conscious thoughts and feelings that the trauma is its own and some even hold the belief that she or he is the cause of mother’s trauma.

We call mother’s trauma a prebirth trauma trance encoding the evolutionary Whole-Self Emotional DNA into baby’s consciousness.

The second half of this book is an actual case history

giving the reader a clear example of the evolutionary pathway of consciousness by which Mother Nature passes on thoughts and emotions from generation to generation now being explored in the Science of Epigenetics.

Sharing this case history, Dr. Molitérno clearly illustrates the power of Transpersonal Techniques of Memory Regression Therapy which she has used in her outstanding Professional Practice.

Finally, Dr. Molitérno gifts us with an extensive Bibliography which represents a comprehensive Reference library for readers.

Thank you!

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# INTRODUCTION

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As Vera Saldanha brought us in her book Transpersonal Psychotherapy, until the end of the 19th century Psychology was studied as part of religion, and, later, of Philosophy. Only after 1896 it began to have characteristics of a science.

Its first postulates were based on 18th century Physics, on the “Newtonian-Cartesian” paradigm of science, through the experiences of Wundt, Weber and Fechner, with Germany as its cradle. In terms of mental health, Stanislav Grof points out that this meant among other things:

1. Experimental identification with the individual's physical body
2. Acceptance of three-dimensional space
3. Acceptance of irreversible linear time as objective and mandatory co-ordinates of existence
4. Limitation of information sources to the sensory channels (five senses) registered in the material substrate of the central nervous system
5. Consensual validation

In this conception of mental health, active taste and appreciation for existence or life processes are not required. The individual is considered mentally sound even if his/her life is alienated, unhappy, dominated by excessive need for power, competition, or insatiable ambitions.

The Behaviorist school coined the so-called traditional academic Psychology, based on scientific materialism. Behavioral Psychology, the first force in Psychology, emerges.

The Psychoanalytic movement influenced, over the years, Wundt's Scientific Psychology, consolidating itself then as Psychoanalysis, the second force in Psychology.

With roots in Existentialism, in Phenomenology, we see a reaction to the scientific materialism and the critical empiricism of the Freudian school. Concerning itself with man's fundamental humanity and the search for the meaning of life and of human existence, we find names such as Abraham Maslow, Rollo May, Carl Rogers, Victor Frankl, among others.

In traditional Psychology the Transpersonal movement had numerous precursors – William James, in his study on the meaning of religious experiences; M. Bucke, the first physician to describe and use the term “cosmic consciousness;” Jung, alluding to luminous experiences; as well as Erick From telling us of a movement that combines the wish for a profound social change with a new spiritual perspective. Also Moreno, the creator of Psychodrama, emphasizes the human being as a bio-psycho-social-cosmic entity, placing religiosity as a necessary dimension for the total understanding of man. Maslow shows us that there is an innate drive for the search for the meaning of existence and transcendence. This same drive occurred in literature, from Teardard de Chardin, Jam Christian Smuts, Tagori, H. Hesse, G. K. Gibran, Richard Bach and Saint-Exupéry to Carlos Castañeda, among others. Julian Huxley called this set of new ideas “Humanism” because it is fundamentally based on the understanding of man and his relations with the environment. It reflects on man, his sense of life, his needs, his transcendence. Huxley tells us of Father Teilhard de Chardin, of the religious man who lives in each one of us.

The third force in Psychology, Humanistic Psychology, is then born. It was in 1957 that Huxley created the term “trans-humanistic,” alluding to the total nature of man as a being in the cosmos. It speaks of the field of Psychiatry and Psychology as the understandable study of hypnosis, drugs, education, mysticism, sub-consciousness, sanity and mental illness, aiming to integrate all the

psychological forces that act in the life of man.

In the development of Physics emerge Max Planck, Ilya Prigogine and Albert Einstein, whose theories put the assertions of classical (Newtonian) Physics in check. Thus modern Physics states that “energy is matter, matter is energy, they are always vibrating, changing frequency and appearing in various forms.” It establishes a postulate that describes the Universe as a gigantic, dynamic, constantly changing web.

Maslow had developed studies and research on people who had an appropriate relationship with life and the challenges it posed to them, showing great motivational force to face them and holding an evolutionary view of existence itself. He found, among other elements, that such people experienced their transpersonal tendencies – the meta-necessities. In his book *Motivation and Personality*, he assumes that such needs are instinctive in human nature, and therefore innate.

Maslow, Victor Frankl, M. Vich, Antony Sutich added strength to these ideas. In 1961, they founded the *Journal of Humanistic Psychology* and one year later the *Association for Humanistic Psychology*. Many names joined the movement. In 1967, Maslow recommends the term “Trans-humanistic Psychology” to this new emerging force, creating a journal of Trans-humanistic Psychology.

In 1968, during a meeting attended by Abraham Maslow, Victor Frankl, Stanislav Grof and James Fadiman, the decision was taken to replace the term “Trans-humanistic” with “Transpersonal.”

The new force in Psychology, the fourth force, Transpersonal Psychology, was announced in an article entitled “Transpersonal Psychology – an emerging force,” published by Antony Sutich in the *Journal of Transpersonal Psychology* in 1968.

Transpersonal Psychology revolves around principles

similar to those of modern Physics, postulating that “every knowledge or every experience of the individual is resultant and exists as a function of the state of consciousness of this individual = experience of reality is a function of the state of consciousness in which the individual is (the perception of the object is a function of the level of consciousness).” It states that “the ego only perceives parts of the total reality,” that “in order to live fully it is necessary to enter into the state of consciousness called cosmic consciousness,” or “transpersonal level of consciousness,” and that “there exist inside man all the resources and instruments to live and face the full reality of its essence, living more satisfactorily.”

From 1968 to the present, other authors have excelled in Transpersonal Psychology, such as Stanley Kripner, Frances Vaughan, Roger Walsh, Charles Tart, Ken Wilber, Ram Dass, Goleman, Goldstein, J. Murphy, Laurence Le Shan, Pierre Weil and others.

In Brazil, Pierre Weil was rector of the Universidade Holística de Brasília (Holistic University of Brasília), having worked for Peace in the World in cooperation with Unesco. He was a consultant to the UN, the creator of the course The Art of Living in Peace, a PhD in Psychology by the University of Paris, a professor emeritus of the Faculty of Psychology of the Federal University of Minas Gerais, and the author of numerous books of relevance in the scope of Transpersonal Psychology. We also have Roberto Crema, psychologist, anthropologist, vice-president of the Latin American Association of Transactional Analysis, general director of Holos-Brasil and president of the Fundação Cidade da Paz (City of Peace Foundation); Gislaïne Assumpção, author of the book *Pingo de Luz* (Drop of Light); and Vera Saldanha, author of the book *Transpersonal Psychotherapy*, among others.



# CHAPTER I

## SCIENCE'S NEW PARADIGM

---

According to a historical account written by Dr. Winafred Luccas, for most scientists who think it is painful and difficult to abandon long accepted concepts there is a resistance to seeing the possibility of widening the perception of reality through states of consciousness. This resistance has gradually diminished since the turn of the century, with small movements toward a shift of paradigm.

Three advances have contributed and facilitated such shift, like parallel forces that postulate and explore states of expansion of consciousness, which Kenneth Ring, in his *Heading toward Omega*, calls “planetary consciousness” or Omega, defining our planetary life as well as our individual lives.

The first advance was the escalation in the ancient philosophical theories of India and Oriental countries initiated in the 1920s and 1930s by Paul Brunton (*Search in Secret India*, 1934) and L. Adams Beck, which reinforced the interest on YOGA in the 1930s and developed the dark area of the ZEN. It integrated Oriental concepts with emerging theories of relativity and a broad knowledge of the nature of consciousness proposed by groundbreaking thinkers in Physics. Herman Hesse, after World War I, reflects on the meaning of his suffering and the wisdom of the Orient in *Siddhartha* and *Journey to the East*. Charles Morgan develops, in this period, the practicality and respectability of non-religious introversion in *The Fountain*.

The second advance, in this same period, was the exploration of modern Physics and Biology. No one expected that these areas of science would reach the same conclusions as the YOGI philosophers, but in the early 20th Century Einstein spoke of consciousness as a fundamental aspect of existence, followed by Jeans and Eddington,

who later stated that “the matter of the world is mental matter.” Embracing these early shifts of paradigm, other foreign colleagues emerged: Max Planck, David Bohm, and Rupert Sheldrake, talking boldly about energy as constituting the nature of existence. In 1975, a book that had a special impact in successfully comparing theoretical Physics with the old Veda conceptions was *The Tao of Physics*, by Fritjof Capra. *The Dancing Wu Li Masters*, written in 1979 by Gary Zukov, covered a similar area. In 1983, Peter Russell, in *The Global Brain*, describes our planet as GAIA, a living consciousness with which human consciousness interacts.

The third advance, in the early 1960s, corresponds to the psychedelic researches that carried out direct experiments on extensive areas of perception, making it impossible to return to the sterile limits of the common consciousness. Serious researchers documented their work, among them Jean Houston, in *Varieties of Psychedelic Experiences* (1966), and Stanislav Grof, in *Realms of the Human Unconscious: Observations from LSD*, in 1976. What this latter author has shown is that other levels of consciousness were more useful than hitherto thought to pave the way for the discovery of supposed past lives and other experiences in states of expansion of consciousness. Aldous Huxley, in *Island* (1972), creates a society built on psychedelic experiences. Andrew Weil, in *The Natural Mind*, demonstrates the innate tendency in man to experience periodic episodes of uncommon consciousness and that these states of expanding consciousness have a clear potential for psychic development. He proposed that dealing with the drug problem involved not drug control or punishment for its use but offering security and more productive means of experiencing states of consciousness expansion. Nobody listened to their suggestions and society today pays a high price for drug control.

The advance in changing attitudes toward physical health and medicine reflects the steady escalation of the new paradigm. Ramacharaka, at the beginning of the last century, describes the

energetic fields of the body (chakras). Laurence Leshan (1956) outlines a new, successful experiment in energy treatment, producing indisputable evidence of the healing forces beyond those generally accepted. Elmer and Alice Green propose the control of autonomous processes by biofeedback by exploring body consciousness and extending the foundation of Mind-Body Medicine, according to which the body is the laboratory in which we learn to manipulate vital energies. Such works intertwined modern medical concepts with the philosophical views of the Orient, being some of the several experiments in Alternative Medicine, such as acupuncture and homeopathy, now officially recognized. The Simontons, in *Getting Well Again* (1970s), demonstrated the possibility of using mental imagery to treat cancer. Norman Shealy, in *Ninety Days to Self Health* (1976), proposes other new treatment models, such as biogenic innovators, and, in *Creation of Health* (1988), reflects on the growth, in the last decade, of the understanding of psychic diagnosis, the nature of the disease, and the mechanisms of cure.

Larry Dossey, in *Recovery of the Soul* (1989), boldly presents the concept of soul, the concept of the non-localized mind, as a place of interaction and connection that could lay a new foundation for ethical and moral behavior. The book presents the important hypothesis that love is endemic, in a genuine and not localized sense of wholeness, and such a concept of love has helped to make the concept of the energy of love trustworthy and accepted. Deepack Chopra's scientifically innovative work in *Quantum Healing* (1989) gave structure to Mind-Body Medicine through the concept of "an intelligence" programming DNA, paving the way for understanding how the programming of the energetic body (which Woolger proposes being, at least in part, made in other periods of life) may be in conflict with the physical body of today.

Alternative Medicine linked to modern Physics at last declares what the Yogi knew from the start: that the physical body is an energetic field. Hiroshi Motoyama, in *Science and the Evolution*

of Consciousness: Chakras, Ki and Psi (1978), instrumentally demonstrated the nature of the body's energy fields and observed changes in the centers of energy (chakras).

Roger Woolger worked with ancient Yogic energy concepts to explain the nature, the conservation and the transmission experiences of other life periods. Chet Snow made the most of the concepts of energy of modern Physics. Both come together to a theoretical matrix to understand the pattern formation and persistence and the therapeutic nature, not only in memory regression, but in psychotherapy in general.

Marilyn Ferguson, in *The Aquarian Conspiracy* (1980), postulates that numerous people would be beginning to “breathe together” (the literal meaning of con-spire), as if they were changing into a new state of consciousness. She founded the *Brain-Mind Bulletin* as a clearinghouse for professionals in the various fields – advanced Medicine, Psychology, Education, as well as in the personal field – involved in the consolidation of this new paradigm.

Meanwhile, a number of associations have emerged to bring cohesion to these specialized advances: the Institute of Noetic Sciences, the Association of Transpersonal Psychology, the Association of Humanistic Psychology, the Association for Holistic Medicine, the International Transpersonal Association (ITA), and, more recently, the Luso-Brazilian Transpersonal Association, among others.

