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Wounded Children Blinded by Pain

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I share here new research based on the work of the Brazilian Jungian analyst, Eleanor Madruga Luzes in her doctoral dissertation (DT, 2007), which broadens our understanding of the psychic dynamics of the beginning of life and culminates in the structuring of the new Science of the Beginning of life (*Ciência do Início da Vida - CIV*). Luzes adds new propositions to Carl Gustav Jung's theories with an aim to rescue the wounded child who lives in us. This child, in turn, confronts the wounded child of the other and together they move in the world, building or destroying it.

The research that I include in this article contemplates the rescue of negative transgenerational emotions, rooted in DNA and neuropeptides, family sagas and traumas and blockages from preconception through the first years of life. The studies suggest that behaviors, including disrespect, aggression, violence, terrorism, child sexual abuse, murder and juvenile suicide, among others, are rooted in different emotional factors that affect the fetus and the child's first three years of life.

Among these factors, Ward (2006, in Luzes (2007, pp. 24-25), focuses on unconscious conception, unwanted pregnancy, abortion attempts, the large number of caesareans followed by inadequate care from obstetricians and their assistants, during and after birth, absence of affection, love and psychological immaturity from the parents, abandonment, aggressiveness and various abuses.

If we can welcome children into the world, perhaps we can create a new dynamic for the future of humanity: with people who were dreamed of in love, conceived in love and born for a fuller and healthier family and collective life, in a world perspective focused on humanity.

Wounded Children¹

In this article, I seek to highlight the most significant aspects regarding the beginning of life that, once implemented, enable broad and healthy transformations within the paradigm called "healthy life". In his clinical work and research, Jung (CW16/1, p. 25) devoted attention to the period of childhood, considering it essential to understand ““Em todos os casos evidentes de neurose, torna-se imprescindível uma certa reeducação e transformação da personalidade, pois se trata invariavelmente de uma evolução deficiente do indivíduo, que, em regra, remonta à infância””¹

There has been much documentation of different types of childhood suffering in different ages of humanity. Aranha (2008, p. 12; Silva, p. 2110) reports that in ancient times children with intellectual or physical disabilities were not considered human and were often considered children of the devil. In current times, the UN Special Rapporteurs on Human Rights (2015) demand more investments to guarantee basic rights of children, especially to homeless children, who number 150 million worldwide. They describe the situation of these children, who often face poverty, inadequate housing, unstructured families, domestic violence, evictions, natural disasters, conflicts and wars, as “abandoned, discarded, rejected and thrown away”. The rapporteur Maud Boer-Buquicchio says that “Street children, often having escaped violence, face a high risk of being sexually exploited (...) This vicious circle of abuse must end with an effective approach to preventing abuse in all sectors, including families.”

In modern situations, although not so drastic, childhood suffering still persists. An example that can cause suffering to very young children is the need that parents face, having to put them in nurseries or daycare centers, often when they are just a few months old. Regardless of the type of environment, children today continue to suffer abandonment and abuse of all kinds and, as a consequence, aggression is widespread in all social, political and

¹ “In all obvious cases of neurosis, a certain re-education and transformation of the personality is essential, since it is invariably a deficient evolution of the individual, which, as a rule, goes back to childhood”

religious spheres. To confirm this, just look at the gradual and significant increase in suicide, a large proportion among young people, in addition to growing problems of pedophilia and dependence on drugs that keep growing.

Children blind from pain

All of us have faced or face currently some type of abandonment. All of us have had experiences of not being heard and taken care of. All of us suffer from some kind of neglect or abuse and the consequences of our history are absorbed by each new being that is born. My questions are: Where is humanity going? What else do we have to witness in the face of this pandemic?

Conceptual changes and successful experiments have led to a deep turn in the psychology of wellbeing and conception, with greater ethical standards pointing to levels of responsibilities involved in child birth, reaching beyond seeing birth as a simple arrival to the world.

These conceptual changes require wider dissemination of studies and practices focused on the beginning stages of life. Understanding the consequences of negligence in these early stages enables us to receive future babies into a more receptive and healthy reality where they feel wanted. Luzes (2007) affirms that taking care of children alone is not enough. It is also necessary to provide healing of their parents and caregivers to overcome negligent behaviors.

Some research has focused on children and their trajectories, going back to their ancestors, through their preconception, conception, pregnancy, birth and first three years. As the investigations by Russian biologist Pjotr Garjajev et al. (Fosar y Bludorf, 2005, in Luzes, pp. 39-43) broadened our understanding of the ancestral influence on our psyche, discovering that 90% of our DNA contains a written and spoken language, with the memory of what has already been experienced by our ancestors. These scientists have found that DNA, among many other functions, has connections called inter-spatial and inter-

dimensional telepathy, open to communication and susceptible to it. Through these functions, they explain phenomena such as clairvoyance, hearing, intuition and acts of spontaneous healing.

Pert (1997, p.368) presents a study on neuropeptides, which contain ancestral memory acting in intercellular communication, in the millions of cells in our body, which is interactive with external events.

