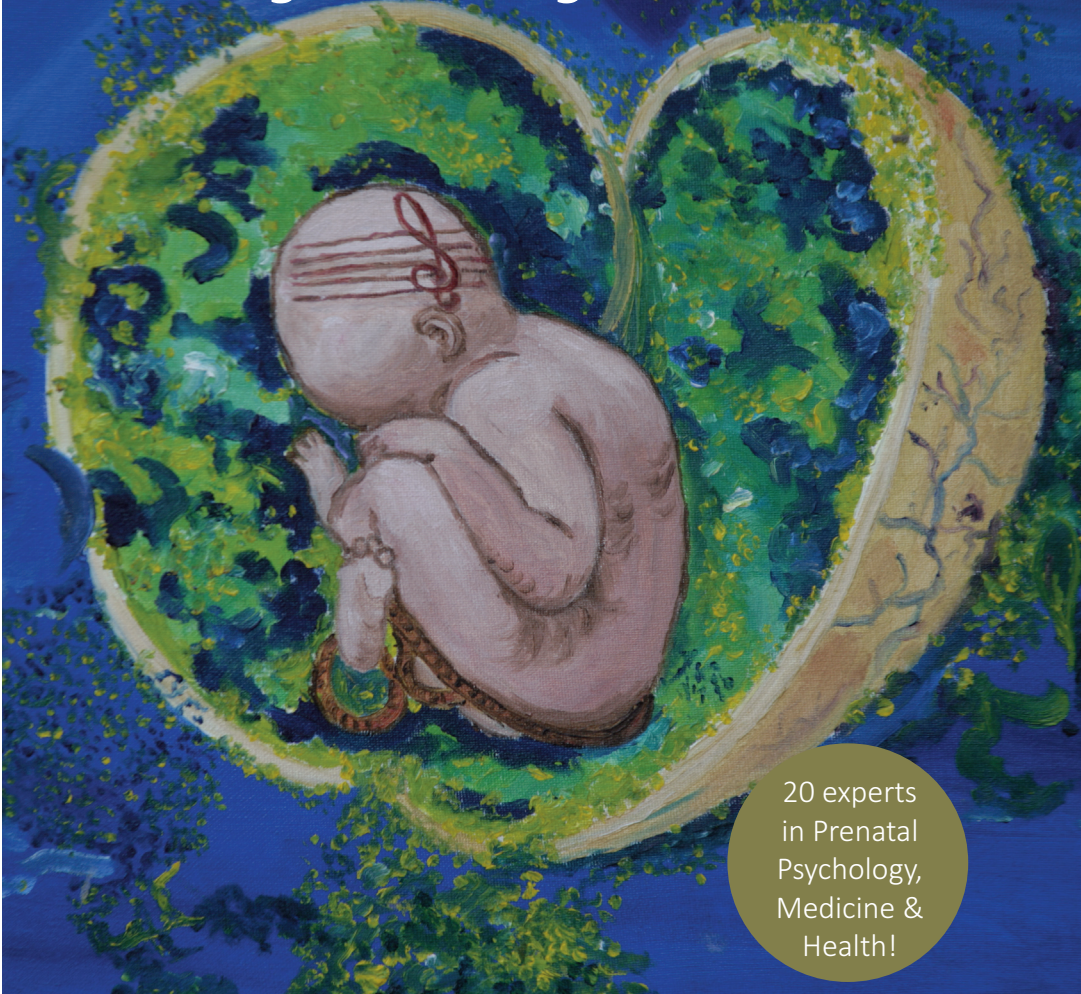


# change

Birthing & Parenting at Times of Crisis



20 experts  
in Prenatal  
Psychology,  
Medicine &  
Health!

Editors: Olga Gouni, Jon RG Turner, Troya GN Turner

Title  
Change:  
Birthing and Parenting at Times of Crisis

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Cover: Window to the Womb  
by Antonella Sansone, (see chapter 9)

*The painting draws on Leonardo Da Vinci's drawing and quote about the intrinsic relationship between a mother and her unborn child four centuries ago, "The same soul governs the two bodies... the things desired by the mother are often found impressed on the child which the mother carries at the time of the desire...one will, one supreme desire, one fear that a mother has, or mental pain has more power over the child than over the mother, since frequently the child loses its life thereby. (Leonardo Da Vinci, Quaderni).*

Editors:  
Olga Gouni  
Jon RG Turner  
Troya GN Turner-Groot

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PRENATAL & LIFE SCIENCES

Athens, Greece, <https://www.cosmoanelixis.gr>, info: [info@cosmoanelixis.gr](mailto:info@cosmoanelixis.gr)

“ This Book on Change has the potential to change your life!

It brings together the experiences, thoughts & inspirations of leading “life” minds in the fields of Prenatal Psychology, Medicine and Health.

By sharing their discoveries regarding the dynamics of critical Change, especially when it comes as an adversity or crisis, they exemplify one of the most natural of nature’s phenomenon for all human beings – Change!

Actually, Change is another word for Life!  
Life is based on the continuation of Change!  
Life cannot exist without Change for every living expression from microbes, plants, animals all the way up the ladder life of the human being.

Change can be expressed through our human physical, mental, emotional and/or spiritual awarenesses.

Change is expressed through our desire to live, to grow & evolve; our interests in life; our relationship with the environment; our accomplishments; our expertise; our delight!

Change happens most creatively through New Life, crowning in the evolution of all humanity!

This book brings various faces of Evolutionary Change to all readers open to more understanding about changing human life, vibrantly alive! ”

**Troya GN Turner**

*Co-Editor,*

*Co-Founder & Co-Director Whole-Self Discovery & Development  
Institute International, Inc. Grootebroek, The Netherlands*

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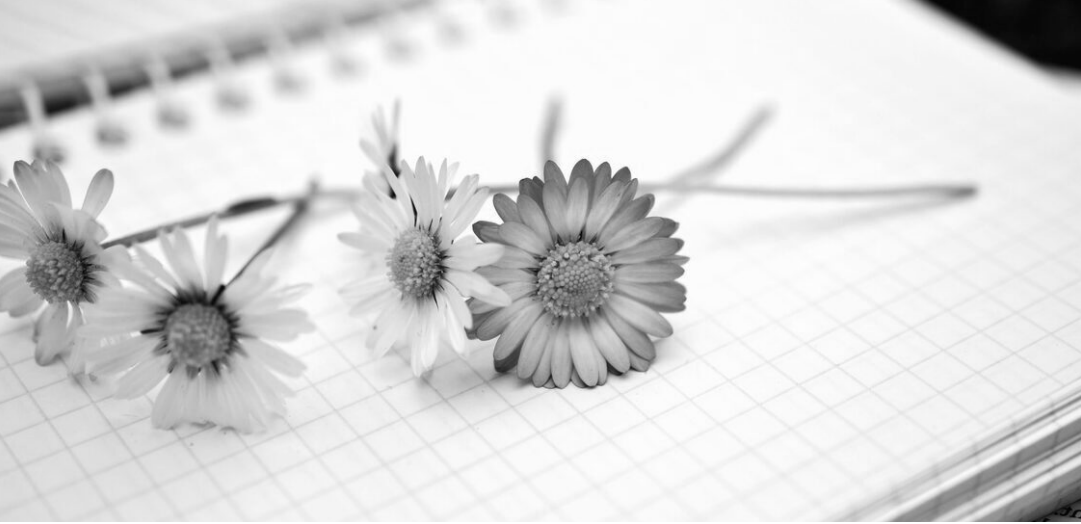
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## CHAPTER 4

### Challenges of Parenting During Periods of Rapid Changes

by Elizabetha Levin

*"Child – an instant in time!"*  
Janusz Korczak

Long before the appearance of the term "*quantum leap*" a medieval philosopher and writer Abraham Abulafia<sup>1</sup> taught that *each leap or transition encourages the discovery of hidden processes within the soul*. From the point of view of temporology (the study of time), most of the leaps in our ever-changing world have a recurring pulsatory nature and can be described by various long or short cycles, whose mappings can provide us a useful "*time chart*" of significant transitions. The sunrise and sunset, the cyclic movements of planets and stars create the celestial order and provide us with natural clocks. As a result, each day can be marked by different positions of the celestial bodies (so-called

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<sup>1</sup> Abraham ben Samuel Abulafia (Hebrew: אברהם בן סהרובא ) was born in Zaragoza, Spain in 1240 and is assumed to have died sometime after 1291. His literary activity puts him makes him the founder of the school of "Prophetic Kabbalah". He also suggested a meditation technique based on a continuously changing stimulus as he wished to purify consciousness via a high degree of concentration that requires doing many actions at the same time. See: bulafia, Abraham (2012), *Meditations on the Divine Name*, translated by Solomon, Avi

Change time-codons) and as such, each day is unique and each morning demands from us to discover new hidden abilities within our souls<sup>2</sup>.

As a rule, the shorter a cycle is in comparison to our lifespan, the greater the chances to learn and adjust to its demands more easily. Our parents who have experienced such leaps many times can advise us on how to deal with the changes. The longer the cycles are in comparison to our lifespan, the greater the difficulties in understanding their nature. Specifically, those born in times of the Phoenix Hour, which occurs once in about 493 years, are required to discover especially deep layers within their soul which are not accessible to their parents, educators, or grandparents. Such people, like the composer Sergei Prokofiev, supply their first hand evidence that they must become "*their own teachers*"<sup>3</sup>.

The importance of the Mother-Father-Child Triad is well-known. Anything that affects the parents also affects their interactions with their children and vice versa: anything that affects the child influences the parents. A curious example: Hans Lipperhey – a Dutch eyeglass maker – is credited with the invention of the telescope. There is a tale that he got the idea of this important invention by observing his children playing with two lenses that made a distant weathervane appear close. This story strongly implies that both, the adults and the children, can gain a lot when they are ready to be open to innovations and to explore our world together.

Of course, parents are responsible for their kids and they have more experience to share, but they should also be aware that their experience might belong to the "*yesterday times*" and does not automatically apply to the current demands of today.

All parents frequently deal with new situations. They observe the new

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<sup>2</sup> Elizabetha Levin (2019) *Time, Elements and Emotions: Temporological Aspects of Prenatal Psychology*, International Journal of Prenatal and Life Sciences, Vol. 3, No.3.

<sup>3</sup> Elizabetha Levin (2018) *Measuring Life Cycles: Various Rhythms and Reference Clocks Detected in a Biographical Case Study of the Composer S.S. Prokofiev*, Proceedings of the 28th International Scientific Symposium: Metrology and Metrology Assurance. 2018, Sozopol. Bulgaria, p. 303-308.



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skills of their growing children and look for answers as how to creatively meet their expanding needs. The question arises: **can we as the parents prepare ourselves for times of great transitions? And, can we estimate whether our days belong to the eras of the profound or drastic changes?**

Temporology suggests exploring this question by mapping historical periods and learning from the past. In this chapter, I am going to analyze the Triad Interactions for a few historical cases of the well-known individuals born during such periods of great transitions. One of them – the most vividly described by many historians – is the case of the so-called "*illustrious generation*" – a famous group of infants (*Royal Princes*) of the Portugal House of Aviz, the children of King John I of Portugal and his wife Philippa of Lancaster, all of whom were born between 1391 and 1402 around the exact Phoenix Hour in 1398. John Ure, one of the biographers of Prince Henry the Navigator<sup>4</sup>, wrote:

*"All times are times of transitions to those who live through them. But the year 1394 – in which Prince Henry of Portugal was born – had more claim than more years to be considered as a period when the world was on the move; when new forces were replacing old ones; when new values were challenging accepted ones; when new ideas were penetrating established patterns of thought".*

The study of Prince Henry's life is especially interesting because it allows one to trace the long history of writing and rewriting his extensive biographies and to follow the dynamics of changes in the public's attitude to the role of family in an individual's development.

The main aim of this chapter is to show how we can learn from those historical cases and what can be adopted for future generations. Many people today, in 2020, experience profound changes thinking that the past way of life will never reprise. In my childhood, people believed that each person comes to this world as a white page and it is the task of the

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<sup>4</sup> John Ure (1977) *Prince Henry the Navigator*, London: Constable, [4 p 15]

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parents and teachers to educate children and to mold them by their own standards. Such way of thought (Lock's model) is already unacceptable for most of contemporary educators. Today, people agree that each generation has its own unique mark. One of my favorite poets, Khalil Gibran in the chapter "On Children" from his "Prophet", stressed this issue of time:

*You may give them [the children] your love but not your thoughts,  
For they have their own thoughts.  
You may house their bodies but not their souls,  
For their souls dwell in the house of tomorrow,  
which you cannot visit, not even in your dreams.  
You may strive to be like them, but seek not to make them like you.  
For life goes not backward nor tarries with yesterday...*

Nowadays, it is widely accepted that the family system is of prime importance in characterizing a society, in general and an individual's development, in particular. Bertrand Russell in his *Marriage and Morals* encouraged us to ponder how the character of the individual is affected by family relations. Specifically, he suggested that ***the co-operation of the father in the process of childrearing is a great biological advantage to the offspring***<sup>5</sup>. We shall go further and show that the growing understanding of timeliness, on the one hand, and conscious and ongoing co-operation between the future parents during the process of conception, delivery and childrearing, on the other hand, is of great psychological, emotional, mental and physiological advantage to the offspring.