In order to understand more clearly the implications of the paradigm shift in science and in Psychology there is a comparative study by Pierre Weil (1995) in an article submitted to the journal *Psicologia – Ciência e Profissão*, the Regional Council of Psychology and the Federal Council of Psychology in July of 1995:

OLD PARADIGM (HOLISTIC) NEW PARADIGM (NEWTONIAN - CARTESIAN)

Principles		Principles	
<u>DUALITY</u>	1. Duality subject-object (I Universe, <u>Self Non-Self</u> ).	<u>NON-DUALITY</u>	1. Non-duality. Subject and object are inextricably interdependent and, according to Principle 2, made of the same energy.
<u>ATOMISM &amp; MECHANICISM</u>	2. The Universe is "made" of solid, eternal particles in mechanical interaction. Particles are different from light.	<u>SPACE- ENERGY</u>	2. In the Universe everything is "made" of inseparable space and energy. Every subatomic particle is light. The concept of event replaces the concept of element.
<u>SEPARATIVITY</u>	3. Matter, Life, and Information are separate matters in the Universe. <u>Thus</u> the material, vital and programmatic structures of the Universe are object of separate sciences: Physics, Biology, Information and Programmatic Sciences (yet to be defined).	<u>NON-SEPARATIVITY</u>	3. Matter, Life and Information are manifestations of the same energy, coming from, and inseparable of, the same space. The Universe is made of systems; all systems are of an energetic nature and of the same energy. Therefore, those who know the laws of energy know the laws of all systems - physical, biological, and psychic.
<u>CAUSALITY DETERMINISM</u>	4. Every phenomenon has a cause; it is the effect of a cause. The effect, in turn, can become cause. Such causality is linear. Under the same circumstances, the same causes have the same effect.	<u>CONTRADICTION &amp; NON- CONTRADICTION TO CAUSALITY &amp; PARADOXES</u>	4. There is <u>recursivity</u> between effect and cause, or interrelation. There are also a-causal phenomena, seen as paradoxical within the classical formal logic. Non-contradiction implies contradiction. Auto- <u>poesis</u> . Everything comes from nothing. Synchronicity.
<u>CONTINENT CONTENT</u>	5. The whole contains the parts but cannot be contained therein.	<u>HOLOGRAMATIC</u>	5. Not only are the parts in the whole, but the whole is everywhere, as in a hologram.
<u>ELIMINATION OF THE SUBJECT</u>	6. Truth as an object of scientific inquiry; it does not depend on the subject's mind.	<u>INTEGRATION OF THE SUBJECT</u>	6. Knowledge is the product not only of an inseparable relationship of the observing subject's mind, of the observed object and of the observation process, but the three variables are "made" of the same energy. (Principle 2).
<u>RATIONAL ABSOLUTISM</u>	7. Truth can only be accepted if it passes through sensations and logical reasoning. (This principle is in contradiction with <u>nr. 6</u> ).	<u>CONSCIENTIAL RELATIVISM</u>	7. The Experience (E) of Reality (R) is a function (f) of the state of consciousness (SC) in which the subject is.  $ER = f(SC)$

PARADIGMS	NEWTONIAN- CARTESIAN	HOLISTIC
<b><u>AXIOMATIC</u></b>	Duality subject-object.	Interaction or even identity between subject and object.
<b><u>TRANSDISCIPLINARY</u></b>	<p>Belief in a scientific objectivity.</p> <p>The mind is generated by the brain.</p> <p>The mind is isolated from the rest of the Universe and from its informatics. Separate individual consciousness.</p> <p>Impossibility of communication between individual minds outside of verbal and gestural language.</p> <p>The Real can only be perceived and researched in the vigil state of consciousness, through the five senses and logical reasoning</p>	<p>All objectivity is subjective.</p> <p>The mind is interdependent and separate of the brain: a relationship comparable to a TV program and a TV set.</p> <p>The mind integrated into a universal or cosmic mind. Consciousness is interdependent with other consciousnesses and integrated into cosmic consciousness.</p> <p>Possibility, in other states of consciousness, of direct communication with other individual minds and access to a universal informational field.</p> <p>The experience of the Real is a function of the state of consciousness in which the person is. There are other states of consciousness, and other extra sensory senses.</p>
	<b><u>NEWTONIAN CARTESIAN PARADIGM</u></b>	<b><u>HOLISTIC PARADIGM</u></b>
	<p>Psychology can only contact the Real in the vigil state of consciousness within the three dimensions of time.</p> <p>The three dimensions of time have an absolute reality.</p> <p>There is only the individual and personal unconscious.</p> <p>Mental life stops after death and does not exist before birth.</p> <p>Death as the end of consciousness.</p> <p>The ego as a real, palpable entity.</p> <p>Limitation to personal and social aspects.</p> <p>Subjacent belief in material values of security, pleasure, power.</p> <p>Study of the spirit relegated to metaphysics or religions.</p> <p>Matter, Life and Information are independent.</p>	<p>Psychology, through the methodologies of Parapsychology and Transpersonal Psychology, has access to a wider Real, outside the three dimensions of time.</p> <p>The three dimensions of time are creations of the mind and are characteristic of the vigil state.</p> <p>In addition to the individual unconscious there is a collective unconscious and a transpersonal <b>superconsciousness</b>.</p> <p>Mental life continues after death and pre-exists intrauterine life.</p> <p>Death as a change of state of consciousness.</p> <p>The ego as a creation of the mind and as a fantasy.</p> <p>Personal, social and transpersonal integration.</p> <p>Consciousness of scale of values, as described by Maslow.</p> <p>Study of the spirit susceptible to scientific approach and focus.</p> <p>Matter, Life and Information are interconnected and manifestations of the same energy.</p>

	<b><u>NEWTONIAN CARTESIAN PARADIGM</u></b>	<b><u>HOLISTIC PARADIGM</u></b>
	<p>From <u>this results</u> the fragmentation between physical, biological, and informational sciences, on the one hand, and between Anatomy, Physiology, and Psychology on the other.</p> <p>Principle of causality.</p> <p>Logic of non-contradiction of formal logic.</p> <p>The evolution of the human being stops in puberty and there's no evolution in addition to the intellect's.</p>	<p>From <u>this results</u> an interface between physical, biological, and informational sciences, on the one hand, and between Anatomy, Physiology, and Psychology.</p> <p>Principle of causality and principle of a-causality and synchronicity (Jung-Paoli).</p> <p>Principle of contradiction and non-contradiction in which non-identity (e.g. particle-wave) implies identity (e.g. particle-wave).</p> <p>Evolution may continue in the adult; there are other stages in addition to the intellect (e.g. PSI factors and Rhine's PES and PK factors).</p>
<b>METHODOLOGY OF RESEARCH &amp; DIAGNOSIS</b>	<p>Rejection of introspection and meditation because they are considered subjective. Limitation to external behavior.</p> <p>Prevalence of the quantitative over the qualitative in experimental psychology, psychometry and behaviorist.</p> <p>Observer separate from the object.</p> <p>IGNORANCE or contempt for the application of experimental and psychometric methods in the study of Transpersonal Psychology.</p> <p>Astrology and oracular systems seen as superstition, including collaboration of sensitives.</p> <p>Methodology is independent of sapient considerations. Rational, reductionist Code of Ethics.</p> <p>Super specialization and <u>multidisciplinarity</u>.</p>	<p>Reintroduction of introspection and meditation as research methods, including external behavior.</p> <p>Quantitative and qualitative. Experimental and clinical method.</p> <p>Observer participant and lucid about his/her influence on results, including in Parapsychology and Transpersonal Psychology.</p> <p>Use of the methods of experimental Psychology and psychometry in Parapsychology and Transpersonal Psychology.</p> <p>Astrology, oracular systems and collaboration of sensitives seen as expressions of other states of consciousness, and susceptible to clinical or experimental validation.</p> <p>Intuition and primordial wisdom at the service of methodology. In addition to the Code of Ethics, methodology at the service of an ethics of the heart.</p> <p>Inter- and <u>transdisciplinarity</u>.</p>



	<u>NEWTONIAN CARTESIAN PARADIGM</u>	<u>HOLISTIC PARADIGM</u>
<b>SOME AXIOMS AND METHODOLOGICAL PRINCIPLES IN PSYCHOTHERAPY &amp; PSYCHOLOGY</b>	<p>Neurosis and psychosis have post- and perinatal causes, always ontogenetic.</p> <p>There is only the individual unconscious.</p> <p>Neuroses and psychoses are of an exclusively personal nature.</p> <p>All visions and ideas that escape the five senses and the reasoning of formal logic are regarded as hallucinations and should be treated as such.</p> <p>The experience of emptiness, of light and dissolution of the ego and of the person are considered regressions to the stage of non-differentiation, also called psychotic nucleus.</p> <p>This psychotic core is usually feared by psychotherapists for fear of no return during treatment.</p> <p>The dissolution of the object relation, that is, of the SELF-WORLD separation, is considered pathological, because of the belief in a solid and permanent ego.</p> <p>The regression to the pre-objectal stage is considered a provisional or definitive psychotic state.</p> <p>Psychotherapeutic methods are limited to those within the beliefs of the old paradigm, more especially of a solid ego and an absolute objectal relation, such as, among others: behavioral psychotherapies, individual psychoanalysis, group psychoanalysis, transactional analysis.</p> <p>Psychoanalytic concepts of defense, regression, transfer, and counter-transference mechanisms apply only in this postnatal existence.</p>	<p>Neurosis and psychosis may have intra- and pre-uterine causes of phylogenetic and palingenic nature, in addition to ontogenetic.</p> <p>In addition to the individual unconscious there is a collective unconscious and an extra-corporeal informational field.</p> <p>In addition to being personal, neurosis and psychosis can be brought about by mental influences external to the person, or by regression to phylo- or palingetic stages.</p> <p>Innumerable visions and ideas correspond to extra-sensory or extra-corporeal experiences obtained in other states of consciousness.</p> <p>This experience is considered the third stage of human evolution and is distinguished from regression to the pre-object stage of non-differentiation. It is the transpersonal stage.</p> <p>The transpersonal stage is the goal of Transpersonal Psychotherapy.</p> <p>The dissolution of the fantasy of separateness is regarded as the therapy that humanity itself needs.</p> <p>The regression to the state of pre-object non-differentiation is considered a mechanism of escape and of not acceptance of the second stage of differentiated ego.</p> <p>Psychotherapeutic methods are inspired on an energy concept of man-Universe and of non-duality. Integration of Psychoanalysis and the behavioral vision to methods such as Gestalt Therapy, Psychosynthesis, Bioenergetics, Healing, <u>Transe</u> Therapies, Hypnotherapies, Clinical Parapsychology, Past Life Therapies, Transpersonal Therapy, Transactional Synthesis, collaboration of sensitives: Yoga, Tai Chi etc.</p> <p>The same concepts and processes have proved to be effective in intra- and pre-uterine regressions.</p>

## CHAPTER II

# THE FOUR STRENGTHS IN PSYCHOTHERAPY AND THE TRANSPERSONAL APPROACH

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According to the theoretical body of Transpersonal Psychology elaborated by Dr. Vera Saldanha, we have, corresponding to the backbone and giving sustenance and integrity to the theory, the BEING'S FUNDAMENTAL ONENESS, around which the CONCEPT OF LIFE, THE CONCEPT THE EGO, THE CARTOGRAPHY OF CONSCIOUSNESS, AND THE STATES OF CONSCIOUSNESS are sustained.

We can affirm that the basic theoretical postulates of Transpersonal Psychology are supported through the vision of the COSMIC ONENESS, the non-fragmentation of the BEING, supporting its concepts in Modern Physics, and Perennial Wisdom.

Every therapeutic process aims to rescue this fundamental ONENESS. Techniques of de-identification and amplification of perception are used for this purpose.

As an instrument related to this process, we have the concept of life, in which death and rebirth are part of an evolutionary continuum, within the individual's own existence and beyond his/her present existence, making it possible to broaden the frameworks for diagnosis, evaluation and transformation .

Thus the concept of ego undergoes an enlargement, through which a well-structured ego makes possible the experience of its death and rebirth. Through this rebirth it is possible to experience its relative importance, while at the same time the principle of reality becomes necessary to the maintenance and responsibility of concretizations in the current life. In some respects, this "ego" must dilute to enable moments of wider connection with the Universe and

with one's own consciousness, apprehending a kind of "wisdom" that not only is rational, intellectual, but supra-rational, with intuitive aspects, that is, direct apprehension of knowledge.

However, for this higher dynamics to proceed we need the expansion of consciousness. Such a process is carried out through various levels of consciousness. The states of dream, reverie, meditation, and inner reflection, among others, enable this expansion, giving access to contents that appear more limited and restricted in vigil consciousness. According to the different states of consciousness the individual accesses different contents. These contents received different denominations so that they could signal the territory that characterizes the cartography of the conscience.

The contents of the states of consciousness within Transpersonal Psychology are part of the path, but we should not "cling" to them, since the goal is the ONENESS.

## **1. CONCEPT OF ONENESS**

The notion of ONENESS, based on the holographic model, on the principles of Quantum Physics, implies that WE COME FROM THE WHOLE, GO BACK TO THE WHOLE, CONTAIN THE WHOLE, and ARE CONTAINED IN THAT WHOLE.

This concept is at the core, the essence, of all religions.

It is a supreme and universal truth (corresponding to an esoteric knowledge of all beliefs). Perennial wisdom shows us that although the exoteric aspects of religions – that is, their rituals, temples, prayers – may differ from one another, there is an intrinsic, secret, esoteric element, the experience, the encounter of what we call the "absolute" in Transpersonal Psychology. According to different traditions, this ABSOLUTE can have different nomenclatures, such

as God, Brahma etc.

The world view in Transpersonal Psychology is that of an integrated whole in harmony; everything is energy and there is no separateness.

