

## A case of intrauterine over-acceptance and the meaning of rejection

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Athanassios Kafkalides' Treatise *The Knowledge o the womb*<sup>2</sup>, informs us that between the years 1960 and 1972, seventeen (17) cases (10 females and 7 males) who underwent autopsychognosia sessions - i.e. psychotherapeutic sessions with LSD-25 (Sandoz), Psilocybine (Sandoz) and Ketamine Hydrochloride (Park – Davis) - have relived subjective states which they characterized as the revival of experiences from their intrauterine life and expulsion birth. According to the quality of their intra-uterine experience ( *rejection or acceptance* ) the foetuses were classified into two major categories: (a) Unwanted and (b) Welcome.

The case we present today was chosen from Kafkalides unpublished archives. We shall name it R18 (R symbolizes any patient who has undergone Autopsychognosia sessions). R18 underwent 14 sessions with Ketamine hydrochloride (Parke - Davis) in the years 1983 - 1984.

Kafkalides himself have mentioned R18 in the course of a discussion we had upon the basic methodological principles of Autopsychognosia, one of which is the following: *Each R is an individual case and is studied independent of diagnostic and psychotherapeutic models.*

My question to him than was the following:

*In treating every R as a special case, were you perhaps expecting him to reveal something new, something like a new category of experiences which the Rs that have undergone sessions to date have not as yet described?*

His answer was the following:

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<sup>2</sup> A. Kafkalides MD, *The knowledge of the womb, Autopsychognosia with Psychedelic Drugs*, Authorhouse, Bloomington Indiana, USA, 2005

*During the past 25 years<sup>3</sup>, I have been impressed by the fact that every new autopsychognosia session presents some new element which had not arisen in previous ones. This new element is always significant and sometimes momentous. For example, the first momentous element was the discovery of the accepting womb. The second was the discovery of the rejecting womb. The third was the discovery that the womb can be alternately accepting and rejecting. A fourth momentous element was revealed during a recent autopsychognosia session. The R in question (R18) relived an amazing intra-uterine over-acceptance by the womb-mother, which wanted to keep him there indefinitely, because his presence in her womb created ineffable bliss. The effects of this over-acceptance on the patient's personality were highly damaging and could have been devastating, if he had not, through our sessions, become aware of what caused him to appear and behave as though he suffered from mental retardation.<sup>4</sup>*

I now shall read you excerpts from the report written by R18 in the year 1984

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### **R18's report**

*Young man, 20 years old. Second year of Ethnology at University, South of France. Father: Greek. Mother: of Austrian origin.*

#### Psychological state before the sessions:

When the moment of having sexual act, approaches, my hands sweat enormously, my heart beat increases tremendously and I feel that I am choking because of lack of oxygen. Those symptoms appear with women who correspond to my ideal: With tall blond girls having a lot of personality, dynamism, and who are responsible and feminine. This kind of women really attracts me. When the moment to go to bed with them approaches, I am possessed by horror.

I also have fantasies of homosexual content. But when I am thinking of an aroused penis, I am terrified. I managed to overcome my fear and I had, during ten days, an homosexual relation. I felt though very lonely. I never felt tenderness and I never had an orgasm. That's why I tried again to go with women. I finally reached the conclusion (after my homosexual experience) that real completion could only be reached with a woman. Although I usually reject women who want me. That's why I decided to undergo autopsychognosia sessions.

#### The three first sessions

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<sup>3</sup> 1960-1985

<sup>4</sup> The Power of the womb and the "subjective truth" (1989/1998)

Lot's of resistance. Unclear symbols. Main characteristics: I am in a black and endless chaos. Fundamental element: women are for me unreachable, they are absolutely strong and I am totally weak.

#### 4<sup>th</sup> session

My body feels trapped in Middle Age armor. But my head is free. They screw the armor onto me. Then I see a coarse shaved head which puts a mask onto me. Then suddenly I am riding a horse. My legs swelling and want to get rid of the ironed armor. I didn't want them, I want to get rid of them. Then I see a lake and I gallop towards it. My hand is grabbing the sword because the lake gets threatening. Suddenly I am in front of the lake, alone; I abandon my horse while a current sucks up my skin which becomes part of the lake. After having got rid of the iron cast, I feel myself motionless in the huge lake.