Before presenting historical cases, I will briefly introduce the most important temporological ideas and terms used in the following text.

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<sup>5</sup> Bertrand Russell (1929) *Marriage and Morals*. London: George Allen and Unwin.

## Breaking the Walls of Time vs. a Transformational Leap

*To educate a man means  
giving him the sense of perspective,  
the sense of joy, in the way of tomorrow.*  
Anton S. Makarenko

To change the future, we need to understand the past. For modern historical thinking, it is important to grasp events not just as a mere sequences but as processes which possess a meaningful structure. As early as the 17th century, the German theologian and pedagogue Johannes Buno, thought that *history could be seen as a vast ocean and its students needed proper navigational equipment in order to avoid shipwreck.*

Contemporary chronology relies on astronomical models such as eclipses and on the Metonic Cycle, a period of about 19 years after which the lunar phases (*defined by the angle between the sun and the moon*) recur in the same order. This cycle reflects seasonal changes and therefore, it is useful for constructing accurate solar-lunar calendars. The disadvantage of this calendar is that this cycle is too short in respect to the slow rate of evolution of human societies. In addition, it does not reflect the observed peculiar dynamics of the high and low tides of cultural developments<sup>6</sup>.

To describe cultural developments in humanity, another calendar, based on the Pluto-Neptune conjunctions with a period of about 493 years was constructed. It was called the Phoenix-Clock Model because at ancient times, it was believed that every 500 years the phoenix-bird was reborn in flames symbolizing an endless cycle of life. It was shown that each time when the angle between Neptune and Pluto stayed within

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<sup>6</sup> Elizabetha Levin (2017 and 2018) *Differences between Measuring Durations in the Laboratory Experiments and Time Measurements in the Life-Sciences and Humanities*, Proceedings of the 27th International Scientific Symposium: Metrology and Metrology Assurance 2017, Sozopol. Bulgaria, p. 304-309; *Cardiometry*, #12, May 1918, p. 32-39.

10<sup>o</sup> during the recorded history of the humankind, people on Earth experienced rapid political and cultural transformations and a new generation of revolutionary-minded creators, poets and scientists was born. Such conjunction is called a Phoenix Hour; in our epoch, it lasts about 15-20 years. For the sake of brevity, I shall call people born during Phoenix Hours as "*Phoenix-born*." Elsewhere, I have discussed typical stories of prominent Phoenix-born individuals<sup>7</sup>.

Here, it is essential to stress that the Phoenix Hour closest to us (1885-1900) was also a turning point for Pre-natal Studies. Among the first scientists who became aware of the crucial importance of these stages of human development were the psychologist Jean Piaget (1896-1980), the psychoanalyst Anna Freud (1895-1982) and the founder of the ISPP (the International study group for prenatal psychology in Vienna) Gustav Hans Graber (1893-1982).

Based on calculations, about 3500 BC, Neptune and Pluto conjoined in the first degrees of Aries. The next time the planets conjoined was in the same sign, but their meeting point was shifted approximately 5-6<sup>o</sup> further on. They proceeded the same manner until about 1071 BC. For the following 2500 years their series of conjunctions moved to the next sign – Taurus. At about 1398, the next series of Phoenix Hours began in Gemini. After roughly 29,600 years, a Phoenix Hour will return to Aries and begin a new mega-cycle. The novelty will be in the fact that this meeting point of Pluto and Neptune will be shifted in relation to the beginning point of the previous mega-cycle. For the present paper, the important milestones are the Phoenix Hours that occurred approximately in the years (900-920), (1390-1405) and (1885-1900).

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<sup>7</sup> See the following papers:

1. Elizabetha Levin (2013 and 2014) *Chasy Feniksa, Jerusalem: Milky Way; Moscow: Avvalon-LoScarabeo* (in Russian); Shaon Ha Phoenix, Tel-Aviv: Yediot Miskal, (in Hebrew).

2. Elizabetha Levin (2017) *Time, Elements and the Phoenix Hour in Lives and Poetry of Nobel Laureates and their Celestial Twins // Science, Technology, Society and International Nobel Movement. Proceedings of XIth International Meeting-Conference for Nobel Prize Winners and Nobelists. Nobelisitics INIC, pp. 27-47. Also, see, footnote 2 in this chapter.*

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By analogy with the Metonic Cycle, we may divide the Phoenix Year into eight different phases by measuring angular distances between Neptune and Pluto. Astronomically, they are like the lunar phases, but they change unevenly in relation to usual calendars. Historically, they are reminiscent of the traditional stages of human life reflecting Francis Bacon's belief that, *ideas like people, have their age periods – birth, youth, maturity and death*. Remarkably, it was found that at different phases of each Phoenix Year, human cultures develop in radically different ways. For Prenatal Psychology, it is important to stress that this observation does not prevent the possibility of certain ingenious people with extraordinary ideas being born during each chronological phase. It does, however, limit their chances to be acknowledged, due to a problem of promotion, timing and organization in their societies<sup>8</sup>.

In order to be understood by our contemporaries, our ideas unavoidably should be tempered by numerous practical considerations of the current Zeitgeist stage. Rather than be seen as independent creators, we should be understood as members of large and complex teams or systems. In our days, we all belong to the first phase (childhood) of the Phoenix Year. It began after 1900 and will last until about 2046. In fact, soon we shall approach the threshold of the second phase – youth protests, when many original modern ideas of our Phoenix Hour will be revised.

As I have already pointed out, the Phoenix Clock is not the only possible cycle for constructing meaningful long-term calendars. Prior to discovering the outer planets, such prominent medieval scholars as Abraham Bar Hiyya (c.1070-1145) and Abraham Ibn Ezra (1089/1092-1164/1167) proposed constructing calendars based on periodic

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<sup>8</sup> Editor's Note: An example to illustrate this: 50 years ago, in 1970, I (JRG b. 1934) demonstrated that pathology is encoded in the unborn baby by trauma experienced by the pregnant mother; that during gestation baby's consciousness is not inside mother's womb where the new little body is growing as part of her body; but it is energetically in her aura or bioenergetic field animating and vitalizing her body where baby's consciousness is being educated by her thoughts and feelings in order to function after birth. see: JRGandT Turner, *Birth, Life and More Life: Reactive Patterning Based On Prebirth Events*, Chapter 27 p 309-316 *Prenatal and Perinatal Psychology and Medicine: Encounter with the Unborn* Editors: Peter G. Fedor-Freybergh and ML Vanessa Vogel, Parthenon Publ. N.J. 1988

conjunctions between various celestial bodies<sup>9</sup>. Specifically, they dealt with the collective history of mankind by means of analyzing periodic conjunctions of Saturn and Jupiter as divided into three main groups: “great” (960 years); “middle” (240 years); “lesser” conjunctions (20 years). It was found that some conjunctions of Saturn and Jupiter were accompanied by the birth of influential historical personalities<sup>10</sup>. Ibn Ezra had also reached the conclusion that the three types of Saturn-Jupiter conjunctions coupled with annual revolutions of the Earth “hierarchically mark the rhythm of human history at almost all its levels”.

According to these theories, 2020 is a transitional period. From the quantitative aspect, it sees the beginning of both 20-years and 240-years Saturn-Jupiter cycles. From the qualitative aspect, the beginning of a new 240-years Saturn-Jupiter cycle indicates change of the Element in which the series of following conjunctions will take place. Due to this coming change, it might be expected that **our culture will move from focusing on the practical matters to more abstract and philosophical ideas connected with exploration of non-material consciousness**. In the terms of temporology, right now we are exposed to rapid change from the predominant Earth-focus to the prevailing Air-approach. This is such an important event that it demands further clarification of the terms and hypothesis associated with “*The Four Elements Theories*”. Since the days of Plato, the Greek word *Stoicheion* (in Latin, Elements) was used in a metaphorical sense to describe the four primordial creative principles – Water, Air, Fire and Earth<sup>11</sup>.

In olden days, the four elements were also tightly connected with feelings. The most important result obtained in the recently published series of experiments indicates that rather than experiencing the same arbitrary sets of emotions, people are divided from their moment of

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<sup>9</sup> Elizabetha Levin (2018) *Various Times in Abraham Ibn Ezra's Works and their Reflection in Modern Thought KronoScope*, Brill Academic Publishers, 18, Issue 2, p. 154-170. DOI: 10.1163/15685241-12341414

<sup>10</sup> Shlomo Sela (2003) *Abraham Ibn Ezra and the Rise of Medieval Hebrew Science*. Leiden and Boston: Brill [11 p 69 and 12 p 21]

<sup>11</sup> Timothy J. Crowley (2005) *On the Use of Stoicheion in the Sense of 'Element.'*, Oxford Studies in Ancient Philosophy XXIX: Winter: p. 367-394 (2005).

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birth into the four distinct groups with their preferable emotional components which, in their turn, are in accordance with the traditional philosophical views of the four basic elements<sup>12</sup>. To simplify the resulting conclusions, it was found that, depending on their dominating element, people often confuse "I feel" with "I think," "I sense," "I wish," or "I believe." In other words, for each person, there is one prevailing element, be it Air, Fire, Water or Earth, with which he/she most strongly resonates. In short:

for *Fire* - the most important "feelings" are their energy,  
desires, spirit;  
for *Air* – intelligence, thinking, mind;  
for *Water* – feelings, faith, soul;  
for *Earth* – matter, body, outward stimuli.

These results were consistent with the observations of the French philosopher Gaston Bachelard who regarded the four elements as the "hormones of the imagination"<sup>13</sup> suggesting that:

*"the four categories of souls in whose dreams fire, water, air or earth predominate, show themselves to be markedly different".*

Our findings are also in accord with a popular quote of the famous pediatrician and educator Janusz Korczak:

*"Each person carries an entire world within himself and everything exists twice: once the way it is, the other the way he perceives it with his own eyes and feelings."*

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<sup>12</sup> see footnote 2 in this chapter and also the following:

1. Elizabeta Levin (2019) *Kartografiya Emozyi*, Tambov-Moscow-St.-Petersburg-Baku-ViennaHamburg-Stockholm-Buake-Varna-Tashkent:Nobelistics INIC Publishing House.

2. Elizabeta Levin (2019) *Cartography of Emotions*. Science, Technology, Society and International Nobel Movement. INIC Transactions, Issue 7. Materials of the 12th International Meeting-Congress for Nobel Prize Winners and Nobelists. October 2-5, 2019.–Tambov-Moscow-St.-Petersburg-Baku Vienna-Hamburg-Stockholm-Buake-Varna-Tashkent: Nobelistics INIC Publishing House, pp. 120-140.

<sup>13</sup> Gaston Bachelard (1971) *On Poetic Imagination and Reverie: Selections from the Works of Gaston Bachelard*. Indianapolis: Bobbs-Merrill, 1971 [17 p 89]

In the following historical cases, whenever possible, for each person information about his/her prevailing Element-type will be added. For example, when it is said that Bachelard and Korczak belong to the Water-type, it means that in the days of their births the Sun was observed in a sign, which is traditionally assigned to the Water element.

The diversity of feelings is a reality and as such it should be acknowledged and accepted. Ideally, it should enrich our experiences and should not cause harm. In terms of temporology, love and respect denote a multilevel relation between people which involves physical (Earth), mental (Air), emotional (Water) and passionate (Fire) aspects of their beings. In different timings, those aspects (or modes of expressions) may reach in each person any degree of intensity. Seeing our world as an ever-changing set of rhythms, we can acquire together a new skill of empathic listening to the individual ebbs and flows of those modes in our loved ones. **As parents, we are expected to nourish properly all levels of our babies and children.**

## Differences Make a Difference

On the physical level, it took people many years to get used to the idea that their children might have a different blood type and that, in such case, blood transfusion from a parent to their children might not heal but rather kill them. Just as blood types are inherited and represent contributions from both parents, our inborn mental and emotional nature might belong to different types and those types might be incompatible with those of our parents. When it happens, the "*transfusion*" of thoughts or imposing of parental feelings might become a poisoned gift to their children.