The therapeutic or educational approach in Transpersonal Psychology is the experience of this fundamental oneness: Man-Cosmos. When we penetrate matter and reach the level of particles, the notion of “separated parts” dissipates. Modern Physics describes the Universe through a Basic Oneness, a dynamic, inseparable whole, presenting itself as a web of relations among the various parts.

This conceptualization is similar to descriptions of consciousness in older disciplines and in religious traditions.

Transpersonal Psychology is a work of therapeutic action in health, in education or in organizations that has as reference this unitive consciousness and its different experiential levels.

The therapeutic approach is to restore this fundamental oneness of man, enabling him to live experiences in a direct, full, true way.

Psychotherapies of transpersonal orientation aim at achieving rebirth. They deal with the transformation of the being during mourning and pain. They focus on the “new man”, reborn from the “old man!”

THE NEW MAN, from which the long awaited new age may arise: The man who has as his plan life in its broad sense, “transpersonal, not only this existence, having as principle the universal love to all beings, and as faith Christic light, which illuminates him at every moment; not the suffering, agonizing Christ nailed to the cross, but rather the Christ who was reborn, who overcame his own death, transposed his ego and reached the fullness of his greater Self.”

## 2. CONCEPT OF LIFE

Life is immortal. Life is consciousness. To die and to be reborn is a continuum in an evolutionary process. The psyche is unlimited time and space. Freud's timelessness was reduced to biographical data. Here the non-limitation refers to data beyond the biography of the individual.

Every and any content brought by the patient that transcends the biographical data must and can be worked on by the therapist.

The thesis of total survival is based on the principles of Quantum Physics. According to P. Weil's summary:

- \* There are energy systems inaccessible through our five senses but recordable by other senses.

- \* Everything in nature is transformed and the energy that makes it is eternal.

- \* Life begins before birth and continues after physical death.

- \* Mental and spiritual life form a system susceptible to detachment from the physical body.

- \* Individual life is fully integrated and forms a whole with cosmic life.

- \* The evolution obtained during an individual's existence continues after physical death.

Consciousness is energy, which is life in the broadest sense: not only the biological, physical life, but also that of nature, the life of the spirit, life-energy, infinite in its most different expressions.

Life that is eternal, unlimited, that has always existed, whose origin we do not know and whose end we cannot even concretely

imagine, a source that flows incessantly in its most different manifestations.

This is the concept, our referential, when we approach the theme LIFE in its transpersonal aspects.

### **3. CONCEPT OF EGO**

Life has two basic stages in its evolution process: DEATH and REBIRTH.

How many times have we died, how many times we are reborn on the same day, in the same existence? So many times, and how many times in a lifetime? The very nature of Planet Earth; the stars in their journeys; the splendor and all the power of the Sun as it rises each new dawn; it changes its “state,” its place, although it “died” each nightfall; the beautiful green bud that grows from a rotted fruit; the butterfly that emerges from a chrysalis, from a cocoon that breaks: it rises from an “apparent” death, in which the transformation takes place, and brings its color, its balance and its beauty. The essence remains.

The butterfly has been used as a symbol for the new age. It represents the metamorphosis: the old, the transformation and the new. Death and rebirth.

Dying, under the transpersonal focus, is “what ceases to exist in a way to take another form,” adding elements of greater scope on the universal scale and maintaining the indivisible essence of the previous element, which consists of life itself.

The very development of the human being within each existence is reached through deaths and rebirths, beginning by the death of the intrauterine life to gain more light, more space and new experiences. The death of breastfeeding to revive new flavors and gain diversified foods. The death of symbiotic dependence on the maternal figure to gradually conquer a new world by crawling,

walking and speaking. In puberty, life arising with all its splendor and fertility, but leaving behind the loss of a childish body that has been invaded by new forms. The death of bisexuality for the conquest of one's own sexual identity. The loss of the protection of the parents in childhood and the death of the role of child; and so on in every new experience in our life. A new, more capable, stronger, wise being is reborn at every instant when he/she accepts his/her previous deaths.

Death, be it physical or emotional, is experienced through stages – non-acceptance, revolt, suffering, anger. After attempting to deceive ourselves, we cling to something that seems important to us. We make attempts at “exchanges” between life and death. We struggle and get depressed when we realize that something is going away, is exhausting itself irreversibly. But only when we accept it, when we “elaborate” death, experiencing it with all its nuances and subtleties, that magic happens, for life gushes incessantly, it springs, it comes and invades the being at every moment, and only then do we perceive all the beauty and the joy of the new. When we overcome our vicissitudes and attachments – our EGO – then we experience life in its fullness.

What Transpersonal Psychology proposes is eminently allowing that, from the OLD MAN who agonizes and suffers, is reborn the NEW MAN, the WISE man, the man who can experience the cosmic oneness, feeling that he is part of this oneness at the same time that this oneness is contained in him, realizing that there is always an interdependence of all factors, of all things and beings of the Universe, breaking with the conceptualization of the duality “I and the other,” “I and the object.”

The first step to overcoming the “ego” is this rupture with duality, which allows the perception of the apparent paradox: I and the other are different, while at the same time I and the other are part of the same whole.

When we stimulate only the duality of the psyche we experience a fragmentation, we create a relation of attachment, constituted by the fear of losing what one has, or fear of not



recovering what has been lost, or fear of not having what one wants. This mechanism generates the stress of impermanence that triggers pathological processes on a physical and mental level.

Transpersonal Psychology aims to rescue the perception of Cosmic Oneness by the individual. Death is perceived as a transition, a change in the level of consciousness and of energy density.

In this sense, one works with detachment, the dis-identification of the parts, rescuing the FUNDAMENTAL ONENESS of the BEING. To work with detachment requires the understanding of the egoic processes in the Transpersonal approach.

What we think of as a BEING is configured as the EGO, the self-image. We emphasize perception through the five senses, linear, conceptual, rational thinking, greatly valuing outer experiences, without realizing the relativity of their importance. The death and rebirth of the ego, in Transpersonal Psychology, is the great opportunity to start giving greater importance to inner experiences, transcending the ego and approaching what we really are, incorporating the paradoxical aspect in which the outer personal level has relative importance and the transcendental, inner aspect is included, with equal or greater importance. It is the healthy being. He/she lives daily life, with its needs, but permeated all the time by the spiritual dimension beyond the ego, experiencing the true nature of the mind.

Ego is the tendency to solidify mental energy into a division that separates the space into two parts: I - The Other.

Within the Transpersonal approach it is observed that this occurs in five stages:

- 1) Duality: I – The Other.
- 2) Sensation and perception: pleasant, unpleasant or neutral.
- 3) Impulsive reactions: attachment/passion, repulsion/hate, or neutral.

4) Intellectual concept: it labels, defines, classifies, judges and names. The intellect makes the structure of the ego stronger (the instinctive process alone is insufficient) and the situation of the ego official, giving name, creating dogmas, restricting, placing rigid, inflexible stigmas for each “other,” be it “subject” or “object.” The concept lessens the chance for the individual to experience direct, full, true experiences.

5) Conscious mind: emotions, discursive thoughts. In constant movement, the discursive, disordered thoughts nourish and sustain, for years and even millennia, the whole story and the novel of the ego, the egoic reactions. In this way, we protect and entertain the ego, obstructing and even hindering the evolution of the being

If we established an analogy between the main aspects of the ego in Psychoanalysis and in Transpersonal Psychology, we would have the following picture:

PSYCHOANALYSIS	TRANSPERSONAL
Duality	Duality in the plan of relativity
Auto-biography	Beyond the biography
Psychic dynamics	Energetic dynamics
Personal vision	Cosmic vision
Finite life	Infinite life
Total power to the individual	Partial power to the individual
Limited, finite ego	Ego can survive physical death
Reinforces the ego	Adjusts the ego to its relative importance
Death of the ego = psychotization	Ego can die and be reborn and the individual maintains the essence
Dilution of the ego is threatening	Dilution of the ego can be beneficial
Identification EGO = I	Differentiation of EGO and I

From the Ego (Freudian) we have to evolve to discover within us a greater Self (a deep self, a higher self, an inner self), infinite and eternal, that is part of a universal or cosmic consciousness. The ego, whose perception of reality is partial and contaminated, constructs the self-image. This ego nourishes and maintains the self-image, generating a fragmented perception of the being. A fragmented, reductionist perception of reality, preventing the individual from accessing his/her higher levels of consciousness and from experiencing ONENESS.

At best, a strong self-image will make him/her rigidly predictable, a socially useful automaton, a person who identifies with the idea of himself/herself and not with the reality of his/her feelings, experiences, and actions. Life is divided between image and reality, between what one thinks to be and what one is.

Transpersonal techniques aim to re-establish communication between fragments of the individual and to work on the “detachment” of partial images, in the sense of gaining contact with real experiences and reactions.

When one is in touch with reality, living in a flexible exchange with the facts as they really are, one does not need a “Self concept” or a “strong ego” that says how one is, what one “should” do. This is the ZEN teaching of “no mind.” If the “mind” is without images, ideas, intentions, prejudices and orders, one can be in direct contact with the real experience of the world, centered in the present moment of feeling and acting.

Hence the fundamental importance of working the death of the ego in a Transpersonal approach, in which the Self consists in the integration of the elements – sensation, reason, emotion and intuition – expressed in art, in science, in philosophy and in religion.

The process of individualization occurs through the integration of these functions for the realization of the Self, which is the essence of the individual, which is the most individual, but,

paradoxically, the most general, since it is connected to the WHOLE.

Transpersonal integration occurs through the experience of all levels: physical, emotional, intellectual, spiritual or reason, sensation, emotion and intuition, and their integration

.

## **4. STATES OF EXPANSION OF CONSCIOUSNESS**

**(or altered states of consciousness, or expanded states of consciousness)**

To talk about states of expansion of consciousness, we will quote Stanislav Grof's definition of consciousness: "It is the expression and reflection of a cosmic intelligence that permeates all the Universe and all existence. We are unlimited fields of consciousness transcending time, space, matter, and linear causality. Uncommon states of consciousness are manifestations of the Human Psyche. The emergence of such states may have therapeutic purposes."

Within the Transpersonal approach, K. Wilber presents the theme consciousness with the same significance; and it is adopted within the theoretical referential of Transpersonal Psychology by other authors as well.

In general, psychotherapies work with the individual in the vigil and/or dream state of consciousness. Transpersonal Psychology works with different levels of consciousness and conceives them as part of human nature, articulating its theory and practice in accordance to such levels.

Definition: The first Transpersonal scholar to define state of consciousness was Charles Tart. He says that "a state of consciousness is a generalized pattern of psychological functioning." It is a system constituted by subsystems and substructures, in which a certain

amount of energy in the form of attention maintains a certain state of consciousness or causes a rupture of that system, thus moving the experienter to another system or state of consciousness.

State of consciousness expansion is a qualitative change in the common pattern of mental functioning, in which the experienter feels that his/her consciousness is radically different from its normal functioning.

A state of expansion of consciousness is not defined by a particular “content” of consciousness, or behavior, or physiological modification, but by a total pattern.

Classification: There are innumerable classifications of the different nuances of the various states of consciousness, but according to tradition and to recent Transpersonal research (P. Weil) there are clearly four states of consciousness: vigil, dream, deep sleep, and full. Between these levels of consciousness, innumerable variances occur, particularly, in clinical practice, the state of reverie, between the state of vigil and deep sleep, and, prior to full consciousness (cosmic consciousness), the stage or state of awakening is experienced. Therefore, we have:

MAIN	INTERMEDIARIES
VIGIL	
	REVERIE
DREAM	
DEEP SLEEP	
	AWAKENING
COSMIC CONSCIOUSNESS TRANSPERSONAL (Full Consciousness)	

The perception of reality by the individual depends on the state of consciousness with which he/she experiences it. The perception of the object depends on the level of consciousness (Quantum Physics).

$$\begin{array}{rcc} \text{VR} & = & \text{EC} \\ & \text{ou} & \\ \text{PO} & = & \text{NC} \end{array}$$

Each state of consciousness is a set of energetic events: “In vigil consciousness we perceive a stone with its gray color, in cosmic consciousness we perceive the atomic and energetic structure of this stone and can travel within it until the difference between observer and object observed disappears.” (P. Weil, 1978).

## **STATE OF VIGIL CONSCIOUSNESS:**

In this state, we will get in the electroencephalographic record the brain emitting beta waves (14 to 26 cycles per second). The functions of the ego predominate: the relation of the individual with the environment, the mind, the emotions – (the five senses) in a three-dimensional world.

The separation between I and the OUTER WORLD takes place. It is the most common, the best known state – in which we are when we are awake, working, planning.

## **STATE OF REVERIE CONSCIOUSNESS:**

In relaxation this state of consciousness brings disjointed images and thoughts and creative ideas – literary, artistic, scientific, administrative – emerge. Attention is diffuse, there is total receptivity and availability for the present moment. It promotes free associations. Such ideas need to be written down immediately because they tend to disappear completely in the state of vigil consciousness. The electroencephalographic record shows alpha waves from 9 to 13

cycles per second.

