

Removing the consequences of prenatal and postnatal traumas by an adult's mature reaction to stress

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<p>Prenatal and postnatal traumas themselves cause such effects in child's development that represent highly developed adaptive skills by which a child becomes enabled to respond to similar traumatic circumstances in their own life, such as those of a mother's anguishing days during her pregnancy. The destructive consequences of prenatal traumas come to the fore later, when highly developed adaptive capabilities (feelings of fear, anger and sadness), in the case of absence of mature development personality, lose their adaptive function (precaution, fight for righteousness, compassion) and are transformed into destructive motives of behavior (suspicion, hatred, depression).</p> <p>Any attempts to repair these consequences of immature personality by using techniques of positive thinking and pleasant emotions, help only in the correction of symptoms, as they remove only the triggers for manifestations of destructive motives from the consciousness, but they do not reform the actual destructive motives.</p> <p>The same is with the use of medications, which through the influence on hormone activity change the intensity of the aforementioned adaptive capabilities and provide limited results, because they do not alter the function of the adaptive capabilities, but only their intensity.</p> <p>However, by mature reactions of an adult personality to stressful situations which provoke an expression of motives that lead to destructive behavior, a person can become mature and experience the transformation of their destructive motives into skills which then can become the tool of their active love in response to the real needs of life (their own needs, the needs of others and the needs of whole mankind).</p>
Prenatal, trauma, stress, development, maturity

PRENATAL AND POSTNATAL TRAUMAS PREPARE A HUMAN BEING TO FACE THE SAME TRAUMATIC CIRCUMSTANCES IN THE FUTURE

The fact is that the prenatal and postnatal impact of stress can affect our overall growth and development. Any traumas experienced by a mother during her baby's fetal development, have smaller or greater consequences, which could impact on the entire future life of that child.

If we think that the prenatal influences are responsible for many problems of adult personalities, then we naturally raise the questions:

How is it possible that our fight for survival during millions of years of evolution, failed in succeeding to immunize man from such negative

influences? Or, if we believe that God created man, how is it possible that the human organism is so fragile, that it bears the negative consequences of parental traumas during its prenatal development, which continue even after leaving its mothers womb?

But, these questions are wrong, because they start from a wrong premise that the effects of prenatal stress are bad, and not helpful. The fact is, that a mother, who experiences psychological traumas on a daily basis, passes the consequences of such traumas onto her offspring. Thus, a mother's intense feelings of fear, anger and sadness, cause in her offspring developments leading towards the feeling of fear, anger and sadness.

However, this does not happen so that the child suffers in the same way as its mother does, rather it happens in order for the child to develop its adaptive capabilities, which will enable it to easier cope with continuance of the traumas its mother currently endures.

Likewise, there is nothing wrong with having feelings which are in accordance with actual reality, because such feelings direct us to those activities which provide answers addressing real needs of life.

EMOTIONS SHOULD BE ADEQUATE TO REALITY

Mind	Goodness, justice, gain, gift	Danger	Injustice	Loss
Emotions	Joy	Fear	Anger	Sadness

It is therefore quite natural to feel joy when we witness something good, beautiful and just, as it is quite normal to feel fear, when we are in danger; or to feel anger when we are faced with injustice, and to be sad when we witness misery and loss.

Thus, in a stressful situation we feel anger towards those guilty of injustice fearing possible consequences, and are saddened with the ensuing results. It would be inappropriate to have feelings which are

not in accord with reality we face; and to rejoice, when we become witnesses, or victims of injustice, danger and loss.

It is quite natural to have feelings which adequately correspond to the realities we face, because such feelings trigger adequate hormonal activities, which activate abilities that are adequate to life's needs caused by stressful situations.

Hormones trigger those psychophysical processes in the body, which we need at the time of stress; and block those processes which would impede our best response to a stressful situation.

HORMONAL ACTIVITY SHOULD BE ADEQUATE TO REALITY

Mind	Goodness, justice, gain, gift	Danger	Injustice	Loss
Emotions	Joy	Fear	Anger	Sadness
Hormones	Pregnenolone, serotonin, dopamine	Cortisol	Testosterone	Prolactin
Supported capabilities	Creativity	Escaping from danger	Fight against injustice	Caring about unhappy people

Accordingly, if during the pregnancy a mother lives in constant fear, her child will inevitably suffer the consequences of its mother's trauma, which will manifest through its own inclination toward the emotion of fear. However, this acquired fear is purposeful, it enables the child to exercise caution in situations of danger.