For certain people, the most difficult part of this approach will be a need to accept their children or spouses as separate and equal human beings, whose timings, feelings and thoughts are entitled to the same kind respect as those of anyone else. In order to create a cooperative, harmonious relationship within the family, it is important to grasp that even people closest to us cannot think exactly as we think; feel as we



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feel; act in our timings. The problem arises when the variances between different Element-type people are so profound that they begin to disrespect each other. Instead of diversity, we get contradictions; instead of curiosity, there will be refusal to listen; lack of willingness to accept something "not normal". Coupled with a wish to empower one's subjective ideas, such conflict might be accompanied by a growing wish to diminish, deny, despise the values of people belonging to the other element. Particularly, when such conflict between different Element-type individuals happens within a Mother-Father-Child Triad, the parents might non-consciously deny vitally needed nourishment from their child or baby. In that case, the child might regard oneself as crippled and the parents as cruel.

In an allegorical and simplified form this conflict reminds us of mutual pretensions vividly described by the famous metaphysical poet Andrew Marvell (1621-1678) in his poem "*A Dialogue between the Soul and Body.*" In this poem, each part of a human being accuses the other for their problems and sufferings. Each of them sees itself as a victim. Each sees in the other a tyrant imposing all kinds of annoying limitations and restrictions.

Imagine, when instead of one Body-Soul dialogue, we can witness multiple sets of mutual accusations between all the pairs of elements, where each of them causes a torture to the others! In such case our inner world would become a scene of ongoing wars, which would be reflected in the outer world as multiple parent-child conflicts.

The everlasting observable movement of the celestial bodies indicates the ever-changing balance between the different elements. While the Sun's visible movement is associated with the seasonable climate changes, all the other cycles are associated with the changing intensities of the elements resulting in the cyclic changes of the Zeitgeisten. In case of long-termed cycles of the outer planets, different Element-type people might experience their historical epochs either as a supporting background for their activities and blossom, or as a hostile and inimical environment.

## Physical Earthly Things and Consciousness

From the temporological point of view, in 2020, we are approaching the ending of two centuries of the hegemony of focusing on physical earthly things such as molecules, atoms and even the structure of DNA. During that period not only physicists but also geneticists, biologists and even psychologists have been trying to reduce everything to the behavior of matter. Paradoxically, the more scientific understanding of the world surrounding us we get, the more we feel that something is missing. Pursuing our scientific quest, we have lost the meaning of our consciousness, our values and feelings. More and more people sense that the ground of our being is something greater than matter and that love should be given its rightful place in life.

Considering that from the temporological point of view, we are encountering a new era of growing communication, I would like to suggest that a new form of love should be primarily focused on developing communication skills including the birth of social media. This approach should not deny all the previous notions of love, but only modify and enrich love's contents.

For those who are born on the edge between different cycles, the changes might appear as rapid and drastic with the necessity to adjust oneself to new situations seeming to be extremely demanding. In such periods many people feel themselves trapped, imprisoned in the limits of their epoch. Many people are trying to break down the walls only to find that the Walls of Time are invincible. Is there any solution? Yes, there is. The solution is in acknowledgment of the importance of all the elements and of expressing sincere respect for each of them. This will help us find our hidden abilities. Instead of trying to break the universal order,

- we should widen our views and acquire new habits;
- acknowledge and respect all the parts of our bodies – heart, brain, liver, etc.;
- acknowledge and respect our Soul and Body needs;
- acknowledge and respect all the elements – all the essences of the emotional leap

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which might help us adjust ourselves to the periodical rapid changes. In the following sections, I shall try to seamlessly blend such different types of time as timeliness; chronological periods; the primordial cycles of the elements.

## Child as an Instant in Time

*The hour of conception I do not remember exactly, –  
That means my recollection is limited, –  
But during the night I was conceived in sin,  
And appeared into the world in due time.  
Vladimir Vysotsky (Air-type; tr. Elisabeth Jelinek)*

Modern people think it "*normal*" to know their age and date of birth; however, historically, in previous epochs it was not usually so. According to Philippe Ariès, before the 18th century most people did not know and even did not care to find out their accurate birth data<sup>14</sup>. Based on my experience, even today, many people can only approximately reconstruct their birth data.

In the opening line of his famous song "*Ballad of Childhood*", the iconic Russian poet Vladimir Vysotsky (1938-1980) complains that he cannot accurately recall the hour of his conception. Nonetheless, even his limited recollection of the prevailing atmosphere during the late thirties gives an immediate "*mark of time*." Just by mentioning the year, the poet creates in our imagination a gloomy, turbulent and frightening picture of the infant's future destiny. Indeed, he was conceived in 1937: a notorious year in the USSR; a year on the threshold of the Second World War; a year of great insecurities, mass arrests and "*liquidations*"; accompanied by rapid political and financial changes throughout the entire world. Being an Air-type person, the poet early knew that his calling was to proclaim the ideas of changes. He shouted out his messages forcefully, right with his first screams. In his youth, people were already eager to listen to his truths. Perhaps, that was the reason

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<sup>14</sup> Philippe Ariès (1973) *Centuries of childhood*, Harmondsworth Middx: Penguin Books.

why Vysotsky acknowledged in the ballad that he was born in due for him timing.

On the social level, it was symbolic that Vysotsky was sure about his year of conception and its historical meaning. His words were able to describe and reflect the frustrating situation of his contemporaries. In his days, Vysotsky's hoarse voice became "*the voice of the nation!*" Indeed, each time when I listen to his "*Ballad of Childhood*" I think not only about his personal traumatic infancy and untimely death, but also, about the hardships and tragedy of his generation deprived of peaceful childhood and fatherly as well as motherly care.

On the personal level, it was symbolic that Vysotsky complained that he did not know his accurate timing of conception. This dissatisfaction disclosed the poet's discontent about his inability to decode the nature of relationships between his parents. The poet thought that he was a "*planned child*" and that, at least on the mental level (Air), his parents decided to have a child. Yet, at the same time, the poet wrote that he was conceived not in love, but "*in sin*". There was something missing in these relationships. The problems began already in his early days; in 1942, his parents were separated. Immediately after the war, they were officially divorced. The poet's stepfather was an abusive man and the boy preferred to live with his father and stepmother. During his childhood, his emotional needs were not met. As an adult, Vysotsky developed multiple health and addiction problems. His life became marred by alcohol and drugs and he died at the age of 42. In "*Fastidious Horses*" – one of his most popular songs – horses represent a life out control. The pace of history was too fast for the poet:

*Along the cliff, above the abyss,  
on the very edge I whip my horses – I urge them on,  
I don't have enough air – I drink the wind, imbibe the fog,  
I feel with suicidal delight: I am vanishing! I am dying!*

Vysotsky could not catch the pace of changes and he screamed: "*run slower, my horses, run slower!*" His last prayer was to live a little longer: "*Let me stay on the brink!*"

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In a way, this is a prayer of many people who are born "on the edge" in times of rapid transitions. In terms of temporology, it is typical for the Air-type poet to complain that he needed "more air", more "wind." Perhaps, he needed more insights into his own unique mental, psychological and emotional setup. Yet, at the end of this song, he concluded that there was no way to escape one's fate. He gave up his fight for life without any attempt of looking inward and seeking there the hidden reasons for his misfortunes.

When I listen to Vysotsky's songs, I want to cry. But then, I recall Korczak's remarks that each child is "*an instant in time*" and each historical environment is "*the mark of time*". Unlike Vysotsky, but like many of his contemporaries, – a distinguished pedagogue – was unsure even of his birth year (either 1878 or 1879). In any case, Korczak belonged to the last phase of the previous Phoenix Year (1833-1884). At large, his ideas and writings were not understood in his day, but were written for the future. Maybe, this was the reason why his contribution is rarely appreciated in the field of prenatal psychology.

Although Korczak's ability to influence a wide audience was limited, the depth of some of his insights was amazing. In times when newborn babies were widely regarded as "*white pages*" to be written on, in one of his most cherished essays "*How to love a child*", Korczak respectfully spoke about each infant as a unique human being with his/her powerful and mysterious inborn potential. Being an empathic Water-type person, Korczak wrote a beautiful poetical passage about newborn infants:

*"There is something within it that feels and scrutinizes  
– suffers, desires and rejoices, loves, trusts and hates –  
believes, doubts, draws close and turns away.  
That speck embraces in thought everything:  
the stars and oceans, mountains and abysses.  
And what is the substance of its soul if not the universe,  
though dimensionless?"*

Korczak explained to future parents that the baby is not their property:

*"No, it is not yours, not even during the months of  
pregnancy or in the hours of childbirth."*

Pondering upon the meaning of procreation, Korczak dared to speak about interconnections between the mutual feelings of the lovers; their attitudes towards each other during intimate moments of conception; the future destiny of their offspring. According to him, different people are conceived in different types of relationships:

*"in war or peace, someone possessed someone else, in the kaleidoscope of crossing races, peoples and classes – with consent or by violence, in a moment of horror or amorous intoxication – someone committed adultery or seduced, nobody knows who and when, but God has written it down in the book of destinies."*

In other words, the roots of our children, for the better or worse, are harbored in the traditions, actions and achievements of the previous generations. Yet, not only our children are also reflections of our current choices and our present relationships. As a pediatrician, Korczak used to look in the eyes of the newborn babies. Wondering how different and beautiful they were he taught the young parents:

*"The child is like a parchment densely filled with minute hieroglyphs and you are able to decipher only part of it ... It makes each child of yours the first link in an immortal chain of generations."*

In his pedagogical works, Korczak shared much of his innovative ideas which would be noticed and developed only by the next Phoenix-born generation. In times, when corporal punishment of children was considered a parental duty, Korczak, in *"The Child's Right to Respect"*, spoke against it calling this offensive practice *"a bad parenting"* which sets a bad precedent.

And what was a good precedent? According to Korczak, it was

*"the reciprocal love of the parents: rarely does the child feel its absence, but he imbibes its presence."*

Despite his brilliant insights, in many senses, Korczak remained trapped in his outgoing Phoenix Year. Tragically, he is mostly remembered not as an inspirational thinker but as a legendary martyr who was killed by the Nazis in a gas chamber in the Treblinka extermination camp.

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From the beginning of his life, Korczak did not know his age. At the end of his life, history could not reconstruct the date of his death. There are many blank pages in Korczak's personal life, but as years pass by, his work gains a new perspective. With growing interest in the emotional and spiritual spheres, a revised edition of Korczak's selected writings is now available in English<sup>15</sup>.

Korczak's ideas were refined and revised by the following generations belonging to the current Phoenix Year. For example, Isabel Hickey (1903-1980) – a pioneer of psychological astrology – went further than Korczak in her focus on the crucial role of harmony between lovers during the time of conception:

"Harmony between inner and outer self is reflected through harmonious parents in the time of conception. A harmonious soul cannot come through a disharmonious union!"<sup>16</sup>.

## To Love or Not Be Loved

Korczak's statement implying the major importance of the Mother-Father-Child Triad leads us to re-examine a few historical patterns prevailing in different epochs. It is not an insignificant task. Most ancient historical or philosophical texts make no mention whatsoever of children. Even in modern times the child-rearing process appears to many historians completely negligible. In general, as was vividly noted by Bertrand Russell, during the Middle Ages "*the art of love was forgotten and marriage was brutalized.*"<sup>17</sup>

The question arises: *have we ever actually understood what the*

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<sup>15</sup> Janusz Korczak (2018) *How to Love a Child and Other Selected Works*, Volumes 1 and 2, tr: Sean Bye, Danuta Borhardt, Marta Dziurosz, Alissa Leigh-Valles, Benjamin Paloff, Julia Sherwood and Anna Zaranko, ed. Anna Maria Czernow, London and Chicago, IL: Valentine Mitchell.

<sup>16</sup> I. M. Hickey (1992) *Astrology, a Cosmic Science*, USA, CRCS Publications, p.206

<sup>17</sup> Bertrand Russell (1929) *Marriage and Morals*. London: George Allen and Unwin, p.23

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*meaning of the word "love" is?* I doubt it! In different epochs and in different situations, people meant different things by love. Historically, there were the ideals of knightly and passionate love; of pure and virtuous love; of romantic; of platonic love. I am afraid that the word "love" conveys such immensely strong impact that it is impossible to express its true meaning in clear words. An aim of temporology is to revitalize the art of love by heightening it on a new level which embraces the Four Elements approach.

## Nobody Meant Any Harm

In the following sections, we shall not mention any criminal cases where parents or children consciously intended to harm each other. This chapter is written about those families where nobody meant any harm. At first glance, it might look as if the chapter is discussing usual patterns many parents habitually followed for centuries. Some people would say that we do not need to waste time presenting certain "trivialities" or "small petty things" as great problems. All the same, each "leap" in our evolution is a sum of many little steps. Many couples unconsciously violate universal laws, while these laws should be respected regardless of whether we know them or not. When we collectively gain a clearer perspective of the world, we begin to be more responsive to the unique nature of each child, of each person. In the following section we are going to meet a legendary couple who were not aware of such laws.