## **STATE OF DREAM CONSCIOUSNESS:**

Freud pioneered dream studies. His work on dream elaboration – an outstanding work at the time – and his claims about dreams came to be verified only in the 1950s by studies in neurology by Kleitman and his disciple Aserinski, based on observations of eye movement in infants, organizing and verifying what was called REM sleep. It was concluded that we experience on average four dreams per night. All manifest content (images, physical sensations or feelings) brought to the conscious level by the dreamer is generated by the latent content of impulses, drives, motivations, desires of the unconscious, underpinning Freud's statement that "we all dream, every night, regardless of whether we remember or not." Manifest content may or may not include contents relating to the individual unconscious, to ontogenetic events, and, in some cases, even aspects of phylogenesis itself. In the Transpersonal approach the vision about dreams is very wide, and one can use the dream experience in several ways: entrust dreams, modify dreams, get rid of nightmares, or have experiences outside the body through techniques such as incubation and lucid dreaming, among others. It is worth remembering that in a community that lives in Malaysia considered one of the least aggressive in the world, individuals work their dreams daily since childhood.

## **DEEP SLEEP CONSCIENCE STATE:**

Corresponds, in common sense, to total unconsciousness, in which a veil separates the individual from the external world. In the electroencephalogram record, in this state of consciousness the brain emits delta waves at 4 cycles per second.

In this state there is evidence of superconsciousness – the

ego completely disappears; consciousness returns to itself, to its source, and the individual is revitalized

*In 1976, at the Menninger Foundation, under the experimental control of Elmer Green, Swami-Rama underwent a research process, experiencing a state of sleep with delta waves while also maintaining vigil consciousness. This has raised hypotheses that there may exist more subtle states of expansion of consciousness, not detectable by our techno-medical devices of the present moment.*

## **STATE OF AWAKENING CONSCIOUSNESS:**

This state mediates individual consciousness and cosmic consciousness. It corresponds to leaving the torpor of the state of automatism; the individual gradually develops a level of reflection, becoming aware of himself/herself, with the widest perception of his/her own existence. It is equivalent to awakening an observer from himself. Occurs the perception of the essence, the dis-identification of parts, emotions, mind, roles, body. It promotes the expansion of the field of consciousness. The resources that induce the individual to such a state of consciousness consist of: relaxation, concentration and meditation, and the exercises of Transpersonal orientation used during the psychotherapeutic process.

## **STATE OF COSMIC CONSCIOUSNESS (OR FULL CONSCIOUSNESS):**

The characteristics of full consciousness or cosmic consciousness were thus named by W. James, R. Bucke, and P. Weil. They are known through attempts of description by those who have experienced it, and by: ineffability, paradoxical character, disappearance of the time-space dimension, non-projection of the mind over objects, overcoming of the subject-object duality (oneness), or non-dual state, experiencing a radiant light that permeates space,



an energetic experience of inner illumination, experiencing complete emptiness, experiencing indescribable love, a feeling of living reality as it is, disappearance of the fear of death, experiencing eternity, discovery of the true meaning of life, a sense of the sacred. It is also accompanied by the end of psychological suffering, by the awakening of true wisdom, inseparable from love, and by the limitless ability, or limited only by the physical body, to alleviate the suffering of others by bringing them closer to the joy of living: positive affection (peace – serenity – bliss). Further changes occur in the individual's value system (Maslow). Such changes are accompanied by physiological changes measurable by an electroencephalogram; circulatory, respiratory, electro-cutaneous changes etc. The conscious return to the state of deep sleep occurs, characterizing the experience as coming from the creator and not from the creature. Other nomenclatures used for cosmic consciousness are: Samadhi – Satori – Nirvana – Seventh Heaven – Seventh Paladio (Kabbalah Sepher Hazolar) – Sixth Abode (Teresa of Avila) – Summit Experience (Maslow) – Oceanic Experience (Freud) – Transcendental Experiences. Freud, in *Civilization and Its Discontents*, coined this state of consciousness with the name of Oceanic Experience, in a response to a letter from the poet Romain Rolland, a disciple of Swami Ramakrishna, in which he described this state as a “feeling of boundless boundaries,” “unitive experience” etc. It is possible to identify the beginning and the end of this state of consciousness with an electroencephalogram.

Among the factors that provoke the experience of states of consciousness expansion are:

1. Sensory isolation and sensory overload
2. Biofeedback
3. Autogenous training
4. Music and singing
5. Theatrical improvisation and, especially, psychodrama,

which forces an awareness of roles and their games

6. Strategies of consciousness awareness that invite to turn one's attention to the old ways of thinking

7. Self-assistance and mutual assistance: they encourage to turn attention to one's own processes of conscience. They develop the idea that change depends on oneself and that we

can choose our behavior by introspection, collaborating with

higher forces

8. Hypnosis and self-hypnosis

9. Meditation: Zen, Buddhist, Tibetan, Yoga

10. Koans, Sufi stories, dance, dervishes

11. Seminars designed to break the cultural trance and open the individual to new schools

12. Diary about dreams: dreams are the best way to get information from a region that goes beyond the field of common consciousness

13. Theosophy, thought systems inspired by Gurdjieff

14. Contemporary psychotherapies, such as Viktor Frankl's logotherapy, primal therapy, Fischer-Hoffman's process, Gestalt therapy, Transpersonal therapy, Regressive Therapy to Past Experiences, which allows one to gently penetrate

recognition structures or paradigm shifts

15. Science of the spirit: it deals with the approach to healing or self-healing

16. Numerous disciplines and body therapies: Hatha, Yoga, Tai Chi Chuan, I'ai-kido, Karate, jogging, dance etc.

17. Intense experiences of personal and collective change

All these approaches can be called psycho-techniques or systems designed to change consciousness.

Among the various ways of identifying a change in the state of consciousness, we can notice changes in: breathing (location, pauses, average, volume), eye movement, lower lip size, posture, muscle tone, pupil dilation, skin color/reflex, voice (predicates, time/quality, tone/volume).

## **5. CARTOGRAPHY OF CONSCIOUSNESS**

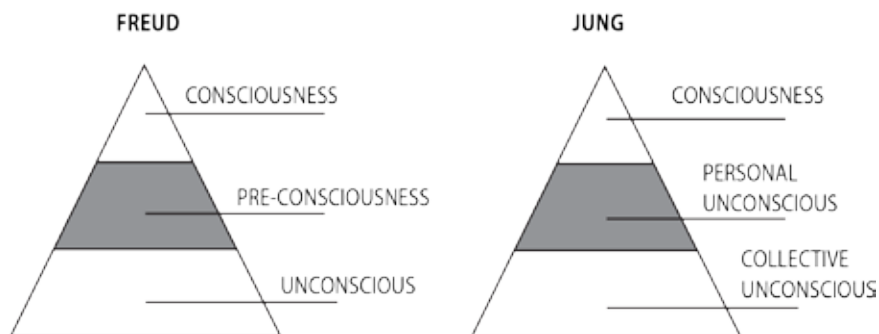
Each state of consciousness accesses different contents, which have been classified by various authors to enable greater understanding.

Despite the differences in terminology, they all point to a first level that refers to autobiographical contents from birth to the actual moment of the individual's existence; a second level, to contents that transcend biographical data encompassing intrauterine experiences, including birth; and a third level, that precedes the intrauterine level and reflects different aspects of consciousness.

LEVELS OF DEEPENING THE INCONSCIENT SEVERAL AUTHORS

Levels of depth	Grof	Assagioli	Kenneth-Ring	Wilber
1st level	Psychodynamics	Lower unconscious	Vigil Pre-conscious Psychodynamic unconscious	Level of the ego
2nd level	Perinatal	Medium unconscious	Ontogenetic	Existential
3rd level	Transpersonal	Superconsciousness Collective unconscious	Transindividual Phylogenetic Extraterrestrial Superconsciousness Void	Transpersonal zones Cosmic consciousness

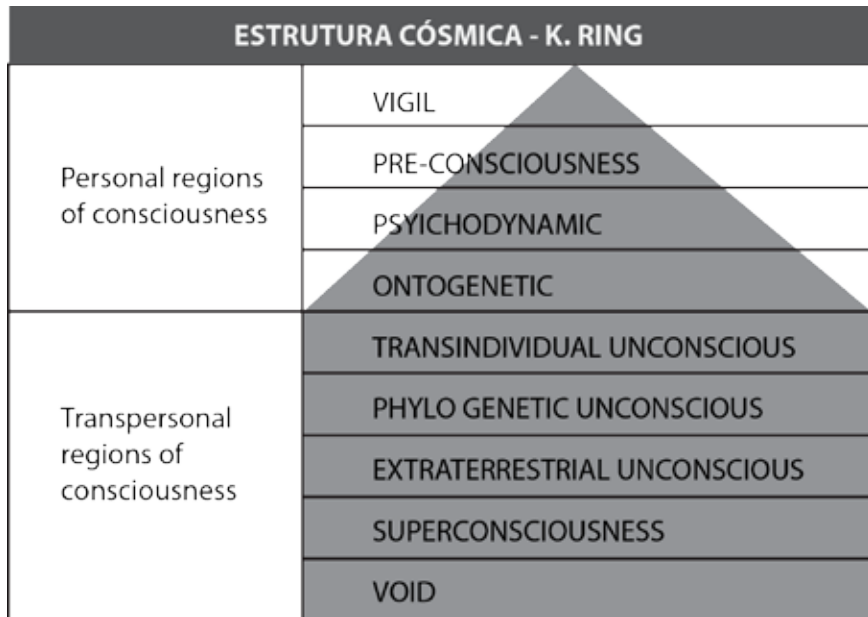
For didactic explanation of the distribution of such contents, we adopted Kenneth Ring's cartography (Cosmic Oneness). If we make an analogy with the Freudian and Jungian cartographies, we will observe that, for Freud, the "accessed" contents start from birth. When the patient referred to intrauterine life, Freud interpreted it as a "fantasy." Jung went further, incorporating aspects he called COLLECTIVE UNCONSCIOUS.



Kenneth Ring elaborated a concentric map of consciousness in which, through this Transpersonal view, we could relate the various experiential contents to one or more regions of it. His work

was based on research by Stanislav Grof, Timothy Leary, Robert More and others.

It consists of a schematic map with a pyramidal structure. From top to bottom we find:



## **VIGIL CONSCIENCE**

## **PRE-CONSCIOUSNESS**

Partly connected to vigil.

## **PSYCHODYNAMIC UNCONSCIOUS**

Corresponds to the Freudian unconscious, including the experiences of birth and childhood.

## ONTOGENETIC UNCONSCIOUS

Intrauterine experiences, representing a transition zone from the personal to the transpersonal level, including death-birth experiences.

Stanislav Grof related this level to four different patterns, which he called Basic Perinatal Matrices (BPM):

BPM I – Perinatal Matrix I - “Amniotic universe,” experience inside the uterus. Before the onset of labor.

BPM II – Perinatal Matrix II - “Cosmic devouring,” without exit. Experience of the moment contractions begin before the uterine cervix opening.

BPM III – Perinatal Matrix III - Struggle, death and rebirth. Reflects our experiences as we move into the birth canal.

BPM IV – Perinatal Matrix IV - Death and rebirth - Relates to our experiences when we actually leave the mother’s body.

Each perinatal matrix has specific aspects: biological, psychological, archetypal and spiritual.

## TRANSINDIVIDUAL UNCONSCIOUS

Involves ancestral experiences, suggestive experiences of past incarnations, collective and racial experiences, and archetypal experiences. The suggestive experiences of past incarnations transcend the limits of the ego and of the individual himself/herself, and are constituted of dramatic experiences of another time and place, accompanied by very strong emotions, generating intuitive understanding of the Law of Karma, as they go beyond the biological line and violate genetic laws, with the apprehension of the

phenomenon of reincarnation. There is a bond with the evolution of one's own consciousness. As for the experiences of ancestors, collective, racial or archetypal, they have ties to nature or to mythical figures.

## **PHYLOGENETIC UNCOUNSCIOUS**

Involves experiences beyond human forms, from the very evolutionary sequence of Planet Earth, both organic and inorganic.

- Consciousness of organ, tissue, cell
- Animal, plant consciousness
- Inorganic matter
- Planetary consciousness

## **EXTRATERRESTRIAL UNCONSCIOUS**

Domain of consciousness that extends beyond our planet:

- Experience of being out of the body, meeting with spiritual entities and guides;
- Phenomena of PK (psychocinergy – euphemism in objects) and ESP (extra sensory perception), like telepathy, clairvoyance and psychic phenomena.

## **SUPRACONSCIOUS**

Where deep existential ecstasy occurs. There is a broad perception of reality, feelings of intuitive “apprehension” of reality, compassion, equanimity.

## VOID

State beyond any content, corresponding to the NIRVANA of the Buddhist concept, to NIRODH, a state of pure BEING. Consciousness fuses with the Universal mind.

## COMMON ELEMENTS IN THE ART OF TRANSCENDENCE

There are techniques for awareness of these “life reservoirs” or transpersonal potentials. These techniques are part of an art and technology that has been enhanced through millennia in hundreds of cultures and constitute the contemplative core of the great religious traditions of the world. This is the ART OF TRANSCENDENCE, designed to catalyze transpersonal development.

According to Roger Walsh and Frances Vaughan (1993), there are two fundamental principles and six common elements in the art of transcendence.

The first principle is that the perception of reality in a state of vigil is limited. The usual state of consciousness is suboptimal – it presents obscurity, distortion, illusion, fascination, lack of control.

The second principle is that the mind in vigil consciousness is partial, although there are techniques to develop and amplify the perception and the extent of our mind. It has no boundaries.

The mind can be trained and clarified by catalyzing transpersonal potentials – This is a central theme of perennial philosophy.