If, however, during her pregnancy a mother suffers injustice and feels angry every day, her child will also form a tendency towards anger, through the changes of its mother's hormonal activity. However, even that tendency is purposeful, because it forms a capability within this future human being, enabling it to fight against injustice in any (future) situation which requires it to do so.

Consequently, if a mother lives with a stress which provokes a strong feeling of sadness, also her child will not be left without consequences. However, a demonstrable tendency towards feelings of sadness also recognizes the needs of others; and caring about them addresses the needs of unhappy people.

Thus, the consequences of such prenatal influences on the fetus are indeed purposeful, because they equip the offspring to have abilities which are an answer to the source of fear, anger or sadness.

**THE PROBLEM DOES NOT ORIGINATE FROM HUMAN NATURE,
BUT FROM HUMAN PERSONA**

Even though the trauma a mother passes on to her offspring is not bad in itself, but it can become bad due to an immature human personality. Highly developed abilities of feeling fear, anger and sadness, which due to the traumatic circumstances were already developed in the prenatal period, can easily lose their adaptive functions (e.g. awareness, righteousness, and compassion) and be transformed into destructive motives of conduct (e.g. suspicion, hatred, depression).

**THE PROBLEM DOES NOT ORIGINATE FROM HUMAN NATURE,
BUT FROM THE HUMAN PERSONA**

Supported capabilities	Creativity	Escaping from danger	Fight against injustice	Caring about unhappy people
Immature reaction to stress	Selfishness	Cowardice	Hatred	Worry
Irrational behaviour	Readiness to endanger life for pleasure	Nonresisting to injustice	Provoking of conflicts	Worriiness without reason

Consequently, during her pregnancy an expecting mother should ideally live a carefree life, experiencing a deep feeling of love from her

husband, to foster in her offspring an increased propensity towards experience of love, goodness and gratitude. Otherwise, if a mother already lives in a stressful situation, it would be good for her to react in a mature way toward stress, to avoid the impact which excessive negative effects may have on the feelings of her offspring; burdening it by unnecessary temptations. Already in the nineteenth century, people noticed that:

"The thoughts and feelings of the mother will also have a powerful influence upon the legacy she gives to her child. If she allows her thoughts to mostly dwell upon her own feelings, if she becomes overly selfish, peevish and demanding, the disposition of her child will testify to that fact. Thus, many have received as a birthright their almost unconquerable tendencies toward evil." (Ellen G. White, *Appeal to Mothers*, February 1, 1880)

However, it is up to a man's persona whether his highly developed feeling abilities of fear, anger and sadness will be transformed into destructive motives of behavior (e.g. suspicion, hatred and depression), or whether they become answers to life's real challenges (e.g. danger, injustice and loss), through their expression of love toward his own real needs, including those of his family, his community, and of our mankind.

Highly demonstrable abilities of a person to feel fear, anger and sadness, make the process of their maturing very difficult, but let us not forget that moderately developed abilities also "await", that we assign them the correct function. If a person does not do that, they will deprave their functions regardless of an ideal prenatal development.

In contrast to plants and animals innate roles and abilities embedded in them to cope with their real needs of life, man has a free will, and he has to choose how to use his abilities. He has to decide whether he will use them as the answer to life's real needs, or whether he will misuse them for personal satisfaction and psychological discharge. That is why even people without traumas during their prenatal development, very often display the very same symptoms as those who did have them; and whose attitudes we would with certainty attribute to the impact of prenatal traumas.

As a responsible being, a man himself directs the meaning of his capabilities, whether he will answer to the real needs of life by them (mature personality) or misuse them for satisfaction and psychical discharge (immature personality)

Mind	Goodness, justice, gain, gift	Danger	Injustice	Loss
Emotions	Joy	Fear	Anger	Sadness
Mature reaction to stress	Gratitude	Courage	Meekness	Care
Immature reaction to stress	Selfishness	Cowardice	Hatred	Worry

Maturing of the persona is not a natural process; it is up to the human being. Giving correct functions to our abilities, is a willful act that represents maturing of our personality. Through their reason, conscience and will, one has to take into their own hands the power over their abilities, and to assign them correct meaning; otherwise those abilities will be left to the mercy of natural misuse, and thereafter conquer one's will. If one does not beat his temptations, temptations will beat him.