Schützenberger (2009) found through her clinical experience that ancestral sagas were repeated in the history of his patients. She then developed the technique of psychogenealogy, by which the history of family members is mapped, building the family tree. Through this method, she was able to rescue and cure genealogical patterns, active in people's lives, acting as compensation or repetition of past experiences.

Jung (2000, p.250) says that “in the collective unconscious are those contents that do not belong only to a certain individual, but to a group of individuals and, in general, to an entire nation or even to all of humanity. These contents were not acquired during the individual's life; they are products of innate forms and instincts. Although the child has no innate ideas, he nevertheless has a highly developed brain, with well-defined possibilities for functioning. This brain is inherited from its ancestors. And it is the sedimentation of the psychic function of all your ancestors”.

Sellam Salomon (2010) researched the Substitute Child Syndrome, which occurs after the sudden, premature or traumatic death of children and adolescents. It also occurs after spontaneous and induced abortions, profoundly affecting the family context. The child who is born after any of these events inherits everything that the deceased would have lived, like a body with two minds. The substitute usually manifests deep sadness, feelings of not being able to enjoy and not being able to live their life.

The method

Based on the studies mentioned here, it is possible to understand that transgenerational histories are repeated or compensated, remaining active in DNA, neuropeptides or the unconscious, awaiting a possible psychic cure. Expanding the attention given to the beginning of life, international organizations, campaigns and actions have focused on improving and guaranteeing children the right to a healthy arrival in the world. These include the World Health Organization (WHO) Alma Ata Declaration in 1978; The Convention on the Rights of the Child, UN, 1989; The World Declaration on the Protection and Development of Children in New York, UN, 1990; The United Nations Educational, Scientific and Cultural Organization (UNESCO); The Moscow Manifesto. Such documents, techniques and methods aim to humanize family relationships and to teach this essential information about future life and healthy survival.

Luzes (DT, 2007) developed a method with the objective of reducing negative memories related to the arrival of the baby and to transgenerational traumas. She outlines, step by step, the most important phases of a new life, from preconception, conception, gestation, birth to the first three years of the baby, showing that it is possible to recover our wounded children, blinded by pain, who transform their wounds by hurting themselves and others.

Preconception

Jung (CW16/1, p.25) affirms that psychology will only evolve when attention is paid to what happened long before conception. His concepts refer to new paradigms and new theories that have been recognized by UN and WHO (World Health Organization), among others, organizations which can help in the acceptance of such new paradigms. Research by Hammer (1998) indicates that the nine months before conception already interfere with the health of the future child. According to research by Carman & Carman (1999, p.734), the preparation for human life takes place in the womb of the universe, long before the encounter of sperm with the egg, which they call 'Paradigm of preconception in the cosmic cradle'. Orr

and Ray (1983, p. 116) developed the method of connected breathing, which drives the release of trauma registered at birth, thus restoring the dynamics for a healthy life.

Conception

International studies show that unplanned pregnancy is a factor related to premature births, low birth weight, congenital malformations, tendency to develop depression in adulthood, psychiatric illnesses and criminality. Crime related to unplanned pregnancy was in a range between 16% and 19% (Raine et al., 1994, in Luzes, p.352). In addition to taking care of emotional aspects, other aspects must be observed, such as a healthy diet, for many months before conception. Abstinence from alcohol, drugs and excessive consumption of pesticides are included in healthy diets.

Gestation

The first three months of gestation are fundamental for the formation of the body, since the genetic code conceived in the embryo can suffer alterations, both positive and negative during this gestational period. The genesis of disease or health of a human being occurs during the development of the fetus, during embryogenesis (Luzes, 2007).

Thus, the good health of the fetus depends greatly on the mother's health: on her diet, emotional balance, inner life and on her life perspective in relation to the expected baby. This care reduces the baby's chances of being born with a predisposition to develop diseases such as schizophrenia, intellectual deficit, depression, criminal and suicidal behavior, among others, as explained by Luzes (2007, pp. 339-391).

According to Grof (1997, pp. 86-87) many of his patients reported intrauterine memories of rejection, of being unplanned, unwanted and unloved, expressing the mother's feelings about the pregnancy.

Birth

According to CIV, certain qualities are formed in the center of a person during childbirth and new attributes remain printed upon their unconscious. Birth is the first major transition in the life of a person, which prints deeply rooted notions for the rest of existence

and is archived in the unconscious of the newborn, as are, for example, the traumas of a caesarean.

The Ministry of Health of Brazil (2000) adopted several initiatives to improve the attention to pregnancy, childbirth and the puerperium. Among them is the “Working with Traditional Midwives” program, which placed improvement of childbirth and home births assisted by traditional midwives on the discussion agenda with state and municipal agencies. The National Health Council of Brazil (CNS: 2019) defined the priority of normal delivery, as opposed to cesarean sections. However, in Brazil, 84% of births in the private health network are cesareans. In the public network this number drops to 40%. However, it remains high, since the World Health Organization (WHO) recommends a rate of 15%, based on Robson’s classification (2013; 27: 297-30, in Luzes 2007, p. 736). The WHO has supported natural births since 1996.

Based on her obstetric experience and research, Luzes (2007) defends childbirth at home as healthier. She found that the baby born in the hospital suffers the impact of a cold, unknown and hostile environment, with the possibility of suffering from the introduction of tubes in the nose and mouth, generating immense pain.