## Triad and the Medieval Legend of Heloise and Abelard:

They were great masters of words, but they failed to adore their real child.

*O, who shall we deliver whole,  
From bonds of this tyrannic soul?  
Andrew Marvell (Fire-type)*

The concept of a nuclear Mother-Father-Child Triad as we imagine it



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today – a warm domestic circle based upon mutual care and affection – is a relatively new concept. Moreover, according to Philippe Ariès:

*"in medieval society the idea of childhood did not exist."*<sup>18</sup>

The threshold of the 12th century saw a growing interest in intellectual, spiritual, philosophical and artistic pursuits. According to the French scholastic philosopher and logician Peter Abelard (1079?-1142), it was a very meaningful period when *"the young people were already infected with the sickness of thinking and were grumbling about the dictates of blind faith"*<sup>19</sup>. However, this interest was not accompanied by emotional refinement, and human feelings were considered to be of no importance. The ideal of the medieval ascetic was to attract men to a life of virginity. Marriage was treated as an inferior state – a legitimate outlet for masculine lust; women, in their turn, were supposed to be ashamed at the very thought that they were female. A happy union between equal partners was unconceivable.

Already more than 1,000 years passed since the days of Peter Abelard and his wife Heloise (1090?/1100?-1164) – a French writer and nun. Their tragic romance and unique correspondence became one of the most popular myths of the High Medieval Ages. Many poems as well as literary and philosophical texts were dedicated to the relationships between these two illustrious lovers. The legend of their love has survived until today and in 1998 in Luise Rinser's novel *Abelard's Love* there was even an attempt to imagine their relationships as a part of a Triad: Heloise, Abelard and their son Astrolabe (1118-1157?)<sup>20</sup>. Seeing the tale of Heloise and Abelard as an archetypal story, the novel tried to discuss a wide-range spectrum of relationship issues; problems

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<sup>18</sup> see footnote 14, in this chapter, p. 125

<sup>19</sup> Peter Abelard (2020) *The Story of my Misfortunes*, tr. Henry Adams Bellows, Global Grey, p. 90

<sup>20</sup> see the following:

1. Luise Rinser (1998) *Abelard's Love*, tr. Jean M. Snook, Lincoln: University of Nebraska Press.

2. Albrecht Classen (2003) *Abelard and Heloise's Love Story from the Perspective of Their Son Astrolabe: Luise Rinser's Novel "Abelard's Love"*, Rocky Mountain Review of Language and Literature Vol. 57, #1 p.9-31.

between husbands and wives; the meaning of "love-hate" relationships; a child's struggle for his parents' love, care and recognition. Rinser also suggested that Astrolabe should not harbor hatred against his parents because "*he is as much part of them as they are part of him.*" I would like to develop and widen this line of thought by showing that Astrolabe's role in the life of his parents was crucial; that Heloise and Abelard's myth was born due to him entering their lives.

In this section there is no room and no need to discuss detailed biographies of Heloise and Abelard. Anyway, as a matter of fact, very little is known about these medieval personalities. We know close to nothing about Heloise's parents or childhood. Historians suggest that she was ten or twenty years younger than Abelard, but it is unclear when and where she was born.

As a child, Peter Abelard learned quickly and excelled in the art of dialectics. Unlike his father, he refused to pursue a military career. Instead of knighthood, he chose an academic pursuit. In his late thirties he was already a creative philosopher and a popular teacher who had sown the seeds of a new thinking in many students. Heloise was one of them. Although it is supposed that she had a bright intellect, in his autobiographic story of his misfortunes, Abelard insisted that he had never truly loved her, and that he had only lusted after her. Some scholars (e.g. Mary Ellen Waithe) go so far as to accuse Abelard of rape or abusive conduct<sup>21</sup>.

Once Heloise's uncle found out about this affair, he tried to separate the lovers but they continued to meet in secret. When Heloise became pregnant, Abelard sent her away from Paris to his family in Brittany. There, she gave birth to their son, whom she named after the sophisticated scientific instrument – Astrolabe. (Was it indicative that the boy was given the name of an inanimate object?)

To appease her uncle, Heloise and Abelard got secretly married. The

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<sup>21</sup> Mary Ellen Waithe (1989) *Heloise: Biography in A History of Women Philosophers*, vol. 2, ed. Mary Ellen Waithe, Boston: Nijhoff, 67. DOI: 10.1007/978-94-009-2551-9\_3

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marriage was kept so secretly from others that it seems that both lovers kept it secret even from themselves. Abelard was afraid that his marriage would interfere with his studies and career; in her turn, Heloise warned Abelard of the hardships of married life and parenthood, wondering

*"what possible concord could there be between scholars and domestics, between authors and cradles..."*

She urged Abelard to consider the advice of philosophers such as Theophrastus to avoid the intolerable annoyances and the endless disturbances of married life. Talking more specifically about parenthood, she sounded even more categorical:

*"What man, intent on his religious or philosophical meditations, can possibly endure the whining of children, the lullabies of the nurse seeking to quiet them, or the noisy confusion of family life? Who can endure the continual untidiness of children?"<sup>22</sup>*

The answer adopted by both parents was that those whose minds are occupied with philosophical or religious wisdom should avoid all other pursuits and never interrupt their studies.

Heloise tried to convince herself that she was not interested in marriage. She even dared to compare marriage in general to contractual prostitution (we find a similar comparison in Russell's *Marriage and Morals*). Later, already as a nun, Heloise wrote in her first letter to Abelard:

*"I preferred love to wedlock, freedom to a bond."*

Soon after Astrolabe's birth, this story took a sinister turn. Trying to protect Heloise, Abelard sent her to the convent where she had been brought up. Nevertheless, trying to help Abelard to get a promotion and to stay free from his parental responsibilities, Heloise told her uncle that she had annulled her marriage. He blamed Abelard for seducing a girl, getting her pregnant and then sending her into a convent. The uncle's revenge was awful. One night, he hired a band of men to break into

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<sup>22</sup> see footnote 19 in this chapter

Abelard's room and castrate him.

Following that tragic night Abelard forced Heloise (despite her protests) to take her vows as a nun. He, in his turn, decided to become a monk and shut himself in a monastery. Had it not been for a baby involved, we would have said that there was nothing special about this choice of two adults to separate and to seclude themselves in a cloister. The problem was that their personal freedom also implied an exemption from their parental responsibilities or feelings toward their son.

Their only son Astrolabe (or Astrolabius) belonged to the undesirable category of nuisances in the lives of his parents who preferred to lead monastic lifestyles. He became a neglected and ignored child whose both parents stayed aloof from him. The boy's name had never been mentioned in Heloise's passionate and erudite letters to Abelard. The son's fate was not discussed in his father's writings. Historians know hardly anything about Astrolabe's life. In the Necrology of the Paraclete, his date of death was recorded as October 29 or 30, but the year of death remained unknown. The child did not count in his nuclear Triad. His part in this tale was dismissed and his historical role in the birth of his parents' myth was nullified.

In her novel *Abelard's Love*, Rinser tried to imagine the "*love-hate*" feelings of Astrolabe implying that all the members of this famous Triad lived a life of love. Yet, in terms of four elements theories, real love involves at least four levels. Can we call the parental attitude toward Astrolabe as a true love?

As far as can be reasonably inferred, Astrolabe was an unwanted child and his parents deprived him from their Love on at least three levels: there was no Fire (he was not a desired baby); there was no Earth (he was deprived of physical contact with his parents; there was no Water (no emotional involvement). Can we call such attitude at least a "*partial Love*"?

According to modern scholars, there are destructive consequences to the negative attitude of the parents-to-be towards the child's existence

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before his/her birth<sup>23</sup>. Prior to being born, such a baby is already exposed to feelings of rejection, shame &/or hatred. The baby energetically fears for his/her life and might harbor a non-conscious need for revenge.

In their infancy children need to be cared for and nourished. This earthy component of Love is so important that Bertrand Russell stressed:

*"children brought up away from parents may be expected to differ considerably, whether for better or for worse, from normal children."*<sup>24</sup>

From the first moments of pregnancy, each child introduces rapid changes in the lives of his/her parents. Each pregnancy:

- stirs our previous plans;
- demands updates;
- introduces and dictates new timetables.

New parents are invited to adjust to their rapidly changing physiological and bodily responses. Their additional physical needs are accompanied by novel emotions. For all parents it is a challenging experience. Russell wrote:

*"The family is important at the present day, more through the emotions with which it provides parents than for any other reason. ... Both men and women who have children, as a rule, regulate their lives largely with reference to them and children cause perfectly ordinary<sup>25</sup> men and women to act unselfishly in certain ways..."*

The Water element helps parents to act unselfishly and to commit themselves to raising a new human being. Abelard and Heloise did not

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<sup>23</sup> Grigori Brekhman (2018) *Renaissance of Parenting as a Way of the Prevention of Pre-Perinatal Trauma in the Future Generation of People*, in *Prenatal psychology, 100 Years*, eds. Jon RG Turner, Troya GN Turner and Olga Gouni, Athens: Cosmoanelixis, p. 333-385. DOI: 10.24946/IJPLS. p. 340

<sup>24</sup> see footnote 4 in this chapter

<sup>25</sup> *ibid* p.67

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dare to accomplish any leap into parenthood. Could their child comprehend or feel his parent's motives, attitudes, feelings, intentions? Should he blame his parents for their rejection or neglect of their baby? We cannot know for sure. At least, according to Classen, the consequences were awful for the father and the son:

*"whereas Abelard was castrated physically, Astrolabe considers himself castrated in his soul."*<sup>26</sup>

From the child's view, it was essential to feel that he was conceived in love. For this purpose, his parents should have accepted that Human Love has at least four levels one of which is a physical, bodily aspect of sexual intimacy. But could his parents fully enjoy their bodies? It is doubtful.

Historically, the rise of the Air Element was of the greatest importance to Abelard. Today, we accept that it was a positive stage in the development of our culture. But why should Airy logic come in contradiction with Earthy senses? Nevertheless, for Abelard, the dominance of Air was coupled with the clerical denial of the body: its senses, desires and needs. For some ungraspable reason, despite the Earth element, it led Abelard to condemn in his *Historia calamitatum* the "*filth*" in which he and Heloise had "*wallowed*".

For Heloise, the situation was also insurmountable. The medieval concept of love did not allow women to express either Earth, or Fire Elements. Passionate desire, volition or sexual pleasure were forbidden for women and it was "*proper*" for them to "*obey*" or "*yield*" to their seducers and their "*filthy*" demands. As a result, this story describes relationships between two intellectual individuals, and seemingly, there was no room in these relationships for a child. Both Astrolabe's parents were lost in the ocean of abstract knowledge and they disregarded their most valuable creation; the real wonder of life – their living son.

However, can we blame the parents? Considering their historical background, many scholars tend to see Abelard and Heloise as victims of their blind religious faith. The wife could be the victim of her

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<sup>26</sup> see footnote 20:2 in this chapter

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husband's irresponsible actions. The husband could be regarded a victim of the unthinkable society's constraints. Both could be regarded as victims of the emotional ignorance of their epoch. Is it a vicious circle in which each side can blame all previous generations? Yes, it is! Can we break through this pattern of mutual blaming?

There is no easy solution, no clear-cut recommendations for each specific Triad, because each couple as well as every triangle situation is unique. By turning to the myth of Abelard and Heloise, this case provides broader perspectives toward love in its multilevel dimensions and aims to stress the evolutionary processes in human society. Nowadays, Marital Love and Pregnancies are no longer equated with annoying duties. In contrast, they are gradually evolving as a kind of creative partnership where each member of a Triad contributes love on all four levels:

- physical senses;
- mental challenges;
- spiritual motivations;
- emotional fulfillment.

The next section will show how Love in its myriad manifestations was understood and expressed differently by different people in different epochs.

## Prince Henry the Navigator and His Illustrious Generation

*“The real voyage of discovery  
consists not in seeking new landscapes,  
but in having new eyes.”  
Marcel Proust (Water-type)*

Until the 14th century, family life escaped the attention of historians and remained obscure<sup>27</sup>. In general, the only reliable historical sources

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<sup>27</sup> see footnote 14 in this chapter

regarding attitude to childbirth and childcare in the period of the Late Middle Ages describe the relationships in Royal Families. Eleanor Herman, in her book *“Sex with Kings: 500 Years of Adultery, Power, Rivalry and Revenge”*, showed that despite all their visible grandeur, many medieval royal courts resembled a scorpion's nest of insatiable greed; vicious ambition; conspiracies [26]. Political reasons and traditions in monarchies dictated royal intermarriage – the practice of marrying into other reigning families. Forced to marry against their wishes young princes and future kings sought companionship of women of their own choice. In the end: lust for power; adultery; bitter conflicts; rivalry and revenge between wives, husbands, mistresses and their offspring often led to full-blooded fights, infanticide, patricide and civil wars. In many cases the "trivial" misunderstandings and disagreements in families led to full-scaled battles between nations when whole armies were virtually annihilated. A chapter of Prenatal Psychology which explores interconnections between relationships within the royal Triads and the military campaigns of their offspring is still waiting to be written.