#### 5<sup>th</sup> session

Suddenly a huge box appears trying to devour me. I don't want to get into it. I am afraid to be trapped. I am inside the vagina of a dear friend of mine. I see red and yellow lights as if I was in a palace. My friend tells me to go on. Tables set up for sexual orgies, that's what I find in this palace. Then a throne appears and thousand of steps leading to it. As I climb up, I look down the steps and see these poor guys behaving like beasts( drinking, fucking and eating).I go towards the divine. On the throne is sitting my friend. Her hair, her eyes are serene, but her intensity arouses me. I want strength, because it helps me to go on freer and stronger.

#### 6<sup>th</sup> session

For 20 minutes I find myself in an infinite chaos surrounded by darkness. My heart is beating quickly. I am totally stiff and my head is trapped by a choking net. My fingers have long nails and my hand is trying to rip the net. But I am afraid of this net which confines me. I am in agony and breathe heavily. I want to go away.

I enter into darkness. Although I am out of the net, I have got chains on my legs which pull me down. I scream out of fright. I walk through a maze where people are burning in fire. A force has sucked me up. It's as if I am in a huge cave and I can't go away. I scream.

My head is going to explode. My veins also. My hands shake. I feel that my hands are connected to electrodes. Flames are coming out of the net, around my head. And blood is running in the cave. Blood everywhere. This force has power over my body, I must go, if I fall into the flames, I am lost.

I am terrified of fire. I fall onto the fire. I start burning, slowly, slowly, my breast, my testicles are burning. Then I become a torch and I start melting. I am a carbonized skeleton.

7<sup>th</sup> session

The place where I am is surrounded by nets fitted with razor blades. I am stuck in there. I breathe slowly but with difficulty. Then a force blows into me. Anxiously, I scream. Although I got rid of the net, wires and razor blades are cutting into my hands. I feel tense.

But I resist and don't answer. I refuse to live those moments.

Then a blond prince appears and in my sexual fantasy, I become his slave, I have the passive part. He puts me chains, and after reaching orgasm, furious, he abandons me alone, because I couldn't reach orgasm. I tell him "*I made an error to look for something with you, I didn't want to ejaculate, because you made me unhappy*"

8<sup>th</sup> session

Great stress, dyspnea for 30 minutes. I am surrounded by icebergs, there is no way out. I have been forgotten there, I can't go away. I scream to hell, hysterical, I call in vain. Then, between the iceberg, two female thighs. I want them like a mad man, but they crush me, they want to swallow me, they dry me out. Then I spit and start vomiting endlessly.

9<sup>th</sup> session

In this session women appear again as a threat. I find myself in a wonderful exotic garden. Various strange plants want to suck me up and destroy me. On the leaves, I can see the beautiful eyes of pretty women and girl friends of mine. I am so stressed and covered with sweat.

10<sup>th</sup> session

The place I am in is full of stress, sweat and preoccupation. I see a fire getting bigger and bigger as I approach. It calls me: "Come to me, I'll burn you" I throw myself into it, it is as red as blood and all my girlfriends are in there. The blood becomes a female vagina, and I plunge into it and get lost. This vagina is something great and domineering. The vagina's lips open and a red sea wants to absorb me. I am afraid. Then I hear somebody crying, there is only pain and unhappiness in there. Then women's voices call me and tell me: "accompany us to unhappiness"

Then I decide to go. In front of the vagina of a very good friend of mine, I feel that electrified power stops me. I refuse to go in. Her vagina is chaos, a burning fire telling me to come and get burned" Then she grabs a huge fork and throws it onto my head. Tons of blood come out, I can't stand it, I am swimming in oceans of blood, I have tremendous pain.

11<sup>th</sup> session

During this session I relive clearly intrauterine situations, first I meet my mother and penetrate all naked into her womb. In front of me I can see an immense red sea made of blood and pain. I take the fetus position. I feel my mother's hand caressing me in such a protective way that she makes a hole in my bones. She says: "How nice to have you inside me. I love you, I love you. You 'll stay there, you won't go out, life is worth living only in this womb.

But I want to leave this belly. It burns me, kills everything around me. My right hand is suddenly very strong, it must come out of this belly otherwise it will die too. Then, I start vomiting for 15 minutes.

The 11<sup>th</sup> session allowed me to interpret those women equals catastrophe. The sentence "There you'll stay because only in this womb, life is worth living", and the agony to save my right hand, made me understand that his huge intrauterine love was pure catastrophe. If I kept on staying in this womb, I would be totally destroyed.

### 12<sup>th</sup> session

It has a purely sexual content. I am with a friend of mine, but then after a while I can't go on. The womb procures me some peace, but the fire is there destroying everything. Then the nets are falling around me and the chains immobilize me. It's awful.