The common elements in the ART OF TRANSCENDENCE, so that the mind transcends its own usual limits, are:



### **1) Ethic Training**

In this sense, ethics is not seen in terms of conventional morality but as an essential discipline for training the mind. Ethical behavior destroys destructive mental factors such as greed and hatred, and cultivates mental factors such as generosity, compassion, and calmness. After transpersonal maturation occurs, ethical behavior flows spontaneously as a natural expression of the identification with all people and with all life.

### **2) Attention Training**

The training of attention and the cultivation of concentration are regarded as essential to overcoming the instability of the deviations of the desires of the untrained mind. Attention is given prominence in traditional (Oriental) teaching and is neglected, misinterpreted and distorted in the thinking of the modern (Western) world.

Being able to direct attention through will is very important because the mind tends to coat itself with the qualities of the objects it pays attention to (Goldstein, 1983). For example, thinking of a person with hatred tends to extract hate, while thinking of a loving person can draw feelings of love. The person who can control attention can, therefore, control and cultivate specific emotions and motives.

### **3) Emotional Transformation**

Ethical behavior and attention stability facilitate the third element of the art of transcendence: emotional transformation.

Components of emotional transformation:

Reduction of destructive emotions, such as fear, hate. This process is known in major Western therapies. Regressive therapies enable it par excellence.

- Cultivation of positive emotions, such as love, affection, compassion. Conventional Psychology, although it has the resources to reduce negative emotions, has virtually none to value positive emotions. In contrast, Transpersonal Psychology contains innumerable practices for this, to an intensity and extent unimaginable by Western Psychology. Thus, for example, the compassion of the Buddhists, the love of Bhatki, and the self-denial of Christians reach their full bloom only when they unconditionally encompass all creatures, without exception and without reservation (Kongtrul, 1987, Singer, 1987).

- Cultivation of EQUALITY – Facilitates the intensity and the core of positive emotion. It is an IMPERTURBABILITY that creates mental balance and favors emotions such as love and compassion to remain unconditional and stable even under duress. It corresponds to the “apathy” of the Stoics, to the “divine apathy” of the Christian “Father,” to the serenity of the Buddhists, to the “high indifference” of the contemporary philosopher Franklin Merrell-Wolff, to the Hindu samatva that leads to a “vision of the common,” and to the Taoist principle of “equality of things,” which overcomes the “problem of preferring one thing over another.”

#### **4) Motivation**

Ethical behavior, attention stability, and emotional transformation work together through practices such as meditation, redirection from motivation to healthy practices etc., and the network effect is a change in the direction, varieties and focus of motivation, as well as a reduction in their compulsiveness. The motivation becomes less dispersed and more focused. The desired objects become more subtle and more internal. Desires gradually become less centered in the Self and transcend more the Self, with less emphasis on receiving and more on giving. Current research suggests that psychological maturity is associated with a shift from egocentric motivation to allocentric motivation (relative to others) (Heath, 1983). The art of transcendence, besides redirecting motivation, reduces its compulsive power, resulting in a serene disenchantment

with the things of the world, which no longer exert an unconscious fascination or a compulsive impulse, the basis of the Epicurus philosopher's assertion that "if you wish to make Pythocles wealthy, don't give him more money; rather, reduce his desires." Based on studies of advanced meditators, it can be stated that the reduction of compulsive anxiety results in a reduction of psychic conflict (Walsh, 1993; Wilber et al., 1986). Such redirection of reasons is no easy task. Aristotle affirmed, "I count him braver who overcomes his desires than him who conquers his enemies; for the hardest victory is over self."

### **5) Refined Perception**

The instability of attention, the nebulous emotions, and the dispersion of desires make our consciousness – both perceptual and intuitive – insensitive and harmful.

Through meditation, among other resources, we refine our consciousness, the perception of freshness. The innovation of each moment of the experience becomes more appreciative and we cultivate wisdom and intuitive capacities.

Subjective experiences of meditators with experimental support in research show that inner and outer perception become more sensitive: brighter colors, the intimate world more available, empathy more accurate. Hemil Ellenberger (1971), a psychiatrist historian, noted that "the natural tendency of the mind is to wander through the past and the future; it requires a certain effort to keep our attention in the present." Meditation trains precisely this effort and brings about a freshness of perception centered in the present. Thus, both ancient wisdom traditions and modern psychotherapies admit, such as Fitz Perls (1969), founder of Gestalt therapy, that "consciousness by itself, of oneself, can be curative."

### **6) Wisdom**

Wisdom is more significant than knowledge. To develop it

requires self-transformation, propelled by “opening up defenselessly to the reality of things as they are,” including the enormous extent of suffering in the world, recognizing that our lives are only struggles and sufferings and that they pass quickly, just like our years of life.

The existentialism of our times emphasizes this recognition, as does the first noble truth of Buddha, which assures that dissatisfaction is an inherent part of existence.

In existentialism, as well as in the traditions of wisdom, it is agreed that “if a path to the Best exists, it requires a full regard to the Worst.” Although existentialism leaves us isolated, with no way out, the art of transcendence does not. It proposes that this existential attitude is a preliminary step more than a final wisdom, and redirects the motivation beyond the trivial of self-centered pursuits toward contemplative practices that lead to deeper wisdom.

Deep wisdom recognizes that the sense of being isolated in a situation with no way out, of limitations and of suffering, can be transcended through the transformation of the Self that seems to suffer.

This transformation flourishes from the development of intuitive perception – beyond thoughts, concepts or images of any sort toward the SELF, to the Cosmos, and is the basis for transrational wisdom to be liberated. With this liberation, the goal of the art of transcendence is achieved.

The capacities of the mind to develop through the art of transcendence are highly interdependent and the development of one drives the development of the others. Both Oriental and Western philosophers argue that “every virtue requires other virtues to complete it” (Murphy, 1992).

A tradition is authentic either because it is capable of fostering transpersonal development and transcendence (Wilber, 1983) or because it can cultivate and balance these elements of the

art of transcendence.

The goal of Transpersonal Psychology is, among others, to appreciate and disseminate the study and the practice of the art of transcending, in the ethical use of the techniques that develop it as well as in the organization of a healthy psyche that favors attitudes towards it.

Authors such as K. Wilber, R. Walsh, F. Vaughan, R. Prince, A. Watts, R. Metzner, L. Le Shan, among others, have contributed to the development of Transpersonal Psychology.

We present at the end of this work a wide bibliography to those interested. Their studies were developed from an inter- and multidisciplinary perspective.

Although Transpersonal Psychology recognizes paranormal or parapsychological phenomena, it is not aimed at studying or developing them. They are considered elements that are part of the development of a wider consciousness. It also differs from Parapsychology not only in its theoretical postulates, but in its application as well. In Transpersonal Psychology we do not use the so-called “psychics,” or sensitives, in the care of patients, nor the parapsychological level or the psychic-paranormal level of the therapist himself/herself in the therapeutic setting. The development of the potential of the internal therapist is always used, as we have already emphasized in previous chapters.

Another important aspect is to differentiate, not to confuse with, Christian and Oriental traditions from Transpersonal Psychology itself.

The recognition of the contribution of these disciplines to the studies of the different states of consciousness does not mean the use of their practices in Psychology, nor the adoption of the dogmas that have culturally maintained them for centuries.

Transpersonal Psychology must be a discipline free from all “pre” established or unquestionable “truths.”

The next step in Transpersonal Psychology, with the use of regression, through greater emphasis on the period inter-lives, in which our existential programming occurs par excellence, will develop and extend the concept of RENUNCIATION. In it man opts for a life not geared solely to material achievements, to the contemplation of the divine in isolation or closure, or to the salvation of humanity, often forgetting the smallest domestic and family duties, but for a life, yes, whose art consists of living with everything and with all those that are difficult for us, through the energy of love, of active dedication to them: it is the “renunciation” to the joy of having them better or perfect, uniting us even more, to all of them, for common improvement.

This would imply, in the long term and at the global level, the rescue of family organization as the largest laboratory for the improvement of human beings and the development of virtues, and, therefore, greater social organization and peace among men.

Regarding the global scope of Transpersonal Psychology, we see that it is actually inserted in a planetary context of transformation, in the emergence of a new paradigm.

It is a movement that has already left the initial phase, that of “novelty,” a “fad,” and is today in the phase of implementation.

Always based on research and experience, drawing from the knowledge gained in Traditional Psychology of the states of vigil consciousness, as well as broadening them through the study of the various levels of consciousness, will lead to other regions of the mind, making possible to extend knowledge of this magical phenomenon still so unknown in certain aspects. It is the INTEGRAL human being, and its life in the cosmos.

It is only to this “INTEGRAL being” and its relations or

interconnections (integration with the cosmos) that the commitment of this psychology still so young, but so promising, must be. Transpersonal Psychology.





## CHAPTER III

# THE TRANSPESSOAL TECHNIQUE OF MEMORY REGRESSION

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There is a specific state of expansion of consciousness in which the individual experientially comes in contact with memories of stages prior to his/her present moment, characterized as a near or distant past, of this century, of other centuries before their present existence, or of periods that suggest other evolutionary existences of the being.

Past-Life Therapy is the process by which the individual connects memories of previous stages to those of his/her present existence under states of expansion of consciousness when subjected to specific techniques for this purpose, experiencing such memories with intense emotional content and detecting traumatic situations not solved until then that trigger dysfunctions of psychic, psychosomatic, organic or interpersonal nature.

## **Regressive Therapy**

Dates from the Greek Centers of Dreams and the secret Greek and Egyptian schools. Nowadays, journeys towards the forbidden unconscious have replaced dream schools.

## **Psychological Fundaments**

Through hypnosis and, afterwards, through free association, Freud touched repressed memories of early childhood. He gave up hypnosis, since the connection between the original trauma and the later symptoms was not yet evident. This bond was discovered when he worked with free association, which he called “psychic

determinism,” evidencing timelessness and causality as fundamental laws of the psychic apparatus.

Jung postulated a spiritual aspect to the nature of man and the existence of universal patterns (archetypes), accepted only in the 1970s and 1980s. His theories flowed into the more scientific formulation of Sheldrake’s morphogenetic fields, finally gaining respectability. His use of “active imagination” influenced a spectrum of transformational techniques and gave rise to the emergence of the “flow of feelings” of the 1970s’ imaginative techniques.

Until the 1950s it was accepted that early childhood experiences determined subsequent behavior. Gradually the focus of controversy turned to perinatal memories. Chronologically, the pioneers of this new focus emerged prematurely, and only in the 1960s did Stanislav Grof, following his research with LSD, reintroduced the concept. After the prohibition of LSD, Grof discovered that patients similarly discovered perineal memories through music and breath induction, demonstrating that these memories were independent of drugs.

Until the 1970s the concept of past-life memories was not seriously explored except under hypnosis, which is not applicable to all types of patients.

The technique of inducing regressions in the patient by the outpouring of a feeling or physical sensation arose in the work of Morris Netherton, who gave fundament and established affective connection as a form of induction.

Denis Kelsey and Joan Grant were the first to report past-life memories in a professional way. In 1938, they found patients remembering the time of their conception, when they had not yet developed the nervous system to retain memories. Kelsey concluded that there should exist in humans an element that is capable of functioning and remembering events even in the absence of a physical body. This was an advanced hypothesis, brought about by a respected

and conscientious practitioner, who initiated the acceptance of past-life therapy. One of the first records of responsible regressive therapy is in his book *Many Lifetimes* (1967).

Interestingly, since the 1960s blocking in patients to recover early childhood, prenatal, or past-life memories has rarely occurred. It became even possible for one part of the consciousness to recover memories while another part processes them.

In 1978 , the publication of four innovative works gave impulse to regressive therapy. Psychologist Helen Wambah statistically researched this field, using data collected rather than metaphysics, and published *Reliving Past Lives*. Psychologist Edith Fiore published *You Have Been Here Before*, reporting the effectiveness of this psychological practice for remission of symptoms. Morris Netherton published *Past Lives Therapy*, solidifying his concept of CONNECTION.

Thorwald Dethlefsen, a German psychologist, published *Voices from Other Lives*. In the beginning, he used hypnosis and related it to states of expansion of consciousness in general. His latest book, *The Healing Power of Illness*, is a powerful and provocative treatise on psychosomatic medicine.

In the 1990s, these authors and other therapists who had hitherto emphasized the remission of symptoms gradually turned to the emphasis on the meaning of life (soul's journey).

Roger Woolger, Ronald Jue, Chet Snow and Hass Ten Dam have been the major contributors to a theoretical foundation of regressive work.

Ten Dam and Woolger consider holographic theory a basis for the concepts of regressive therapy, a legitimate form of scientifically-based therapy.

Dr. Luccas and Chet Snow investigate where memories of past lives are conserved and the mechanism for retrieving them, shedding light on the relationship between patient and therapist.

New areas of therapy with altered states arise. Exploration of the prenatal period defines that “the fetus is perceptive” (Thomas Verny, 1981). Michael Gabriel, in *Return to the Womb* (1992), summarizes this therapeutic area. The area of death and near death has been very well discussed and explored, and Kluber-Ross teaches again the art of dying in *On Death and Dying* (1969). Raymond Moody published *Life After Life* (1975), evidencing that we do not cease to exist with the death of our bodies.

Canadian psychiatrist Joel Whitton published *Life Between Life* (1986), exploring the inter-lives period and its therapeutic potential. Brian Weiss, in *Many Lives, Many Masters* (1989), also explores this area.