This present section will focus on the relationships within one medieval royal lineage and on the secrets of their transformations during the Phoenix Hour (1380-1410).

In 2011, at the time of my writing *The Phoenix Clock*, my attention was attracted to the legendary Prince Henry – a central Phoenix-born figure in the 15th-century maritime discoveries<sup>28</sup>. Eventually, it led me to include three chapters in the book about the history of Portugal and its royal lineages. At that time, I had access to five massive monographs: written in different phases of the Phoenix Year'; published in different styles; printed on different kinds of paper. All these academic volumes were quoting the same historical sources. All the same depending on their own birth date and on the historic period of publishing their books the biographers had differently styled the name of the Prince (such as, Infante Enrique, Prince Henry, Henry the Navigator or Dom Henrique); ignored certain stages of his life; emphasized different aspects of his

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<sup>28</sup> Elizabetha Levin (2013 and 2014) *Chasy Feniksa, Jerusalem: Milky Way; Moscow: Avvalon-LoScarabeo* (in Russian); Shaon Ha Phoenix, Tel-Aviv: Yediot Miskal, (in Hebrew).



complex character; evaluated his role in the initiation of the Age of Discovery differently.

The earliest of these biographies, *The Life of Prince Henry of Portugal*, was published in English in 1868<sup>29</sup>. It was written by Richard Henry Major (1818-1891) – a geographer who curated the map collection of the British Museum. In his days, it sounded weird to write about a foreigner who in addition seemed to appear an obscure figure of no importance to British readers. In his preface to this pioneering work, Major asked the readers to forgive him for telling the story of a Portuguese Prince. To justify such a "*peculiar*" choice, he brought up two arguments: first, he reminded that Prince Henry was half-English by blood: his mother, Donna Philippa (1360-1415), was a granddaughter of King Edward III and a daughter of John of Gaunt, Duke of Lancaster; second, he spoke of the importance of the Prince's personal contribution to world culture.

A) Major's primary sources were original Portuguese chronicles recorded by the active participants and witnesses of the described events. The earliest documents were written by the Portuguese royal chronicler of the Age of Discovery, Gomes Eanes de Zurara (c.1410-c.1474); the latest belonged to one of the first great Portuguese historians, Juan de Barros (1496-1570). On the one hand, this first Prince Henry biography in English became an invaluable collection of historical documents; on the other hand, from the psychological point of view, this book treated the history of geographical ideas rather than the personality of Prince Henry himself. In those days, events seemed to be more important than people.

B) The second biography "*Prince Henry the Navigator*" was written by C. R. Beasley (1868-1955) in 1894<sup>30</sup>. Its main objective was to present the Prince as a true missionary of Christianity. Like the previous study, this biography ignored Prince Henry's childhood. It is not surprising because 19th century historians did not ascribe any importance to this early phase of human life. However, a radical innovation in this treatise

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<sup>29</sup> R. H. Major (1868) *The Life of Prince Henry of Portugal*, London.

<sup>30</sup> C. R. Beasley (1894) *Prince Henry the Navigator*. London.

was the concept of chronotope (or narrative in literary theory and philosophy of language, is how configurations of time and space are represented in language and discourse.) which was missing in Major's works. For Beasley, the world ceased to be a mosaic of random events and became a meaningful chain of interconnected eras.

C) The third biography "*Henry the Navigator*" was written by Elaine Sanceau (1896-1978) – a Phoenix-born Portuguese historian and author<sup>31</sup>. Her book was published in 1969 and already belonged to the new Phoenix Year. This biography was written as a captivating tale: paying special attention to the early childhood of the Prince; to the relationships within the family; to their role in the identity formation of the child. As a refreshing counterbalance to Major's scientific detached view and to Beasley's impersonal Christian ideology, Sanceau brought her characters closer to our days. While all three biographers were discussing the same chronicles, Sanceau drew attention to the "*minute*" or "*petty*" details of everyday family life. This makes her heroes more human in our eyes and allows us to better understand the essence of the Triad.

D) The fourth biography "*Prince Henry the Navigator*" was published in 1977<sup>32</sup>. Written by the Water-type, British diplomat John Ure (b. 1931), the book made another decisive step towards a new understanding of the formation mechanisms of Prince Henry's complex personality. The author denied any possibility that the era of great discoveries was dictated by economic or social factors. In contrast, Ure suggested that it was initiated by Prince Henry's unique personality. In this book, Prince Henry is depicted as representative of a new formation – a man of the early Renaissance who came to replace the model of a medieval knight. Consequently, the history of the Age of Discovery was presented in the light of "*the historical cleavage*" which bisected the chronological timeline into two parts: the old era of Medieval Knights and the new world of Scientific revelations. The entire book is written as an attempt to grasp the meaning and significance of such turning points and rapid changes in human consciousness.

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<sup>31</sup> Elaine Sanceau (1969) *Henry the Navigator*. Archon Books.

<sup>32</sup> John Ure (1977) *Prince Henry the Navigator*, London: Constable.

E) The fifth study Prince Henry "*the Navigator: A Life*" was a monograph by the historian Sir Peter Russell (1913-2006)<sup>33</sup>. Perhaps, its greatest innovation was awareness of the fact that history should not underestimate the details. Specifically, the previous biographers ignored the fact that in Prince Henry's time, an important role in parenting and decision-making was assigned to astrological predictions. It is characteristic that in Major's entire book (457 pages), the word "*astrology*" appeared just once, accompanied by the author's apology that he could not delete it from the quotes of the celebrated mathematician Pedro Nunes (1502-1578). Subsequent authors did mention Zurara's astrological hints but they, nevertheless, did not mention their role in the Prince's life. In contrast, belonging to a new generation, Peter Russell decided to analyze the entire text of Prince Henry's horoscope, constructed at the time of his birth. Such open-minded attitude to historical evidences enabled him to recognize the horoscope's special role in forming the destiny of the future explorer. Russell wrote:

*"Henry's biographers have usually chosen to ignore the existence of the horoscope and the significance attributed to it by Zurara. ... An anachronistic desire to protect Henry from any suggestion that he can have had any time for astrology appears to be at work here. Such a notion is, of course, wholly untenable given the status of astrology and astrological prediction in his time. Indeed, it may well be that it was through an interest in what astrological prediction had to say about his future and that of other members of his family that Henry first began to take a serious interest in the stars. There was nothing in the least unusual about a 14th or 15th century Prince or Nobleman taking an active interest in astrology. Everywhere in Europe, then (as well as long afterwards) astrological prediction was widely accepted as a proper science."<sup>34</sup>*

This horoscope ordered by his parents predicted the newborn's unusual

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<sup>33</sup> P. Russell (2000) *Prince Henry «the Navigator. A Life*. Yale University.

<sup>34</sup> *ibid* p.6

"*twin destinies*": as crusader and as sponsor of discoveries. It could be that in times of rapid profound changes, horoscope was a helpful compass which guided parents to bring up a representative of a new formation and an awakened explorer.

All Prince Henry's biographies stress the striking duality and complexity of his personality. In the eyes of his contemporaries, as well as of his future biographers, Prince Henry remained a mysterious and incomprehensible figure. Russell described him either as:

*"a solitary savant specially chosen by destiny to uncover secrets previously hidden from men" or as "a national symbol representing the heroic destiny and imperial achievements of the Portuguese."*<sup>35</sup>

Sanceau wrote:

"The trouble with Henrique's personality is that a formula cannot be found to fit it. ... He was a crusader – a scientist – promoter of commercial enterprise – a dreamer – a reactionary – a modern – each of these attributes is defended ardently, as if one excluded the rest."<sup>36</sup>

No one could stay indifferent to the inner split of this man, torn by conflicts between the concepts of Middle Ages chivalry and his wish to open his heart to the coming wave of the Renaissance. To cope with his periodical bouts of depression, Water-type Prince Henry used to retire to Sagres, where he could spend long hours sitting on one of the high cliffs; listening to the music of waves; facing the Atlantic Ocean the great unknown.

To grasp the intensity and magnitude of the cleavage faced by the Prince, let us have a quick look at the typical relationships in the nuclear families of his ancestors: Prince Henry's father was John I (1357-1433), also called John of Aviz, King of Portugal from 1385 until his death. By his year of birth, the future king belonged to the age of chivalry, marked

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<sup>35</sup> *ibid*, p. 5

<sup>36</sup> see footnote 31, p. 302

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by: its ruthless ambition; jealousy; murder. Indeed, the immediate prelude to his own birth was bloody and vicious.

John's father – King Peter I of Portugal (1320-1367) – was called Peter the Cruel. This nickname reflected the horrible circumstances of his life and the utmost parental tyranny typical for many medieval royal families. Peter was the third, but only surviving, son of Afonso IV of Portugal and his wife Beatrice of Castile. When the boy was just five years old, his parents arranged his marriage with the 10-years-old Blanche of Castile. This political marriage was annulled in 1333, because of the bride's mental illness. Peter's next marriage was also compulsory, when in 1340 Afonso IV forced his son to marry Constanza, a daughter of a powerful Castilian aristocrat. There was no love between the spouses. Their firstborn son, Lois, died in his infancy. Constanza died in 1345, a few weeks after giving birth to their only living son Fernando (1345-1383).

Meanwhile, in 1340, Peter fell in love with beautiful aristocratic Inês de Castro. They had a long love relationship that lasted more than 15 years. The couple had four children and, after Constanza's death, they moved to live together. It was even suggested that they were secretly married against the orders of Afonso IV. The father's reaction was more than cruel: in 1355, he sent three men to find Inês and they decapitated her, in front of one of her young children. The son's revenge was also brutal: enraged, he revolted against his father. Afonso IV defeated his son within a year but died shortly thereafter and Peter succeeded to the throne, in 1357. As a king, Peter had constructed two tombs, which show him and Inês facing each other, with the words "*Até o fim do mundo...*" ("*Until the end of the world...*") inscribed on the marble.

Peter never remarried again, but he had a short secret romance with a noble woman named Teresa. In 1357, Peter's son John was born out of wedlock. Being the so-called "*natural son*" of the king, the boy was not meant to succeed him. Indeed, after Peter's death in 1367, he was succeeded by his only legitimate son, Fernando, known also as Ferdinand I the Inconstant. Peter's son got this nickname due to his unwise politics which led Portugal to three military conflicts with Castile, called the Fernandine Wars. These wars for Castilian succession were

fought between the rivals belonging to the same royal family. Besides, the years of Fernando's rule were marred by his troubled relationships which included dissolution of a royal betrothal and a passionate affair with a married woman. His conduct raised a serious discontent in Portugal. The king had no male heir and his death in 1383 (probably by poisoning) put an end to the Portuguese House of Burgundy or Afonsine Dynasty that had ruled the Kingdom of Portugal, from its founding in 1096. The end of a 300-year dynasty led to a period of war and political instability known as the 1383-85 Crisis or the Portuguese Interregnum. Afterwards, Fernando's illegitimate brother, John, was crowned the King of Portugal. A Fire-type person, born in the first sign of Zodiac (Aries), he would become founder of a new House – the Avis Dynasty. His reign of 48 years would become the longest in the history of Portugal and he would be remembered as John the Good or John the Bastard.

The medieval royal courts witnessed many full-blooded family conflicts and somebody had to stop this pattern. In John's case, the dreadful conflict between his father and grandfather had great impact on future generations and Peter's tragic love story inspired many writers and more than twenty operas. Unlike Fernando, John was born already after the assassination of Inês de Castro and after his father's cruel revenge. We cannot know for sure, how Peter's pain, anger and/or rage could influence his attitude to Teresa and their son. We can only guess why Peter did not marry Teresa and why he confided their son to her father to raise the boy far from the royal court.

Next to nothing is known about John's mother or about his childhood. We only know that the boy was given a good education and raised to be a knight. Prior to his marriage, he already had a mistress, Inês Peres Esteves, by whom he had three children. After his death, the conflicts of interests between his "*natural*" offspring and his legitimate heirs had tragic consequences, leading to the death of his son Pedro.

In his youth, John was characterized as a hot-tempered person. In 1387, his life was radically changed by his meeting with Philippa. Their marriage consolidated the Anglo-Portuguese Alliance that endures to the present day. Although this marriage seemingly was a dynastic alliance of convenience, Philippa proved to be the most faithful friend

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and wife for John. After his wedding, the King gave up love affairs. He treated his wife with great respect and the royal couple became an example of long-lasting partnership and fidelity. Was it simple? Not at all.