The 12<sup>th</sup> session makes me realize consciously what the sexual act means for me. Return and reliving the above mentioned state of things. Women giving me a lot of love are pure destruction and the contact with their body through sexual act lead me to not being able to enjoy the little calm I feel at the beginning. A few weeks after the 12<sup>th</sup> session, I had my first important love affair. I was happy, in love, and I finally managed to accept the female body and to ejaculate in it.

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## **Discussion**

R18 constitutes a paradox. How is it possible that a loved, over-accepted and wanted by the mother fetus to feel all that a rejected feels? This contradiction though vanishes if the whole question is seen from a different angle i.e. if we take under consideration the forementioned principle of autopsychognosia and if we analyzing the meaning of the terms *rejected*, *unwanted*, *welcome* within the context of this theory.

The term *rejected* in autopsychognosia has a specific meaning and is interwoven with the term *rejecting womb*.

***Rejected***: is the R who has an unconscious and/or conscious feeling that he was rejected by the womb as a foetus and or a foetus-newborn

***Rejecting womb***: is the subjective feeling of the foetus during its embryonic life and/or during its expulsion/birth that the womb (i.e. its external

environment in *stricto sensu*) rejects it.

The term *rejected* does not presuppose always the conscious rejection of the foetus by the mother. The mother can accept its presence but for other reasons, unrelated to the foetus within her, provoke in him/her, through her emotional disturbances, the feeling of rejection.

In Kafkalides' treatise we read that these disturbances may be caused by

- friction resulting from incompatibility with the husband, mother in – law or other persons;
- The husband's imposition of the sexual act as in the case R10, and R12
- the pregnant woman's hunger, as in the case of R6's mother, where the state of hunger of the mother was felt by the foetus as a rejection

Another example is the case R4. His mother during her pregnancy had severe conflicts with her husband and those around her, which caused her nervous tension and hysterical fits. R4 felt the stimuli which shook him during his foetal life as the womb's rejection of his existential identity/self-preservation (despite the fact that his mother had welcomed his presence within her womb)

All the 17 cases mentioned in Kafkalides' treatise, felt the process of expulsion-birth as a deliberate rejection of their existential identity/self-preservation by the womb-mother.

**The Unwanted:** is the individual who is excited by rejecting womb messages-stimuli during his foetal life.

The kinds of rejecting stimuli determine the following sub-categories of the Unwanted: (a) *the Existentially Unwanted*, (b) *the Unwanted because of their Sex*, (c) *the Periodically Unwanted*, (d) *the Hereditarily Unwanted*. (§ 25) Finally we come to the

**The Welcome :** The individual who is stimulated by accepting womb messages-stimuli during his foetal life.

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From what we have exposed above we come to the conclusion that

- The feeling of being rejected is a subjective feeling and it is not always related to the intention of the mother.
- The meaning of the term *rejected* is broader than the meaning of the term unwanted.
- The rejected is not always unwanted.

In what category, amongst those above mentioned does R18 belong ? From his report it is clear that he belongs to the rejected category. But he does not fit to any of the subcategories mentioned above. A new subcategory must be then created : *Rejected due to intrauterine over-acceptance.*

Up to 1984 and within the context of Autopsychognosia clinical research, R18 has been the only and unique case of its kind. But Kafkalides

was certain that if experimental clinical research continues using the same methodology on new cases, we will be hearing not only about other such cases of intra-uterine over-acceptance but also about *sui generis* experiences which have never before been mentioned in the literature.

Twenty years after the report was written, R18 accepted to meet me and discuss his experiences. Amongst other extremely interesting things about the sessions , the possibility to apply the knowledge he acquired in his everyday life , and the limits of this effort, he told me what love meant to him. I quote his words:

*Love as I feel it, destroys . But without love I cannot create any kind of relationship. I am in conflict, with all I have realized during the encounter with myself through the sessions. In order to create a relationship I have to forget what I have realized. Otherwise there is no solution.*

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The prenatal studies, which has been going on for the last 50 years, has shown us that serene and undisturbed intrauterine conditions, constitute the prerequisite to a healthy psychological and physical life. In its preventive endeavor to create such conditions, prenatal psychology, underlines the fact that the fetus (unborn child) must be wanted and loved by the mother. This is indeed a truthful proposition.

R18 however, shows us, that even love has its measure. The way love and acceptance is expressed by the mother towards her fetus and child has its measures. The case of R18 reminds us of Heraclitus' *ipsissima verba* : *The sun will not transgress his measures. If he does, the Furies, minister of justice, will find him out* ( D. 94, M.52 )

The *metrum*, the measure, was always and will always be the fundamental Quest in life.