On an emotional level, newborns are at the mercy of unknown people who distance them from their mothers, which can be perceived by the newborn as abandonment, violence and abuse. Luzes (2007, pp. 815-819) suggests the presence of midwives and doulas with training to reprogram fears, traumatic fixations, negative feminine representations and negative memories involving the mother.

Home birth – Benefits for the mother

The mother can move around freely, receive massages, listen to music, bathe, relax and perform connected breathing. The risk of infection is reduced and so are side effects from anaesthesia and medications. The mother can walk, which facilitates and accelerates birth. She also experiences better postpartum adjustment, that is, she does not suffer from postoperative wounds and there is no pain in surgery or difficulty moving.

Home birth – Benefits for the baby

The newborn has a lower risk of respiratory diseases and pulmonary aspiration; risks and pain related to surgery are eliminated, such as use of probes in the mouth, nose and trachea. The baby also does not suffer from the effects of anesthesia and medications used in the mother's surgery, when having a cesarean section.

Lactation

From 1950 to 1980, Brazil, like many other countries, substituted breast milk with artificial milk to a great extent. In Brazil, after effective campaigns undertaken by the government, breastfeeding was reintroduced. The consequences of the introduction of artificial milk resulted in the exponential increase in allergies, emotional and intellectual problems. Being breastfed, in addition to increasing immunity and intelligence, strengthens the sense of fraternity, explains Luzes.

Three months – three years

Until the third month, the baby still experiences all of the mother's sensations, as well as their own. Thus, if the mother welcomes her baby with love and affection, the baby can live as a great initiate, open to telepathy, says Luzes. During the first three years, mental health and ego are structured. As the human being is the most complex of mammals, it needs three years of maternal and family care to be fully constituted, explains Luzes, (DT,2007, p.1122).

The Luzes Psychoanalytical Method

The Luzes method suggests carrying out research with the patient seeking to retrieve their history, investigating their birth order, conception (planned or not), parents (married or not), how the parents reacted to the news of pregnancy, the length of gestation, duration of breastfeeding, who cared for them in the first three months and the first three years and memories from that period. After the investigation, it is necessary to build the family tree to

identify repetitive or compensatory patterns of family sagas from past generations, which remain active in the descendants, according to Schützenberger (2009).

Family tree

The family tree should include the names or family relations of everyone that makes up their genealogy, including babies that died, even aborted ones, all the deceased, disappeared, adopted, twins, children who do not look like their other legitimate children from marriage; bankruptcy, alcoholism, suicides.

This map should also include accidents, betrayal, slavery, drug addiction, rape, abduction and sexual abuse of babies and children, neurological and mental diseases, chronic diseases, children out of marriage, infertility, homosexuality, promiscuous life, sedentary life, abandonment of spouses, divorce and everything else that would be a block in the person's life.

Pendulum, Cosmic Cross and Letters

Use a dowsing pendulum (which answers yes or no) and a cosmic cross, symbol of protection to find coherent answers to transgenerational investigation. Once the first fact or pattern with which the family history originated is identified as being repeated or compensated for (by getting sick, for example), one or more letters can be written to the originating ancestor and those who followed the pattern.

Luzes (2007) suggests that the letter start with the affirmation "Today I know that you have done ..." followed by writing down everything that was identified, such as murder, robbery, slavery (lived or practiced). Then the letter can make the following affirmation: "I do not want to repeat or compensate for your story. I am happy to be able to liberate you and free myself. I free myself, revoking and renouncing all and any pact of fidelity".

Luzes found that, by unlocking the original patterns, the entire family field was cleaned, since the genetic field is shared by all. The important thing here is to accept that the monstrous stories were simply real and interfere in our lives and that non-healing leads to repetition or compensation in the relatives and in the coming children.

Conclusion

Once our wounded child is healed, it is possible for humanity to evolve into a more fraternal and friendly condition. Today we live with young people whose pregnancy was neither planned nor desired, who have been given little or no attention, care or appreciation. Countries like Germany and Sweden, among others, are beginning to revise their maternity leave policies, extending them to two years or more. These countries assess the damages and losses that generations of young people cause to the family, society and the country, because they are entrenched in a dark world, without dreams or prospects for the future. It is fundamental to remember the psychic legacy, which moves in the depths of the unconscious, leading people to repetition or compensation of patterns inherited from their ancestors. These patterns interfere with our way of living, acting and reacting. Our greatest challenge is to disseminate new knowledge widely and to stimulate new practices that will bring about awareness and cure traumas that arise from the beginning of life and from our ancestors. By focusing our attention on mental health, recovering family sagas, welcoming children to this world, we can create a new dynamic. This dynamic is still embryonic, but one day it may inhibit wars, corruption and all the atrocities we face today. When children are seen with dignity and are loved, respected and cared for all the time, humanity can take a leap towards an empathic society. Evolution towards conscious motherhood and fatherhood will allow children to enter life with full physical, mental and emotional health. These children will possess great self-love and act for peace in a new journey in search of a loving, fraternal and self-sustaining society.

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