The beginning of their marriage was marred by two tragedies: in those days, Philippa's age of 27 was thought to be quite old for her first motherhood. Philippa wanted children dearly, but her first daughter Blanche (b. 1388) and son Alfonso (b. 1390) died before reaching their first birthday. What did the royal parents feel? It's hard to know. High childhood mortality rates in Medieval Times led Ariès to propose his "*Parental Indifference Hypothesis*," supposing that parents feared from developing emotional bonding with infants who might soon die<sup>37</sup>.

According to their recorded birth date, Philippa and John had Fire-type personalities. Their willpowers were strong and their desire to have children was enormous. Soon, Philippa gave birth to their heir Duarte, the future King of Portugal Edward (1391-1438); followed by Prince Pedro (1392-1449); by Prince Henrique (1394-1460); a Princess Isabel (1397-1471). Three years later Prince Joao (1400-1442) was born, followed by Prince Fernando (1402-1443).

From the point of view of the prenatal psychology, there might be special interest in the story of the youngest son Fernando. Philippa was already 42 and, during her last pregnancy, she became gravely ill. The doctors advised her to undergo an immediate abortion. She refused saying that she would rather die. Remarkably, the mother's power of will had overcome the danger. Nevertheless, it could be that the traumatic experiences during her pregnancy had long-term consequences. Fernando's birth was complicated and he remained a sickly boy throughout much of his childhood. Just 13-year-old, he lost his mother who died from plague, in 1345. Later in his life, despite his delicate health and multiple illnesses, he volunteered to participate in a military mission. As a result, he became first a hostage and then a prisoner in Morocco. In vain were all the efforts of his loving siblings to

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<sup>37</sup> Philippe Ariès (1973) *Centuries of childhood*, Harmondsworth Middx: Penguin Books.

free him, he died in prison and history remembers him as a martyr and the Holy Prince.

The biographers agree that Prince Henry, his brothers and sister owed their broad education to their royal mother who, like the legendary King Richard, the Lionheart, belonged to the House of Plantagenet, a dynasty that ruled England from 1154 to 1399. From her early childhood, Philippa was raised in the atmosphere of the medieval chivalry world. In her youth, she witnessed the dark sides of the court of her temperamental grandfather, Edward III – with all its extravagance and scandalous love affairs. Her mother died when she was just eight years old. Later, her father married a second time, simultaneously openly lived with his mistress. In fact, Philippa's father was considered among the most dissolute men of his age. Looking at his life, the daughter decided to protect herself against such embarrassments.

Philippa was remarkably well-educated. She studied sciences, philosophy and theology. From her teens, she was gaining a reputation as a quiet, modest young woman, who loved poetry and spoke several languages. One of her favorite teachers and mentors was "*The Father of English Literature*" – Geoffrey Chaucer, the famous first writer to use English language in his works. Besides being a poet, he was also an astronomer, diplomat, philosopher and a close friend of Philippa's father.

As a mother, Philippa wanted to share her thirst for knowledge with her children. Being a Fire-type, she was highly motivated to encourage her children to make an impact on the world. As an educator, she was aware of the famous treatise on the education of Princes De Regimine Principum, which, in addition, to other subjects encouraged the young noblemen to study astrology<sup>38</sup>. Philippa's philosophical and astrological views strengthened her conviction that each child should be allowed enough room for developing his/her unique personality. Additionally, she did her best to encourage brotherly care between all her children. On her deathbed:

*"she recalled them the English proverb that while an*

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<sup>38</sup> see footnote 33 in this chapter p. 16



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*arrow could be easily broken singly, a quiversful could be broken by none – and thus united her sons would be inviolable...<sup>39</sup>.*

The relationship between all Philippa's children was an exceptional phenomenon for the Medieval Royal Courts. According to Duarte, they adored each other and there was no jealousy between them<sup>40</sup>. King John I sincerely supported Philippa's pedagogical ideas. Duarte<sup>41</sup> wrote:

*"As far back as we can remember, we never had a blow from him in anger, neither a harsh word."*

English tutors had been engaged to teach the children. Besides, the Princes were encouraged to dedicate themselves to individual pursuits. The results were impressive. The "*illustrious*" label for these Princes refers in good part to their intellectual achievements:

*Duarte*, the heir, loved philosophy, read voraciously and his knowledge was encyclopedic.

*Pedro* became known as patron to men of letters, an author, a poet and most traveled Prince in a generation.

*Henrique*, who always went his own way, fell in love with his nautical charts.

*Isabella*, like her mother, grew up a refined and intelligent woman who proved to be a model consort and a generous patron of the arts.

*Joao*, although a less spectacular figure in history than his siblings, was an administrator of the Military Order of Santiago.

*Fernando* was the pious boy who, later, became a popular saintly martyr.

## Each Epoch Has Its Own Norms.

By modern standards, Prince Henry and his siblings are not necessarily

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<sup>39</sup> see footnote 4 in this chapter, p. 45

<sup>40</sup> see footnote 31 in this chapter, p. 18

<sup>41</sup> *ibid* p. 18

seen as good role models. The Phoenix Clock also analyzes their dark sides: inconsistencies; dichotomies; flaws. All these Princes were born on the threshold of the early Renaissance with their roots in the rigid medieval world. Their father's ideal was to make them knights and to seek battles for them. For him, as well as for his wife, war was the criterion of nobility which should be seen as a chivalric contest.

Born during the first Phoenix Hour, in the Air Sign of Gemini, Prince Henry believed that *"knowledge is that from which all good arises"*<sup>42</sup>. Nonetheless, on a personal level, Prince Henry lacked close human relationships, domesticity, tenderness or humor. His contemporaries saw him as a formidable, rather than a lovable man. In any case, before judging him or his family, today, we should remember what a giant abyss separated between his generation and the generation of his grandfathers!

So, what was the main secret of the parents of this illustrious generation? The short answer might be found in the sentence written by Duarte:

*"We felt that we were very fortunate to have such a father and mother!"*<sup>43</sup>

That is to say, the reciprocal love and respect of the parents impregnated all the atmosphere in this family, or in Major's words:

*"But more conspicuous than all the other qualities which are therein exhibited as characteristic of the members of this family is the strong and loving affection existing between all of them, tempered by a lofty tone of mutual honor and respect which finds its culmination in the profound reverence of all of them for the sacred persons of the King and Queen."*<sup>44</sup>

There is no doubt that the parents of the illustrious generations passionately desired to have children (Fire-type). They gave them the

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<sup>42</sup> see footnote 4 in this chapter, p. 111

<sup>43</sup> see footnote 33 in this chapter, p. 18

<sup>44</sup> see footnote 29 in this chapter, p. xv

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best material resources and education available in their epoch (Earth and Air). There were also mutual respect and honor in this family and in each of its constituting Triads. Yet, can we imagine what kind of love they did feel? Have we ever understood what the meaning of the word "love" is? I doubt it.

A son of two Fire-type parents, both of whom were orphans who had deeply seated and unresolved emotional traumas, a Water-type Prince Henry did not have teachers in the emotional sphere. He could not express his feelings; he had never married, living the ascetic life of a military monk. Perhaps, it was "normal" for his times but humanity is evolving and we are looking for a better future for the generations to come.

## Son's Message to His "Dearest Father"

*It is such a secret place, the land of tears.  
Antoine de Saint-Exupery (Water-type)*

In his extraordinary heartbreaking "*Letter to the Father*", the eminent novelist Franz Kafka (1883-1924) accused his father:

"You can treat a child only in the way you yourself are constituted, with vigor, noise and hot temper"<sup>45</sup>.

The writer's Virgo-born Earth-type father, Hermann Kafka, was sure that he "loved" his only son<sup>46</sup>. On the contrary, his Cancer-born Water-type son would not even call it compassion. It was a tragedy for the son as well as for his parents.

As parents, we are welcomed to understand that our child should not necessarily know what our love is; what our compassion is. This is because the child's only love, compassion and way of looking at life are

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<sup>45</sup> Franz Kafka (2008) *Dearest Father*, tr. Hannah and Richard Stokes: London. Oneworld Classics Ltd.

<sup>46</sup> Ernst Pawel (1984) *The Nightmare of Reason: A Life of Franz Kafka*. New York: Farrar, Straus and Giroux

unique and might be different from those of her/his parents. Water-born babies are extremely sensitive, and they can be hurt quite easily. Our question is what happens when a child feels differently from a parent? He might worship, neglect or hate this person. In the case of Prince Henry, it was silently supposed that he worshipped his parents (unfortunately, he had never written this in his own memoirs or diaries). In other historical cases, such as those of the celestial twins Ernest Hemingway (1899-1961) and Hart Crane (1899-1932), the children mostly hated their parents<sup>47</sup>. In Kafka's case, we find all those traits mixed together. The following text might help us have a deeper feeling for all the kaleidoscope of the possible reciprocal attitudes.

Kafka and Hemingway belong to the major figures of 20th century literature. Both were born in Cancer; both had extremely sensitive personalities; both left us first-hand evidence about their traumatic relationships with their parents. The fathers of both writers were born in Virgo and in many aspects Kafka's tragic relationship with his father had common leitmotiv with the conflicts between the Hemingways.

Born in 1883, Kafka belonged to the very last days of the previous Phoenix Year (1398-1891). Like many of his contemporaries he could not clearly see the future and was exploring themes of existential anxiety, absurdity and alienation. His protagonists were facing bizarre or surrealistic predicaments and incomprehensible social powers. In his autobiographical novel "*The Judgment*" written by Kafka in a "*semi-unconscious state of mind*", the father of the main character accused him of being selfish and sentenced him to "*death by drowning*". Although these accusations were highly unreasonable, the son, suddenly, found himself running to a bridge over a river and then, jumping from it to his death.

In contrast, born in 1899, Hemingway belonged to the new Phoenix Hour (1885-1900). His narratives were inspired by his real experiences

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<sup>47</sup> see the following

1. Elizabetha Levin (2014) *Celestial Twins*, Tel-Aviv: Astrolog.
2. Elizabetha Levin (2018), *Prenatal Period in the Light of the Effect of Celestial Twins (ECT)*, Prenatal Psychology – 100 Years, eds. Jon RG Turner, Troya GN Turner and Olga Gouni, Athens: Cosmoanelixis, pp. 481-513. DOI: 10.24946/IJPLS.

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and had an optimistic message for the future. Hemingway's classic novel "*The Old Man and the Sea*", which brought him worldwide success and the Nobel Prize in Literature presented a symbol of the indomitable spirit of man in his quest to thrive in the face of predicaments.

On a more personal level, there was a major common feature in Kafka's and Hemingway's epistolary writings: over the course of their lives, both men wrote dramatic letters to their parents with whom each had a strained relationship.

Like Hemingway and like typical Cancer-born sons, Kafka felt too timid to confront his father face to face. In his letter to the father written in 1919, when he was a 36-year-old grown-up man, he dealt with such different themes as: upbringing; occupation; religion; sexuality; marriage. Kafka criticized the examples that his father hypocritically set subjecting his children to rules that he himself never followed. Like Hart Crane, Kafka painfully admitted his own self-loathing which stemmed from his inability to equal his father either by succeeding financially or by founding his own family. Already the opening sentence in the letter illustrated the main problem of the Water-born children: their inability to find the exact wordings for the nuances of their feelings:

*"Dearest Father,  
You asked me recently why I claim to be afraid of you.  
I did not know, as usual, how to answer, partly for the  
very reason that I am afraid of you, partly because an  
explanation of my fear would require more details than  
I could even begin to make coherent in speech."*

The acute problem in this relationship was that the magnitude and intensity of the Water-type child's feelings could by far exceed the emotional capacity and sensitivity of the Earth-type parent. By contrast, the physical potential of the son was significantly lesser than that of his father. Comparing himself with the father, Kafka felt lack of such earthly features as: strength; health; appetite; loudness of voice; self-satisfaction or stamina. The father wanted to bring the son up to be a strong, courageous man and he tried to mold him with vigor, noise and fits of rage. In the son's eyes, the Earthy father was strong, tall, broad. The Water-type son felt himself skinny, weakly, slight. He hated his own

touchiness, sense of justice, restlessness. For the son, what was missing in this relationship was a friendly word, a kind look, tenderness.

From their first days, Franz Kafka and Ernest Hemingway tried hard to please their fathers and to get their acknowledgment and appreciation. There was no doubt that both sons were welcomed babies by their fathers. It is also well known that both fathers were neither deliberately cruel nor malicious. Both took care of their families as well as they could. Nevertheless, both fathers were extremely practical people who saw everything as black and white. Both were experienced by their sons as harsh disciplinarians who hoped that their sons would become their partners. Unlike their pragmatic fathers for both impressionable sons their emotional reality was more solid than any "*real*" facts. For this reason, both writers were often accused of their tendency to exaggerate the conflicts with their parents. Whatever was the cause or purpose of such dramatization, there is no doubt that their letters were very emotional and sincere.