The area of progression has been researched by Chet Snow in continuity to the work of Helen Wambah and was reported in *Mass Dreams of the Future* (1989), where he analyzes ponderously where our present lifestyle and the lack of perspective for our planet are leading us.

The area of deliverance of those who, after death, have not completed their transition to the next stage: in *The Unquiet Dead* (1987), Edith Fiore makes this difficult area simple and accessible as a therapeutic technique. Adam Crabtree, in *Multiple Man: Explorations in Possession and Multiple Personality*, offers resources for regressive therapists to deal with spiritual attacks when they feel that deliverance can be a brief process.

The next step should be toward the expansion of the inter-lives periods, in which one perceives deep sources of wisdom and connection with the essence of life – a subtle transformational source that will become widely used, since the discovery of past lives, once so difficult, can now be experienced by almost everyone. Our planet

is deteriorating with negativity – crime and self-destruction, as well as natural disasters, from our neglect for how we progress – and the inter-lives work can become the easily contactable transformational mode necessary to bring about a new era. Focus must shift from self-destruction to greater appreciation of life, as a goal of love and service. In the process, our planet will be able to progress on its soul journey as a collective oneness.

Christopher Bache, a Cambridge-based philosopher, discusses the subject in *Life Cycles: Reincarnation and the Web of Life*, about whether or not past lives exist, stating simply that “reincarnation is the only description of life that makes sense and fits facts.” Bache sees our life periods as an energetic network, laying the foundations to the causalities of our lives. Reincarnation, he says, makes us aware that we are essentially spiritual beings and can understand ourselves only when we look beyond our physical bodies and perceive ourselves in the structure of our own histories and beyond our own moments.

## CHAPTER IV

## MARCELO'S CASE

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A brief affective-sexual psychotherapy through memory regression

Marcelo was a 39 years old Brazilian. With a degree in Marketing, he was Marketing Director in a multinational company. He had had some bad times in his sex life. A cousin, Márcio, used him for anal sex.

Marcelo married twice. First with Patricia, with whom he lived for 4 years. Marcelo could not have erections, so he asked Patricia to stay with him to keep appearances and told her he would accept that she had a lover. Because he was a homosexual this would be a good disguise for him. Patricia had three children with her lover Otávio, and Marcelo recognized them legally as his children.

In the second marriage he was cured, so he had a normal relationship with Roseli. She got pregnant four times but only the last child survived, and just for 8 months. Marcelo infected Roseli with the HIV virus. He used to have homosexual relations when he was young. Marcelo fell in love with a friend, Diogo, but they broke up before he married Patricia.

Marcelo's problems were:

- a bad relationship with his father
- hatred of his first wife's husband and former lover, Otávio
- difficulty to make friends
- sexual problems – sexual confusion (recurring erotic dreams with men)



Because of these problems he resorted to this therapy and underwent five regression sessions; during the treatment I found out that his sexual problems were related to the moment he was conceived in supposed past lives.

Let us look at his first regression:

### **1st Regression**

T - What do you see, hear or feel?

P - Nothing. Everything is foggy. I feel my physical body in this mist.

T - Go on, go on.

P - Nothing ... nothing.

T – Ask your unconscious whether to advance or retrocede in the scene in order to experience something significant regarding sexual problems.

P - Retrocede.

T - OK. Back off and sense it: what happens before this fog?

P - Something connected to sex. I see women richly dressed. It looks like the time of the French Revolution, 1800 or so.

T - Who are you, how old are you?

P - I feel I'm a young man, single, with long, dark hair. I have a spot on my face, I'm wearing a coat. I'm in a palace, a castle. I'm a nobleman.

T - What feelings do you have?

P - **I feel sexually neutral.** I look at women and would like to be like them. They are so beautiful. There is one that is special (it's my current ex-wife). I admire her a lot because of her beauty, and I ENVY her because of her beauty.

T - What else?

P - **Sex is confusing for me, I don't know how to deal with it. It's unknown, it's insecure.**

T - What else do you see?

P - I see myself in my childhood being very spoiled, pampered, the maids combing my hair, my mother (the same as today's) always calling me "my little son", always talking to me in the diminutive.

T - What about your father?

P - He is always absent, he is a nobleman. He is always involved in the problems of the Court.

T - What else do you see?

P - **I ask myself: "Why wasn't I born a woman? Women are more beautiful and they lead a better life than men."** I am treated as a lady or as a prince. I feel excessive vanity.

T - What else are you aware of?

P - There is a very handsome young man, a noble cousin, who also gives me great pleasure (it's Otávio). I see both of us naked. We are very beautiful, with perfect bodies. This is very strong. We meet in bath rooms and I assume a female behavior in sex.

T - What else? Go on.

P - He is going to marry and will leave me. His parents want

him to marry that pretty girl. I suffer a lot for it.

T - What feelings do you have?

P - I feel ANGER, HATE, abandonment, hatred because someone is taking someone from me. (Weeping - chest pain)

T - Is this feeling present today?

P - Yes, I feel hate for Otávio because he took Patricia away from me.

T - Continue. And then?

P - He marries her and goes away. I decide to marry or find a girl, but I don't forget him.

T - Go on.

Q - I find a girl (today's Roseli) whom I marry, but there is almost no sex. I feel bad. She becomes pregnant and a girl is born. But I can't take him from my mind, I'm jealous of that girl for being with him. I wanted to be in her place.

T - In which part of the body do you feel this ENVY?

P - **In the head. I wish I were in her place and that something happened for me to be her.**

T - And then?

P - I'm silent, I miss the pleasure.

T - What feelings does that bring you?

P - Frustration. I never feel desire but for him. I've always missed it, there has always been an incessant search for pleasure. When I see a "top model" in my work environment, that desire is lit.

T - Go on with the scene. What else?

P - My daughter is sick and her illness has no cure. She dies (she is the daughter I lost in my current life).

T - What do you feel?

P - Loss, a great loss.

T - In what part of the body do you feel this loss?

P - In the whole body (weeping)... Despite the nobility and the wealth, I didn't have full happiness. My wife is very sad and dies after a while.

T - What do you feel?

P - Loss... heartache... and a lot of guilt...

T - Is this feeling present today?

P - Yes, in relation to Roseli, because I infected her... I murdered her... I feel enormous guilt. And I also feel loss today, loss of assets, sexual loss, impotence.

T - Is there anything else significant in that existence?

P - No. I surrender, I get sick, my death is full of anguish.

T - Go to moments before death and be aware of what the last thought before you die is.

P - **"I had a life in which it seems like I did everything wrong."**

T - What association do you establish between your death and your present moment?

P - **I always have the feeling that I do everything wrong.**

T - Experience your death. In which part of the body does it begin?

P - The abdomen, and then shortness of breath...

T - Feel the lack of air deeply.

P - A deep anguish.

T - After your death, be aware of how your essence is. How far is it from the physical body?

P - Far away, far away I see a gentleman who gives me support and talks a lot with me. He tells me that I live a life and there are several paths, and that we must be strong regarding instincts. We have to seek pleasure in deeper things, not in the superficial ones; seek pleasure in the essential values. I'm going to have to return to the Earth to acquire appreciation for spiritual things, to balance the physical, psychic, and spiritual parts.

T - Of all that you have experienced in this session, what was the most traumatic moment?

P - It was the moment when the guy married that girl.

T - What are your feelings?

P - Hatred, anger, abandonment.

T - Is this feeling present today?

P - Yes, I hate Otávio. For taking Patricia away from me.

T - Is this hate helping you or harming you?

Q - It harms me, because I get "paralyzed", I can't love, I can't have sex naturally with my wife.

T - Do you want to change that?

P - Yes. I want to accept the things of life naturally, to understand. I want to like myself, I want to share this love with my wife through affection and sex.

T - Then do your reprogramming.

### ***Reprogramming***

*"I accept life as it is, liking me, sharing my life with my wife with love and natural sex."*

## **2nd Regression**

(this is the regression that inspired the research on conception in supposed past lives)

T - What do you see, hear or feel?

P - I see a bath room... There are many naked women and men... Everyone is very beautiful... There is smoke, water vapor... like a sauna... There are white stone columns... well carved ... It is in Greece... men and women are having sexual relations... A woman has sex with several men and I am conceived. But I don't know which one is my father! She's my ex-wife Patricia. (Long, compulsive weeping...)

T - What feeling does that bring you?

P - Of not knowing... of having no identity. Sex is very confusing to me.

T - Is this feeling present today?

P - Yes. I'm not able to have a sexual identity. And I have a strong attraction for beautiful men like these... Greek gods...

T - Proceed in the scene.

P - I feel like a fetus in that woman's womb. She's my mother. She is rich, she has many servants who care for her. When she finds out that she's pregnant she's indifferent.

T - What else about the intrauterine period?

P - Nothing, only halls, servants around her.

T - Go to the moment of your birth. Feel yourself being born and be aware of what happens.

P - It goes all right. I'm fine, and so is she. I am taken to other rooms and I'm always taken care of by the maids.

T - Move on from the scene and go to the period of your childhood. Be aware of what is significant in it.

P - I live very much alone. I play alone. I'm taken care of by maids. I have almost no contact with my mother, who is always involved in social events.

T - Go to the period of your adolescence and be aware of what happens.

P - I see myself as a handsome, black-haired young man, and I have a homosexual relationship with another very handsome young man (my friend Diogo). We are students of Philosophy, our school is in open air, in the squares. We stick around and homosexuality is normal for people. It's a relationship that gives me great pleasure.

T - Continue, continue on the scene.

P - A war arises and he has to go fight. (Intense weeping) He dies in the war. I lose him. My body trembles, I feel insecurity, fragility. I'll no longer have pleasure with anyone.

T - In which part of your body do you feel this loss?

P - In the groin, in the penis, impotence, sadness, depression. I isolate myself, I don't want to talk to anyone anymore. I run away from people.

T - Are these feelings and thoughts present today?

P - I have difficulty getting an erection, I feel fragile when someone dies, I isolate myself, I run away from people.

T - Continue on the scene.

P - If I take poison I'll join him somewhere. So I poison myself to be with him (he feels like vomiting, stomach spasms) and I fall unconscious.

T - Feel death taking you and be aware of what thoughts you carry with you at the time of death.

P - The master spoke in the continuity of life and I think that by killing myself I'll find my love ... I poisoned myself to be with him.

T - After the death of the physical body, be aware of how your essence is.

P - I leave the body, I float... there is a mist. I feel very sad; everything was in vain. After a long, long time, I see a flash, I find someone, a spiritual being.

T - What does it tell you? What does this being convey to you?

P - It says "You change the laws of nature. You need to balance yourself. You will return to correct the suicide, to develop a relationship between woman and man, to learn to be strong, to understand procreation. You will undergo a number of challenges; everything depends on your will, your free will." It seems that I will always return as a man and there will always be a challenge, until I



become attuned to the laws of nature. I ask him, “Why do beautiful people produce the strongest attraction?” He says that those who have appreciation must have discernment of things.

T – Is there anything else significant in this space?

P - No.

T - Of everything you have experienced in this session what was the most traumatic, the most striking moment for you?

P - It was the moment I was conceived, the moment of the sexual intercourse my mother had in the bath room with those men.

T - Experience this most traumatic moment again and be aware of what the first thought that comes to you is.

P - “I can’t identify it, sex is very confusing to me.”

T - Do you want to reprogram this?

P - Yes. I want to have my identity defined. I no longer want to get myself involved because of the beauty of men.

T - Do your reprogramming.

### ***Reprogramming***

*“I feel I’m a man, living sex as something natural.”*

## **3rd Regression**

T - What do you hear, see or feel?

P - I see a dark place, I hear Gregorian chants. I am a young

man, a friar.

T - Continue...

P - I see myself leaving the convent building, walking along a path full of plants. It's a place that conveys a lot of peace.

T - What else are you aware of?

P - I come from a bourgeois Catholic family. I have a sister whom I love very much. She marries and then I am induced by my parents to become a friar.

T - What else are you aware of?

P - I dedicate myself to God, I help the poor and the sick.

T - Is there anything significant related to today's sexual problem?

P - Although I live in a convent, scenes of sex often pass through my head. It makes me feel guilty, very guilty. Sex with men...

T - In which part of the body do you record this guilt?

P - In the head. I need to move away from these ideas... These are fixed ideas...

T - What else significant are you aware of?

P - A quiet, apathetic life until old age.

T - Anything else?

P - No.

T - Go to moments before your death and be aware of where you are, with whom. How does your death take place?

P - I am very old on my deathbed. There are several friars and my sister too. It's a natural, quiet death.

T - What feelings do you carry with you at the time of your death?

P - I feel apathetic. I leave my body but I am attached to the convent's garden. I feel that I stay there for years, many years... until a spiritual being takes me away, saying that I must learn to respect the laws of nature. Now I'm going to get ready to start a family. And I feel that if I were born as a woman, I would succeed.

T - Is there anything else significant in this space?

P - No.

T - Of all that you experienced today in this session, what was the most traumatic, the most striking moment for you?

P - Whenever the sex scenes went through the head.

T - Live it again.

P - I feel guilty, very guilty. Like as if it's something wrong.

T - Is this feeling present in your life today?

P - Yes, very much. The more I feel guilty, the more I feel confused.

T - Do you want to reprogram this?

P - Yes, I want to feel sex between a man and a woman as something natural, as something that is part of life.