While both fathers were convinced that their duty was to teach their sons how to become successful and practical people, the unique emotional needs of their sons were simply incomprehensible to them. Ernest's father, who was known for his intolerance, could even punish his son with a leather razor strap whenever the boy had violated strict family rules. Dr. Clarence Edmonds Hemingway was sure that his attitude was essential for a moral upbringing of the son. In fact, he treated his children in the best traditions of his ancestors. But the times were rapidly changing. Born on the threshold of the 20th century, Ernest already belonged to the new generation of the Phoenix Hour and his generation was called upon to change those rules. For Water-born Ernest, it was not just a problem of the physical suffering anymore. He suffered mostly from humiliation and such emotional pain caused Ernest to hate his Dad and to struggle with the intrusive thoughts of patricide or suicide.

Today, modern society tries to protect children from their openly abusive parents who practice corporal punishments. Such punishments are forbidden in many countries and today Clarence Hemingway would have been liable to be prosecuted for cruelty. Nevertheless, humanity

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still cannot grasp fully the harmful consequences of those mentally or emotionally abusive relationships which inflict mental suffering and heartache on children under guise of their parents' best intentions. At first glance, it seems that Kafka's father was not abusive in the simple physical sense of the word. Maybe even today, some readers will find the following Kafka's childhood experience as if enormously taken out of proportion. Still, please bear in mind that for the Water-type children, the following passage depicts their emotional perception of the world and their natural response to those beliefs. It is a rather long excerpt from the letter, but it describes Kafka's first memory and as such, it is of the greatest value for the understanding of our inborn feelings:

*"There is only one episode in the early years of which I have a direct memory. You may remember it, too. One night I kept on whimpering for water, not, I am certain, because I was thirsty, but probably partly to be annoying, partly to amuse myself.*

*After several vigorous threats had failed to have any effect, you took me out of bed, carried me out onto the pavlatche and left me there alone, for a while, in my nightshirt, outside the shut door. I am not going to say that this was wrong, perhaps, there was really no other way of getting peace and quiet, that night – but I mention it as typical of your methods of bringing up a child and their effect on me. I dare say I was quite obedient afterward at that period, but it did me inner harm. What was for me a matter of course, that senseless asking for water, and, then, the extraordinary terror of being carried outside were two things that I, my nature being what it was, could never properly connect with each other.*

*Even years afterward, I suffered from the tormenting fancy that a huge man, my father, the ultimate authority, would come almost for no reason at all and take me out of bed in the night and carry me out onto the pavlatche and that, consequently, I meant absolutely nothing as far as he was concerned. That*

*was only a small beginning, but this feeling of being nothing that often dominates me."*

That moment, one of the most vividly metaphorical in the entire letter, has marked a milestone in Kafka's life. From that experience on, from denying a Water-type child water, Kafka's feeling nature was blocked. His mental development continued quickly, but his inner self became muted. For the rest of his life, Kafka suffered from his father's malicious irony, ruthless ridicules and scolding.

Both fathers – Hermann Kafka and Clarence Hemingway - were known for their intolerance. They encouraged their sons, but only in those things where they themselves were involved. The acute problem from the point of view of the four-element theory, began when the fathers were sure that their opinions and points of view were the only correct ones, or in Kafka's words:

*"every other was mad, wild, meshugge [crazy], not normal."*

And exactly that is the problem in the relationships between people with different prevailing elements. Who can judge what is "normal" and how can we know the true needs of the other person?

Hermann Kafka respected only facts. He did not need either reason or emotions; he demanded *"Not a word of contradiction!"* from his son. As a critical Virgo-born, Hermann did not pay much attention to the power of his words. For him, it was important that on the physical level, he was not an abusive person; not so was the situation on the mental level. Unintentionally, he cursed and swore without the slightest scruple. Try to read his words with an open mind and try to imagine, how terrible it was for the sensitive little child, for instance, to hear from his hot-tempered father: *"I'll tear you apart like a fish!"*

The son could not follow his father's thoughts. As a result, the son mostly felt himself necessarily wrong. The typical Virgo irony and bitter criticism sounded like a malicious laughter in the ears of the growing timid boy. His main intent became escape, mainly into his own self. Eventually, he got used to keep silent because he could neither think



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nor speak in his father's presence.

*"The impossibility of getting on calmly together had one more result, actually a very natural one: I lost the capacity to talk."*

That also led him to suffer from sickness and nausea. Significantly, on the physical level, Kafka shared these painful sensations with one of Hemingway's autobiographical heroes, Harold Krebs, from the Soldier's Home. Metaphorically, Krebs in German means Cancer – the birth Sign of Hemingway and Kafka, which is named after the crab and depicted as a crab. Like hermit crabs, Hemingway and Kafka developed in their childhood two defense tactics: either taking refuge in their shells by stopping to talk or by fleeing from the pain by forgetting.

## Can We Blame the Parents?

The relationships within a family are, of course, no isolated phenomena; they have their roots in the distant history of all the members of the Triad and serve as a link in a long chain of past and future generations. We should bear in mind that the father, who is seen by a child as the "giant" and formidable figure was once himself a little child. Specifically, Hermann Kafka had never had a childhood in a sense that we mean it today. He was brought up in onerous external circumstances in which his survival was not guaranteed. He and his five siblings were raised in poverty. All the children shared one room, all of them had to work from their early days, and the family's diet was restricted mainly to potatoes.

Hermann thought himself to be a self-made man and he was proud to ensure his large family a decent existence. He grew up as a sound Earth-type. By-in-large, his communication was limited to commands or practical information; he usually avoided any "unnecessary" and silly small talk. As a rule, the Earth-type (such as Hermann Kafka or Clarence Hemingway) can see their parental role very straightforwardly:

*they are good to their sons; they work hard their entire life sacrificing everything for their children.*

As a result, the sons can live without worries. Of course, the son's duty is to follow gratefully their fathers' rules. From Earth-type fathers' point of view, this is the only logical outcome of their parental goodness. Can they grasp why their offspring prefer crazy ideas or eccentric friends or why their sons refuse to take interest in their businesses or occupations? The parents cannot accept it. They become frustrated and accuse their sons of ingratitude, coldness and alienation.

Water-type people are born to be emotional, yet, to fulfill this calling somebody should teach them to express their feelings by showing them warmth in their babyhood. In the cases of both writers, there was a tragic discord between the emotional nature of the parents and the sons. From the point of view of the sons, there was no love. That is because for Water-types, providing food and shelter is just a necessary minimum of parental care; it is far from being enough to be called Love either on mental or emotional levels.

What, perhaps, makes Kafka one of the major psychological writers of his times is his ability to grasp the basic differences between himself and his father:

*"...we were so different, and in our differences such a danger to each other that, had anyone wanted to predict how I, the slowly developing child, and you, the fully-grown man, would behave towards one another, they could have presumed that you would simply trample me underfoot until nothing of me remained."*

The tender boy was afraid to be swallowed by matter, to be "covered with filth and slime." Still, he painfully understood that there was indeed nothing to blame his father for:

*"I also believe you to be entirely blameless for our estrangement. But I, too, am equally and utterly blameless. If I could bring you to acknowledge this, then – although a new life would not be possible, for that we are both much too old – there could, yet, be a sort of peace, not an end to your unrelenting reproaches, but at least a mitigation of them."*

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One of Kafka's most heartfelt insights in this letter was his recognition of the fact that his father was "*entirely blameless*" in their estrangement. The 36-year-old writer, finally, understood that his childish dream to feel happy did not say anything to the father. This understanding led him to an enlightened idea regarding the core of the discrepancies between the son and the father:

*"You have, I think, a gift for bringing up children; you could, I am sure, have been of help to a human being of your own kind with your methods..."*

Reaching this conclusion, Kafka, suddenly, had an ingenuine comment regarding the Earth-type nature of his father: "*You mistake the person for the thing.*"

Kafka's unresolved problem remained his expectations from the father to admit that his son was "*equally entirely blameless*" and, thus, worth to be finally acknowledged as a strong man. Subconsciously, Kafka still wanted to please his father and, therefore, was afraid to send the letter by himself. He asked his mother to forward one copy to his father but she could not bring herself to deliver it. He wanted his mother to be on his side. He looked for her help and protection like a baby who seeks his mother's warmth. These were futile expectations: throughout all his life the Fire-type mother: "*unconsciously played the part of a beater during a hunt.*"

The scenarios of Hemingway's and Kafka's unhappy childhoods resembled the stories of many emotionally gifted children who felt themselves humiliated by insensitive parents or caretakers. The emotional world of their sons meant nothing at all to their parents and they interpreted the children's behavior in the most ridiculous light. This was the reason, for example, that the fathers showed their contempt to such Cancer-born Water-type children as the composer Gustav Mahler or the poet Hart Crane. In 1981, such relationships were described by Alice Miller in her psychological classic *The Drama of the Gifted Child*<sup>48</sup>. In 1982, Ingmar Bergman (Cancer-born Water-type) in his semi-autobiographical film "*Fanny and Alexander*" presented horrifying

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<sup>48</sup> Alice Miller (1981) *The Drama of the Gifted Child*, New York: Basic Book Inc.

consequences of the clashes between a boy and his strict stepfather. In all these stories, the lives of such children were heavily influenced by their contact with their unemotional parents. For the rest of their lives, they felt themselves as prisoners of their childhood; and their most daring dream was to escape from unhappy relationships.

Now, when we possess a new distance, Hemingway's and Kafka's epistolary heritage might be rediscovered and understood from a new perspective. Somebody might say that what they chose to write about their parents was highly selective and that there were many aspects of their relationships that they preferred to forget. It is correct, but so it happens with each myth. Both writers were biased by their retrospective views of their childhoods in their attempts to order their emotions by converting them to words on paper. Multiple feelings would have been lost in these transformations and what was written in words could not be a purely factual reproduction of the original experiences. Yet, they preserve the true pain of a misunderstood child; this pain being real it is indisputably there.

Could their fathers be able to cope with their sons' feelings or ambitions? In their times, it did not happen. But what is important – the sons dared to open their hearts. In previous times (like in Prince Henry's epoch), it was unimaginable even to think about discussing such emotional problems! The hugest change was in that they left us their first-hand stories; their myths; their legends. Their experiences will be appreciated by subsequent generations so that humanity will be able to undertake the next leap in its evolutionary emotional growth.

In the next section, I would like to convey a message of a mother who regretted her erroneous behavior and asked forgiveness from her late son. For her family, it was too late, but her experience might improve many lives in future generations.

## **A Mother's Message**

*"Do not gather figs of blackthorn"*

*Alexandra Beketova Kublitsky-Piottukh (Water-type)*

Alexander Blok was a major Russian Symbolist poet. By the day of his birth (November 28, 1880, Sagittarius, Fire-type) his parents were already separated. The poet's father, Alexander Blok, was a Professor of Law in Warsaw and a brilliant pianist who also had a fine literary taste. The poet's mother Alexandra (1860-1923) was a daughter of Professor Andrey Beketov a renowned Russian Botanist. Born in Pisces (Water-type) she grew up as a delicate, vulnerable and nervous girl. She hated her school studies but loved poetry and nature. She met her future first husband when she was only 16 while he was already 24. It was love at first sight. In the following year, Alexandra and Alexander married against the wishes of the bride's family and the young couple left for Warsaw. This was a wrong choice for Alexandra. Prior to the poet's birth, she had a stillborn child. This traumatic experience was allegedly the result of abusive behavior of her hot-tempered husband.

Soon after her first pregnancy, Alexandra became pregnant again. This time, she did not take the risk of staying with her husband and went back to Russia to live with her sisters in their parent's home. According to her sister Maria, the future poet was born a weak baby. His father immediately came to Russia aiming to stay with his wife and son. The very first meeting between the father and the newborn son became fateful and unfortunate for all the Triad. The Water-type father wanted to look into the baby's eyes. Perhaps for Janusz Korczak or artist Amedeo Modigliani ("*When I know your soul, I will paint your eyes*") this father's wish could be seen as something natural. The mother and aunts thought differently. They suspected the danger: will the father take care for the child? The mother and aunts yelled at the father and took their baby away from him. The following frequent quarrels caused Alexandra to lose her milk. Her family did everything to end the marriage and to evict her husband from their home. The atmosphere in the house became unbearable. The baby frequently cried. Everything went out of order until the couple was finally forced to divorce. Blok's father was once and

for all eliminated from the infant's life. The effect was profound and far-reaching<sup>49</sup>.

Although the baby became the center of the family life for the following three years, he remained very restless and weak; he often screamed or cried for hours. His aunt Maria Beketova (Air-type) remembered that as a toddler, Sasha (Blok's nickname in childhood) was a tirelessly playful, interesting, but "*very difficult*" child. In vain, his family tried to mold him after themselves: in their eyes he was a capricious boy with passionate desires and strong antipathies. They tried to force him "*to behave normally.*" Sasha did not want it. In such cases, his mother used to punish her son by forcing him to sit quietly and still. The child usually refused and continued to scream until the mother would allow him to come back to his games.

Like many contemporary educators, Blok's mother and Aunt Maria had a clear picture of whom the boy should resemble and what kind of life they should plan for him. They wanted him to be different from his father, yet the changes went much deeper. The point was not – what his caring relatives were trying to give to the boy, but what he was willing and ready to assimilate. The boy had his father's heredity as well as his mother's and mother did not like it at all.

For the Fire-type children the link between emotion and motivation is intricate and strong. A baby or toddler cannot explain himself by clear, eloquent and logical reasoning. Instead, young children force their will by screaming. Blok's family regarded his behavior as erratic, tyrannical and despotic. Each time when the little boy tried to express his volition freely, his mother and aunt felt dissatisfied with him. The educators demanded him to be well-mannered, and that meant to live by their rules and expectations. Sasha's attempts to become himself by expressing his own wishes led them to regard the child as a "*naughty*" and annoying boy. His Water-type mother dreamt to receive his love and gratitude. By an irony of fate, instead of getting warmth and tenderness from a "*loving and delicate angel*" she had to deal with her

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<sup>49</sup> Elizabetha Levin (2020) Bely — *Blok: Between Two Epochs and Three Elements*. Philosophical School, #11, p. 73-88. DOI: 10.24411/2541-7673-2020-11107

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son's paternal fiery temperament. She became deeply disappointed by what she felt to be his "insensitivity." In one of her letters to the poet's friend she would remember:

*"Sasha lives with passions and spirit. It has been from a very young age. Feeling – it was always alien to him."*

Was Sasha's volition less valuable than his mother's feelings or his aunt's intellect? No, it was not. It was just a manifestation of the different element. Misinterpretation of this fact led the child and his mother on the track of collision which was amplified by the even more tragic clash between the son's innate wish to see his father and their decision to erase all mentions of him from the family's memories. For many years, Blok's mother and aunt refused to face the fact of the tragic collision between the baby's inexperienced striving and their own misguided and unreasonable prohibitions. They behaved as if the child was their property, their little pet dog. A conflict between their desires and needs caused by self-centered handling of elements continued for the rest of Blok's life. Later, Blok's mother remarried an Aquarian-born Air-type military person, named Kublitsky-Piottukh, whose relationships with the stepson were quite indifferent and distanced.

Like in the histories of Hemingway and Crane, Blok's intellectual abilities were developing quickly and his emotional scars did not prevent him from emerging as a promising poet. His Aunt Maria was very proud of him when a five-year-old Sasha wrote his first verse:

*"Once there was a cute kitten  
he stayed always gloomy and sad  
Nobody knew the reason for this  
For Kotya had never explained that."*

In *Celestial Twins*, I discussed the very sad story of Hemingway's celestial twin, the famous American poet Hart Crane, who from early childhood used to camouflage his feelings to "keep himself from annihilation." As an adult, Crane was moved by Charlie Chaplin's movies: they inspired him to express his unremitting pain by comparing himself with "a kitten in the wilderness"<sup>50</sup>. It is symbolic that a five-year-old boy from another

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<sup>50</sup> Elizabetha Levin (2014) *Celestial Twins*, Tel-Aviv: Astrolog.

country and at times used the same words to explain his feelings! Sadly, Sasha's family saw only a poetical form of his verse and did not pay any attention to its content.

In Blok's nuclear Triad, there were passionate love-hate relationships between his parents which were significantly amplified by the very fact of his birth. Later in his life, most of his relationships had a similar dual nature. Already in his youth, he frequented prostitutes and contracted syphilis. Later, like Hemingway or Crane, he became addicted to alcohol. Among the most controversial romantic dramas in his life, he was involved in a love-hate relationship with his wife Lyubov (Lyuba) Dmitrievna Mendeleeva-Blok and their close friend – the poet-symbolist Andrei Bely. Like a broken gramophone, Blok's mother and aunt were replaying the sad role of the Beketov family in Alexandra's own divorce. Both did everything they could to explain to Sasha how wrong he was in the choice of his young wife. From a temporological point of view there was, indeed, a challenging situation in these complex relationships. To grasp it, I would like to quote a close friend of the family, Evgeny Ivanov who saw basic differences between all members of the drama, but who cared equally and affectionately about all of them. As far as can be known, Ivanov was unaware of the four-element theories and his comments were not based on them. Nevertheless, his metaphors are the best illustration of the fundamental diversities between different elemental types. Ivanov began his descriptions with the Air-type Aunt Maria:

*"Maria ... is a philosopher, judicious. Reasoning and reason are her foundation, the absence of reason is a disaster for her."*

Water-type Blok's mother was not like her sister:

*"Alexandra ... is a spiritual mystic (and her face is of a mystical sectarian), she comprehends everything not with her spiritual mind, but in pulses of inspiration. The absence of spirit is a disaster for her."*

And finally, Blok's young Capricorn-born, Earth-type wife was radically different from other members of his family:

*"In Lyubov the earth was silent, as it was silent at dawn,*



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*and the earth was deep in her, like a dawn ... The earth was then in Lyuba with all the earth's unexpressed forces, and the earth silently waited for happiness, like they wait for the 'Kingdom of promise,' that her groom will present her as a husband."*

For Maria, Blok's wife appeared not intellectual enough; for Alexandra, she was not sentimental enough. In her turn, for Lyuba all Blok's family looked impractical, "crazy" and "not normal." This was a deadlock situation and each of them was suffering and blaming the others for their misfortunes. Finally, Blok's heart could not cope with this strain; his health deteriorated; he died when he was just 40 years old.

Is there any hope for the children who are born to disharmonious parents and brought up by narrow-minded caretakers? The innate elemental differences belong to realities we cannot fight: but rather embrace; explore; accept. Janusz Korczak believed that:

*"[a] child's primary and irrefutable right is the right to voice his thoughts, to active participation in our considerations and verdicts concerning him. When we will have gained his respect and trust, once he confides in us of his own free will and tells us what he has the right to do – there will be fewer puzzling moments, fewer mistakes."*

In the end, there was one promising bright spot in this story. After her son's death, Alexandra, suddenly, understood that she had demanded something unattainable from her son. She has acknowledged her "guilt" by admitting that it was her duty, the Mom's duty to teach her son love by sharing her love with him<sup>51</sup>. Instead, feeling herself unloved she wanted to fill her void by "sucking out" love from her son. The Fire-type energy of her son was seriously depleted by these demands, so could not be transformed into Love. The most important insight this mother could leave for the next generation was that we should not try "to gather figs of blackthorn." We should not expect our children to be different from their inborn nature. Is any member of the Triad called to

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<sup>51</sup> see footnote 49 in this chapter

Change  
sacrifice and self-denial? Hopefully, not. We just are called to listen wholeheartedly and to respect the unique nature of each child, of each human being.

## Epilogue

*"If we were to go deeper into infant consciousness, we should find there much more than we expected, but it would be something quite different from anything we have expected".*

*Janusz Korczak*

Some days, we feel the universe around us changes too quickly: other days, we feel that it is not changing at all. Some days, we are tired of the same old routine and feel stuck; other days, life pushes forward into situations completely unknown to us. All the same, as parents, we are always requested to operate in tune with our times and within the scope of available knowledge and experience.

When I look at babies, I am reminded of my own childhood. I wonder how perplexing it is to be immersed in an unfamiliar world of words, rules, intensions and views of the adults; how can parents be sure that their communicative intentions will be correctly decoded by their children; are we able to express our own emotions precisely; can we understand our children's wishes and feelings unerringly? No! It seems impossible, because our abilities to adjust are limited. Especially in periods of rapid changes, a generational gap might divide between the needs of the children and the capabilities of parents to make the leap and discover new hidden powers within themselves. In such cases, an inaccurate or incomplete understanding of the emotionality might have destructive effects or be associated with cruel attitudes.

## Being Parents Is an Art

It is impossible to give ready-hand advice on how individual parents

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should rear children in different epochs. Each generation is reared with its specific balance of the elements on the background. Each generation demands its unique formula of Love. From the temporological point of view, all-inclusive Love requires:

*willingness from both parents to **welcome** a new human being as well as their intention to bring a child up properly (Fire);*

***readiness** to supply him/her a helping hand, nutrition and shelter (Earth);*

***wise words** or counsel (Air);*

***sincere emotions** including undimmed belief in the child's abilities to find her/his correct path in life (Water).*

In other words, parental Love implies providing right types of nourishment on all the elemental levels during all the developmental phases, including the prenatal history. Each transitional period is unique, each Triad is different, and therefore, there can be no general prescription of a right kind of love for all. All the same, the bright spot is that it is not a critical problem when a parent is incapable of understanding or noticing the needs of their child (most people are not clairvoyants). **The most important message for parents is to support their children's inborn right to think, feel, desire and act differently from the previous generations.**

Finally, I would like to share a few insights, written by most respectable educators representing all the elemental types. Let each parent choose which of them might better fit one's current needs:

**Jean Piaget (Fire-type):**

- From the moral as well as from the intellectual point of view each child is born neither good nor bad but master of her/his destiny.
- Logical activity is not the whole of intelligence. One can be intelligent without being particularly logical.
- But for me, education means making creators... You have to make inventors, innovators, not conformists.

**Maria Montessori (Earth-type)**

- The land is where our roots are. Children must be taught to feel and live in harmony with the Earth.
- Education is a natural process carried out by the child and is not acquired by listening to words but by experiences in the environment.
- The hands are the instruments of man's intelligence.

**Bruner (Air-type)**

- We are storytelling creatures and as children we acquire language to tell those stories that we have inside us.
- The young child approaching a new subject or a new problem is like the scientist operating at the edge of his chosen field.
- "Thinking about thinking" has to be a principal ingredient of any empowering practice of education.

**Anton Makarenko (Water-type)**

- To educate a man means giving him the sense of perspective, the sense of joy in the way of tomorrow.
- You cannot teach a person to be happy, but you can educate him so that he is happy.
- Before you start raising your children, check your own upbringing.

From the current Prenatal Psychology and the Whole-Self Prebirth Psychology point of view, it would, also, be elucidating to share the joint messages of two pioneers in holistic Prebirth Psychology and co-editors of this volume, Jon RG Turner (Water-type) and Troya GN Turner (Air-type), written in their own words:

*"Regarding my Whole-Self -Change is the Corrector of Life© and moving to the first person "I",*

- *I cannot change something in my life until I know what needs to be changed.*
- *I do not come into life to do what I know I can do!*
- *I come into life to do what I know I cannot do.*
- *I come into life to change my charged diminishing*

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*reality patterns.*

- *Every person, situation, event in my life, supports my resistance to change by mirroring to me those patterns which I most resist recognizing in myself and changing.*
- *I realize that I cannot change other persons, all situations or all events but, when I change myself, everyone and everything in my life changes.*
- *I can be appreciative for how perfectly all of them have served me in my personal growth, development and evolution."*

In conclusion, I would like to share my belief that like ever-flowing time, like ever-changing life, parenting is a creative process. Of course, this process sometimes involves hardship and exhausting physical, mental and emotional challenges. But it also involves the sphere of pure enjoyment of life. Let us make an empowering change for all its participants.

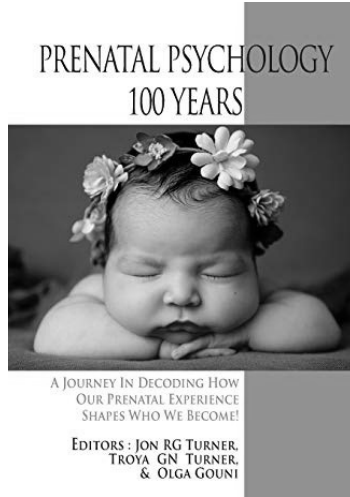
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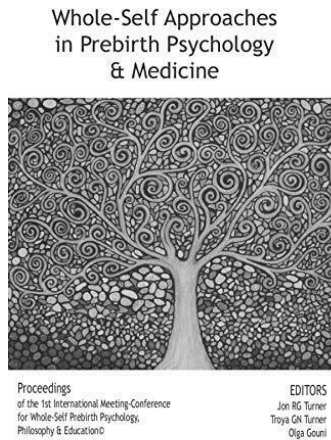
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