T - Then do your reprogramming.

## ***Reprogramming***

*“I feel sex between a man and a woman as something natural and that it is part of life.”*

## **4th Regression**

T - What do you see, hear or feel? What comes to mind?

P - I am in space, floating... It seems that I am getting close to my parents.

T - Continue.

P - They are having sex.

T - Be aware of how they are, what they feel, what they think.

P - Just pleasure. They only think of pleasure.

T - Anything else at the time of your conception?

P - No feelings... Just physical pleasure.

T - And you embryo, what do you feel?

P - Nothing.

T - Go to the moment your mother notices the pregnancy. What reaction does she have?

P - Financial concerns.

T - When she tells your father, what's his reaction?

P - They argue a lot. It's a mess, my father is very uncomfortable with my mother's family.

T - Are these feelings and thoughts present in your life today?

P - Yes, I always worry about money. I hate quarrels, confusion, and I get very uncomfortable with my partner's family.

T - Do you want to change it?

P - I do!

T - Be aware that these feelings and thoughts are your parents', not yours, so they should not influence your personality except as an experience. Go on...

P - During the entire gestation there were disputes and quarrels between them.

T - Go to the moment before your birth. Be aware of how that moment is.

P - My birth is very difficult. There are many doctors. They don't guarantee the survival of my mother nor mine, it seems they will have to choose. My father says that if he has to choose he'd choose my mother to be saved.

T - And you, baby, in the womb, what feelings do you have at that time?

P - I don't want to be born. Life won't be easy for me. My father wants a girl.

T - Go on.

P - I'm being born. Now I see my aunt hugging me, she puts me close to her chest.

T - Continue. What else are you aware of?

P - I see myself very anxious about sex in my childhood. My parents don't talk about it but I have a lot of imagination. I feel inferior because I don't feel normal.

T - What about sexual problems in childhood?

P - Nothing.

T - Something more significant, traumatic regarding sexual problems in your adolescence?

P - No.

T - Anything else significant in your current life to the present moment?

P - No.

T - Of everything you have experienced in this session, what was the most traumatic, most striking moment for you?

P - The moment of birth.

T - Experience that moment again.

P - It's horrible (weeping). I don't want to be born. Life won't be easy for me. My father wants a girl...

T - Are these feelings present today?

P - Yes, I find living very difficult. I don't know if I am a man or a woman. It's awful.

T - Do you want to change that? Reprogram?

P - Of course.

T - What do you want for you from now on?

P - I want to love life, to feel I'm a man, feeling sex as something natural.

T - Do your reprogramming.

### ***Reprogramming***

*"I love life, I feel I'm a man, living sex as something natural."*

## **5th Regression**

T - What do you hear, feel or see? What comes to mind?

P - I am an Assyrian woman living in Mesopotamia. I trade slaves for nobles. I make money from it. But they are not ordinary slaves, they are the most beautiful, the strongest, to serve sexually local noble ladies. I seduce them in order to sell them as slaves. Women of the nobility hire these slaves only to serve them sexually. I punish, I have beaten up, I persecute those who don't submit.

T - Continue.

P - Nothing else.

T - Then go back more into the scene and go to moments before you are conceived. Try to be aware of the time when those parents of yours have sexual intercourse. How is this moment between them?

P - She is a slave (she is my wife Roseli) and is being forced by him, who owns her. A powerful man (he is my father today). She weeps and suffers greatly. It's a rape. (Weep...)

T - Go on, and then?

P - He simply ignores her.

T - Go further. And then?

P - When she realizes that she is pregnant she is happy, but she flees from the place and goes to the streets. She asks for alms, food. She suffers a lot. When I'm close to being born, my mother is taken by a couple of simple farmers (my sister and my son Ricardo today).

T - Go to the time of birth. Be aware of how the delivery takes place.

P - It is very painful for my mother. She gets very sick and dies. I'm a girl and I continue to live there.

T - Go ahead and be aware of your childhood. What is significant about this period?

P - Nothing. I'm just there. Living by favor. Helping that couple a little.

T - Go on.

P - I grow up and leave. I go to the city and I prostitute myself with rich men. (They are the men with whom I got involved today, in that phase of promiscuity). Not only do I take advantage of their money, but also of their power.

T - Go on.

P - I already see myself as a sick adult. It's a sexual disease of the time and I feel a lot of hatred of men. Hatred. (Skin color changes)

T - Feel this hatred with all intensity. In what part of the body do you record this hate?



P - In my sex.

T - And what thoughts come to you when you feel this hatred?

P - I decide to take revenge on them, and begin to seduce and hire beautiful slaves (the company's top models) to serve the wives of those men. Those who don't obey me I commend to punishment, beatings and persecutions. The time is passing, the disease is taking over my body and I feel guilt, regret. I don't want to come back as a woman anymore. (Weeping in anger...)

T - Anything else of significance?

P - No.

T - Go forward in the scene to the moment of your death and be aware of what feelings you have just before death.

P - Guilt. A lot of guilt.

T - Do you associate this feeling of guilt with what you feel today?

P - Yes. I feel a lot of guilt, of sadness, I have a feeling of failure. I don't want to live, I've ruined my life, I want to throw it away. (Weeping...)

T - Do these thoughts and feelings help or hinder you?

P - They stand on my way very much.

T - Do you want to change that?

P - I do. I want to live better, give myself more, have a simpler life, integrate myself with nature and feel happier.

T - OK. Feel death taking you over. Feel it happening and be

aware of in which part of the body it starts.

P - In the head.

T - Move forward to after physical death and be aware. How is your essence?

P - In a dark place, without light, without any light. Very dark. I spend a lot of time there. A long time. Centuries...

T - Go to the moment when this situation changes. What happens?

P - (Silence)

T - So?

P - A light appears. Someone comes to pick me up and takes me somewhere. I'll need to be cared for. My "abdomen" is "rotten." It seems like I rest, I'm taken care of.

T - What else?

P - That's it.

T - Do you feel that you receive any kind of enlightenment or guidance in this space?

P - I think so.

T - What?

P - I have to change my values. See inner beauty as the main beauty, balance sex.

T - Anything else?

P - No.

T - From what you have experienced today in this session, what was the most traumatic moment?

P - It was the sexual intercourse of that powerful man with my slave mother. The rape.

T - And in that most traumatic moment, what is the first thought that comes to you?

P - I hate men.

T - Is this thought present today?

P - Yes. I hate Otávio, I don't relate to my father...

T - Do you want to change that?

P - I do, I need to break free.

T - Feel this hatred deeply...

P - (Weeping, contortion)... I want peace in me.

T - Then do your reprogramming.

### ***Reprogramming***

*"I feel peace in myself. I forgive Otávio. I forgive my father. I forgive myself."*

## **Evolution**

In the course of the regressive sessions Marcelo reports

progressive qualitative improvement in his sexual relationship with his current wife.

The erotic dreams have disappeared and he claims to have “turned off” more and more of the masculine look of the “top models” of the company where he works. He claims he feels “happier”. He refers to having managed to forgive Patricia and Otávio.

He feels more willing to share moments with his wife Roseli.

The case was followed for 3 years, from 1994 to 1997, with no relapses reported.

## **Return session**

In 1997, 3 years later, Marcelo asked me for a support session. His father brings him; he is using a cane because he no longer sees. The virus struck his neurological apparatus and organ of vision.

“The regressive treatment, Suely, led me to meet my soul and I was able to get to know myself deeply. I regained my sexual, affective balance and I have lived well with my wife. I awoke to the spiritual path and to charity. Too bad this has not happened before!... Now the problem is another... I feel my end coming... I have a brain tumor and I will have to do a biopsy.

I’m submitting myself to chromotherapy, but I know my time is coming... At least I’m going to die better... In peace... I have forgiven...

Today I recognize that I’ve had countless opportunities and I’ve thrown everything away... My life, I ruined it, but although I can’t feel happy with myself, I feel at peace... I have reached a certain peace ... The peace of those who find the way again...

I have learned that we must search the beauty of the soul, and I will...

I want you to accompany me along this path.”

Faced with this account, I suggested to the patient a Transpersonal exercise called The Experience of Dying. There were only 2 days left before the surgery.

## **The Experience of Dying**

T - Relax, close your eyes, breathe deeply ... Imagine that a family doctor comes to you and tells you that you have little time to live. What feelings do you have?

P - Fear... despair...

T - Is there somewhere you'd like to go before you die?

P - I would like to spend a week in the mountains with my wife.

T - Who would you like to talk to before you die?

P - With Patricia and with Otávio. I would like to show them the spiritual side of life, to awaken in them love and forgiveness.

T - Anything else before you die?

P - No.

T - Go to the moments just before your death and try to be aware of what happens. Who is by your side?

P - My children, my parents and my sister.

T - What do they say?

P - They weep a lot and say they love me. (Intense weeping...)

T - Is there something you want to tell them?

P - That I love them too. And thank my sister. (Weeping)

T - Feel death taking over you, feel it happening. Be aware of what happens after your death. How is your essence?

P - Relieved, happy to see again (weeping...). I can see! (compulsive weeping...). I see my aunt welcoming me with a smile and taking me somewhere else.

T - Imagine that in this space, next to her, you go over your life: what did you do and wish you hadn't done?

P - Accept to marry Patricia, accept a marriage of appearances; making commercial swindles; infecting Roseli.

T - What you didn't do and wish you had done?

P - More charity, helping my neighbor more. Taking advantage of the power I had in the company to help people.

T - What didn't you do and realize that it was best that you didn't?

P - Having killed Patricia, Otávio or myself.

T - What did you do and enjoyed having done most?

P - Taking the three children, taking care of them, dedicating myself to them as a father and a mother. (Moving weep...)

T - If you had the opportunity to return to your 43 years, what would you change right away?

P - I would love people more. For their inner beauty...

T - Then slowly return to your 43 years, to today, to your personality. Bring with you the benefits that this exercise have provided you. Are you alright?

P – I'm alright.

*We said goodbye, this time with a hug, which seemed a goodbye...*

*Three days later Marcelo's sister, Glória, called to tell me that Marcelo was dead.*

*I quieted down... I reflected for a few minutes... all I did was to prepare an ikebana, put it in the window and dedicate it to Marcelo... I felt a lot of peace, as a person and... as a therapist...*

*One year after his death I encouraged myself to write this.*

*I believe this can be a contribution to Psychology, to Sexology and... to Peace.*

*Winter of 1998*

## CHAPTER V



# THE IMPLICATION OF EXPERIENCING THE MOMENT OF CONCEPTION IN REGRESSION

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*"If a single man achieves the highest kind of love, it will be sufficient to neutralize the hate of millions."*

(MAHATMA GANDHI)

Thoughts, feelings, and physical sensations experienced by the parents during the sexual intercourse in which the individual is conceived are often assimilated by the embryo as if they were his/hers. During his/her existence the individual has a tendency to carry all these feelings, which will manifest themselves in his/her current affective-sexual relationships.

During the last 23 years of clinical practice using Brief Transpersonal Psychotherapy with memory regression, I have observed how useful it would be if hypnotherapists emphasized the moment of conception of the individual in his/her present existence or in past lives.

I have noticed that when the individual is induced to the traumatic moment of the past which gave rise to his/her current affective-sexual complaint, we find that the specific moment of the individual's conception has highly significant correlations with his/her current patterns of affective-sexual behavior. Whether by cellular memory or by the mechanisms of consciousness, the individual tends to carry such experiences with him/her as if they were his/hers for the rest of his/her life.

Moreover, in experiencing the sexual intercourse of the relative parents and the beginning of the corresponding intrauterine life, I was able to observe that the individual registers at that

moment the beginning of Existence, and releases all resistances in experiencing any subsequent scenes of the said existence, including that of death. With this, the experiences have been increasingly clear, sharp and complete.

After inducing about 7,500 patients to their respective conception moments, I have made a number of observations that I want to share with you:

<b>Queixa atual</b>	<b>Momento da Concepção</b>	
(na atual ou em Supostas Vidas Passadas)		
bloqueio sexual	mãe ou pai apresentam	bloqueio sexual
bloqueio afetivo	mãe ou pai apresentam	sentimentos negativos: ódio, medo culpa, indiferença ou outros
desintegração afetivo- sexual	mãe ou pai apresentam	sensualidade mas indiferença afetiva, ou afetividade mas frigidez ou frieza sexual
difículdade de relacionamento	mãe é indiferente	ou repudia com a mãe. o pai
difículdade de relacionamento	pai é indiferente	ou agressivo com o pai e com a mãe
difículdade de relacionamento	pai ou mãe são indiferentes com o parceiro ou parceira	ou agressivos com o outro
rejeição à ideia de conceber		mãe ou pai não querem procriar um filho
falta de vínculo afetivo		concepção em sexo coletivo ou (prostituição)

These clinical observations suggest significant hypotheses about psychoanalytic postulates. If we transcend the biographical data of the individual, we could prove them through memory regression after further study on this subject.

Regarding psychoses (when the individual is regressed to perinatal stages), these observations may be very important for more effectiveness in their treatment if these postulates transcend intrauterine life of supposed past lives, and especially the moment of conception in supposed past lives.

Given the high number of complaints about non-affective-sexual integration in relationships, studies of conception experiences are likely to conclude that we live on this planet precisely to learn to love: we should love the right person in the right place at the right time.

This regressive work has shown me that the loving feelings the couple has during intercourse can nullify the negative feelings and tendencies of the parents that the embryo could carry as his/her own; they are also capable of overriding negative feelings and tendencies that the embryo itself is bringing from its purported past lives. It's a great chance for the individual to start from "zero" and be happier.

On the other hand, I have observed that lack of love between the couple at the moment of conception or aggressiveness between them at that moment cause negative feelings in the embryo, which will later manifest as negative situations magnetically attracted by the individual, particularly those of affective-sexual content, because these negative feelings were recorded in the embryo's unconscious.

The therapist acts during the experience in order to facilitate for the individual to disconnect from these negative feelings of the parents during conception.

The bond between parents facilitates the bond between the individual and the family and between the individual and society. Love between parents in the act of conception seems to be the greatest prevention against violence and crime.

It seems that the biblical image of the "expulsion from

Paradise” wanted to tell us something like

As long as we do not learn how to truly love there will be suffering on Earth. As long as there are individuals conceived without love between the parents there will be moral indifference, want, revolt, lack of love.

So I would like to take this opportunity to make a worldwide call:

**“SEX ONLY WITH LOVE.”**

## CHAPTER VI

## INTERNATIONAL CONGRESSES

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I was born in a middle class family and grew up in the neighborhoods of Paraíso, Liberdade and Aclimação, in São Paulo, Brazil. My parents studied just up to the Secondary and appreciated studious and educated people. They were Catholic and extremely patriotic. This was the focus of my education and my scale of values. Only many years later did I learn, from life, that caring for the body is as important as studying, and that caring for the spirit, experiencing my spirituality, is most important.

My first job, from 14 to 21-years old, was to teach private lessons to upper middle class children with problems in school. I noticed that, in the vast majority of cases, learning difficulties stemmed from emotional problems, almost always caused by trauma. I believe that it was at that time that, unconsciously, I fell in love with caring for people who suffer.

I had a hard time choosing my career. In fact, I liked everything – arts, religion, philosophy, science – and my professional development was a true challenge. I studied Mathematics, Dramatic Arts, Architecture Design, Psychology, Astrology, Graphology. Finally I specialized in Memory Regression, along with the training in Transpersonal Psychotherapy. I found my professional fulfillment.

When I was still a Psychology student, I had the privilege to participate, as a volunteer, of the first mass vaccination against polio in Brazil. It was promoted by Dr. Albert Sabin, one of the most enlightened beings and with the greatest commitment to public health and collective good I have ever known. It was a lesson for life. He managed to engage millions of people in a single day for the same purpose. The disease has been eradicated.

While still studying Psychology, I worked on a field research for FAAP (Fundação Álvares Penteado) on contraceptive methods. I

interviewed about 500 gynecologists. Each of them evaluated all the contraceptive methods used at the time. I could feel in their eyes, in their words and their gestures the feeling that “there is something before conception.” This feeling they had was subtly registered within me, and a few years ago, when I was already researching the moment before conception, I realized that since that time the Universe had been preparing me for that work.

In the personal field I went through many different phases. Until I was 18 I believe I was an ordinary girl, a student in a female nun’s school in the neighborhood of Paraíso, where I finished high school. It was a time of many political and social questions.

I used to spend vacations in Vera Cruz, in the State of Rio de Janeiro, where my paternal grandparents lived a small farm. There I learned to love nature and to enjoy sunny mornings and starry nights, the moon, mountains, waterfalls, plants, animals, especially horses, and wild flowers. A friend of my grandparents, Marlene Dezouart Lucas, who lent me books such as Lobsamp Rampa’ Chapters of Life, Were the Gods Astronauts? and books by Herman Hesse, among others, awakened me to metaphysics, to humanism, even before my 14th birthday.

My grandparents had the habit of charity – lots of charity to simple, local people. I loved to spend the holidays there with my cousins and childhood friends, close to nature and to simplicity. There I experienced man’s arrival on the Moon, the stupid Vietnam War (one million dead civilians, 500,000 mutilated, contamination of rivers and lands), Martin Luther King’s last speech, John Kennedy’s assassination, the separation of the Beatles, the marriage of John and Yoko (symbolically the beginning of the integration between East and West). And the decade of the most beautiful songs, unique in both poetry and melodies, incomparable...

In the social field I experienced the phase of transition that my generation was going through, the conflict between the “good morals and good manners” of the predominant Catholicism and the

hippie movement's "free love". Boys no longer wanted to date without having sex but girls continued to be judged by their social behavior. It was a mess. Lots of drinking, cigarette smoking, and a significant number of addicts. It was the generation of the 1970s: guitar, intimate parties, camps, plenty of "deep conversations". Everyone was politicized, many were spiritualized, few were integrated into their holistic whole. Yes, the intellectuals radicalized with the religious or the jocks, and these with the artists. It was difficult for most of us to see ourselves as total beings, with physical sensations, emotions, reason, and intuitions. These dimensions seemed to us to be mutually exclusive.

In 1975, at the age of 18, a very difficult phase began in my life, which I now attribute to an awakening of the transpersonal consciousness. Several affective frustrations caused me a great deal of disinterest in life. I was at rock bottom. It was a time when we didn't know how to live with differences. Love was still two halves that complement each other, not yet wholes that share. There was no dialogue because we didn't learn to dialogue. We talked about what we felt and thought through songs and poems. We married without learning to tell each other what we felt. From 1980 to 1998 I lived a marriage in which "I married him but he didn't marry me." We had three children and we watched the growth of eight more children for 10 years. During this period I was cured of phobias and difficulties through memory regression therapy. The results achieved were so significant that I decided to specialize in this technique. Better understanding the depth of the technique, I sought training in Transpersonal Psychotherapy.

Between 1987 and 1993 I developed the "clinical listening" of a therapist, treating people in need of the Vila Sésamo slum in the care institution Jesus Redivivo. I remember that for a long time my office there was in the shade of a tree; later it was moved to a corner of a large room, then to a room. There I realized that human suffering has no color, race, sex or religion, that pain equalizes mankind.



In 1993 I experienced what Freud called “oceanic feeling,” Jung “luminous experience” and Pierre Weil “cosmic experience.” It was at a transdisciplinary meeting in Brasília I attended with my friend Isabel Tumenas. In the presence of exponents of Physics (Professor Rosenberg), Psychology (Pierre Weil), Medicine (Harbanz Larora), Chemistry, Mathematics (Ubiratan D’Ambrósio), Social Sciences (Sonia Café), Catholicism (Frei Beto), Protestantism (Kenny D’Onel), Umbanda, Kardecism, Ecology, Fritjof Capra talked about cooperativism in place of capitalism, the implications of the new paradigm of science inspired by the postulates of Quantum Physics, ecology, the Earth as a single consciousness, as a whole. In the end we all – about 700 people – sang a mantra. At that time I visualized photon particles and experienced the feeling of ecstasy. I felt the divine within me while at the same time I felt part of Him. An indescribable feeling.

In 1994 I began to treat Marcelo, starting the research on the moment of conception.

That same year I became familiar with the work of Stanislav Grof and went to California, experiencing its ecumenical spirit. The cradle of Transpersonal Psychology. I attended the International Conference on Transpersonal Psychology in Monterey, where I met Ronald Jue and Grof and his wife Cristina, among others. I was in Big Sur, where Fritjof Capra met with Grof when Capra was writing *The Tao of Physics*, which promoted the “dating” of Psychology and Quantum Physics. In San Francisco I visited the headquarters of DIANETIC, a movement that began in the 1960s with the concept of enneagram, a negative mental programming that we do in traumatic situations and control our attitudes negatively. This movement had resumed regression as a psychotherapeutic instrument to release these traumas and reprogram the mind positively. I crossed California down Highway 1, famous in the 1970s for the film *Easy Rider*, and understood why humanity’s great changes start in California. It’s a small world 100 years ahead.

In 1996 I went back to California for the International Conference on Transpersonal Psychology. I presented the work Advanced Nucleus of Fraternity, which my friend Isabel Tumenas and I had developed, proposing an experience of spirituality without hierarchical ecclesiastical structures, dogmas or false idolatry, but with a loving energy network capable of reaching higher levels of consciousness and of transmitting such energies from a distance. In this conference I had the chance to see the work of an Indian female psychologist on tantric sexuality, a proposal for a sexuality experience that integrates the physical, psychic and spiritual levels, an experience of total and reciprocal surrender capable of reaching a cosmic level of consciousness.

On a Sunday in that year of 1996, while still married, when leaving the house of my in-laws in the Aclimação neighborhood, in São Paulo, I saw, in a huge trash can next to a bus stop, a magazine with a symbol resembling a fertilized ovum on the cover. It caught my attention. The magazine was clean, so picked it up and took it home. It was a call for a congress that had just happened in Vienna: the 1st World Congress of Psychotherapy. Reading the program, I found the name of only one Brazilian, Ricardo Abreu, a psychiatrist. I looked him up in the phone book but couldn't find him. The congress' program was fantastic and I decided to join the World Council of Psychotherapy. In Europe this council leads a movement in favor of creating a University degree in Psychotherapy independent of Psychology and Psychiatry. The aim is to offer training for therapists that reaches levels of excellence, something that today doesn't occur in the courses of Psychology and Psychiatry, in which the therapist's training always happens in an unstructured way, outside academic circles.

Three years later, in 1999, I presented my research, which had been accepted by the scientific committee in the 2nd World Congress of Psychotherapy, in Vienna. Then something incredible happened. I signed up for a tour of the city in Spanish, but took the wrong bus: the guide spoke German and we drove to the psychiatric hospital where Freud used to work. Next to the hospital was the

restaurant where he used to have lunch with Jung. I went into it, asked for water and a cup of coffee and then noticed a group of Brazilians. I approached them and they greeted me with great joy: "Are you a psychologist or a doctor?" I told them I was a psychologist. "You fell from the sky," they said. "We are founding the Brazilian Association of Psychotherapy. We need seven signatures and we only have six! You showed up just in time!" Yes, there I was, the right person in the right place at the right time...! When I was going to sign I had a surprise: the name above mine was Ricardo Abreu! I told him: "I've been looking for you for a long time!" I told the story of how I got there and we were all struck with the "coincidences", which are not just chance ... (as someone said, there are no coincidences, there are God fingerprints).

My presentation was attended by a lady who coordinated a congress scheduled for 3 years later: the 1st Congress of Embryology. She invited me to enter my work. So I did, and in 2002 I went to Nijmegen, Netherlands, to present my research, now more advanced. The congress was scheduled to end on May 12, Mother's Day. That week children had been slaughtered at a school in a European country. The world was shocked. And on that day, when I arrived in Amsterdam, a very popular politician – who, by the way, opposed abortion – had just been murdered. The congress began in a climate in which we all asked: where did we go wrong? Is there any interference of intrauterine life over murderous acts? What is behind a criminal act?

The Belgian criminal lawyer Anouk Depuyd presented in the congress, alongside Thomas Verny, an exceptional work she called Linkedness as an Answer to Delinquency, the result of 15 years working with criminals. She noted that criminals didn't create a bond with the mother in the womb, so they don't create a bond with the family, much less with society. And the way she found to recover them was by first recreating ties with the mother (experiences in heated pools in the form of a womb), then with the family (who participates in school maintenance activities), and finally with society (the very criminal fixing and cleaning the classroom). It was an unbelievably

effective job.

When I presented my work, a Swiss psychologist asked me to allow her to be the “subject”, so that my presentation would be practical; people agreed and so did I. She spoke French and we agreed that the experience would be in English. It was excellent because her main complaint was sexual aversion, and when she experienced her conception she noticed her mother was disgusted with her father, who was drunk and forced the situation. She had carried with her, all her life, until then, this sexual aversion, as if it were her own. According to her, she had spent 43 years questioning her own sexuality. After releasing the emotion, I facilitated the disconnection of her unconscious with that of her mother, and she freed herself from the feeling of aversion. The result was excellent.

On the program there was a presentation with the title *When Three People Are Meeting*. I attended it and there we were, the three of us: Simon House and Jon Tuner, who research conception in the current existence, and I, who research conception in the present existence and in supposed past lives. House and I volunteered for Tuner’s experience and the three of us became friends. Both Tuner and House are disciples of Professor Peter Fedor-Freybergh, an obstetrician, gynecologist and psycho-neuro-endocrinologist and a professor of Child and Adolescent Psychiatry, founder of the International Institute of Pre- and Perinatal Medicine and Psychology (IPPM). We exchanged emails and experiences about our research. Being able to hear, in the end of the congress, Marina Marcovitch (the Vienna-born neonatologist who, during World War II, risked her own life to care for exceptional newborns who were to be killed by the Nazis) was one of the greatest emotions of my life.

In 2005 I went to Buenos Aires to present the same work, which by then had been developed for 10 years with 2,300 patients. On that day I attended a presentation of a research on long-term marriages by a psychologist from Cordoba, Argentina. She concluded

that the factor that determines the durability of marriages isn't sex, children, financial condition, cultural condition, religion or age: it's the fact that the couple must have at least one project in common. This reinforced my hypothesis that the couple needs to be attuned to something relevant to generate healthy children.

In 2006 I watched the movie *Who We Are*, saw the photos of the water molecule observed by Masaru Emoto, and, considering that since the embryo, in the womb, we are almost 70% water, reached great happiness, feeling that I was on the right path and that it had been worthwhile to go through that tortuous journey to tell the world:

*... love each other, love each other... **have sex only with love...***

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