CONSEQUENCES OF THE TRANSFORMATION OF OUR PERSONA DUE TO IMMATURE REACTION TO STRESS

If in facing danger we allow fear to conquer us and become our behavioral motive, than such becomes the motive which leads us to cowardice, suspicion and fear, even when there are no objective reasons for fear. Consequently cowardice influences us to give up resisting injustice in times when its necessary to be brave, and stand in the way of injustice.

If we, as the victims of injustice allow anger to overcome us, we will become susceptible to interpret actions of others as unjust, and then invent reasons for conflicts with others, even though objective reasons

for such reactions no longer exist. Also we will be inclined to unnecessarily provoke our opponents, even when it would be wise to meekly foster a friendly relationship, or to simply remove ourselves from evil.

If we have fallen into a depressed state as the victims of loss, we will be prone to interpret reality in a depressive way, even when reasons for sadness no longer exist. If we started worrying during our time of trouble, we will continue to do so even when there are no longer any reasons for it. Anxiety and worry unduly deprive the strengths of our life, leading us to engage with that which goes beyond our sphere of responsibility and which does not concern us.

**CONSEQUENCES OF THE TRANSFORMATION
OF OUR PERSONA DUE TO
IMMATURE REACTION TO STRESS**

Emotions	Joy	Fear	Anger	Sadness
Immature reaction to stress	Selfishness	Cowardice	Hatred	Worry
Irrational behaviour	Readiness to endanger life for pleasure	Nonresisting to injustice	Provoking of conflicts	Worriiness without reason

Therefore, it is enough to react immaturely in only one stressful situation, and our abilities will be transformed into destructive motives of behavior, which will remain within us as sources of negative feelings even after the stressful situation has passed. The more developed those prenatal and postnatal traumas and abilities are, the more expressive will be their symptoms and intensity of their debased functions.

However, it is important to note that our immature reaction to unpleasant feelings is not the only trigger which makes us destructive, the same can eventuate from our reactions to pleasant feelings. If we

misuse the sources of pleasant feelings for our own satisfaction, we develop an inner dependency on the sources of our pleasant feelings, and can not do without them.

Thwarting of our need for the pleasant experiences, is the main source of depression, while thwarting of our need for the notion of our own worth and greatness, is the main source of offensiveness and hatred.

Hence, our immature reaction to pleasant and unpleasant feelings forms motives of behavior which lead to transformation of our persona, which is reflected in the loss of true love, and our burdening with selfishness and destructive motives, with all of its inconvenient side effects.

SELF-DESTRUCTIVE CONSEQUENCES OF CHANGES IN CORE PERSONALITY TRAITS

Aside from endangering our existence, behavioral motives resulting from the negative transformation of our persona do not purposefully serve our existence, they also trigger self-destructive changes in our body.

It is important to note that mature persons experience unpleasant feelings only while an objective reason for them exists, so that triggered hormonal changes for the functioning of our organism adequately address the real needs of life, lasting as long as the stressful circumstances.

However, since the immature person keeps the source of unpleasant feelings within their driving motives even when the stressful circumstances cease, it constantly triggers hormonal activities which are inadequate for the real needs of life, which leads to psychophysical mess of our organism. Since motives resulting from our immature reaction to stress represent a constant source of unpleasant feelings within us, the consequence of their influence corresponds to the stressful situation which would constantly press us from the outside.

Every long-lasting and intense hormonal imbalance triggers apoptosis – programmed death of our organism cells which are less important for stress reactions; and which would limit organism’s resources needed to address stress reactions. Furthermore, high levels of particular hormones trigger automatic regulation that lowers level of hormones and causes apoptosis of cells which produce these hormones. It should be noted that daily causes of strong excitement results in high levels of dopamine, the hormone of happiness, which when activated in excessive measure initiates the process of apoptosis (self-destruction) of dopamine neurons which produce dopamine.

On the other side, daily feelings of anxiety keep cortisol hormone levels on the high, which triggers muscle mass disintegration and decline of the immune system, in order to raise the level of glucose in the blood, and to generate the energy one needs to escape from the source of danger. However without adequate physical activity required for escaping higher levels of glucose in the blood will not be spent but convert into fat layers which leads to obesity.

PSYCHOPHYSICAL DAMAGES AS A RESULT OF IMMATURE REACTION TO STRESS

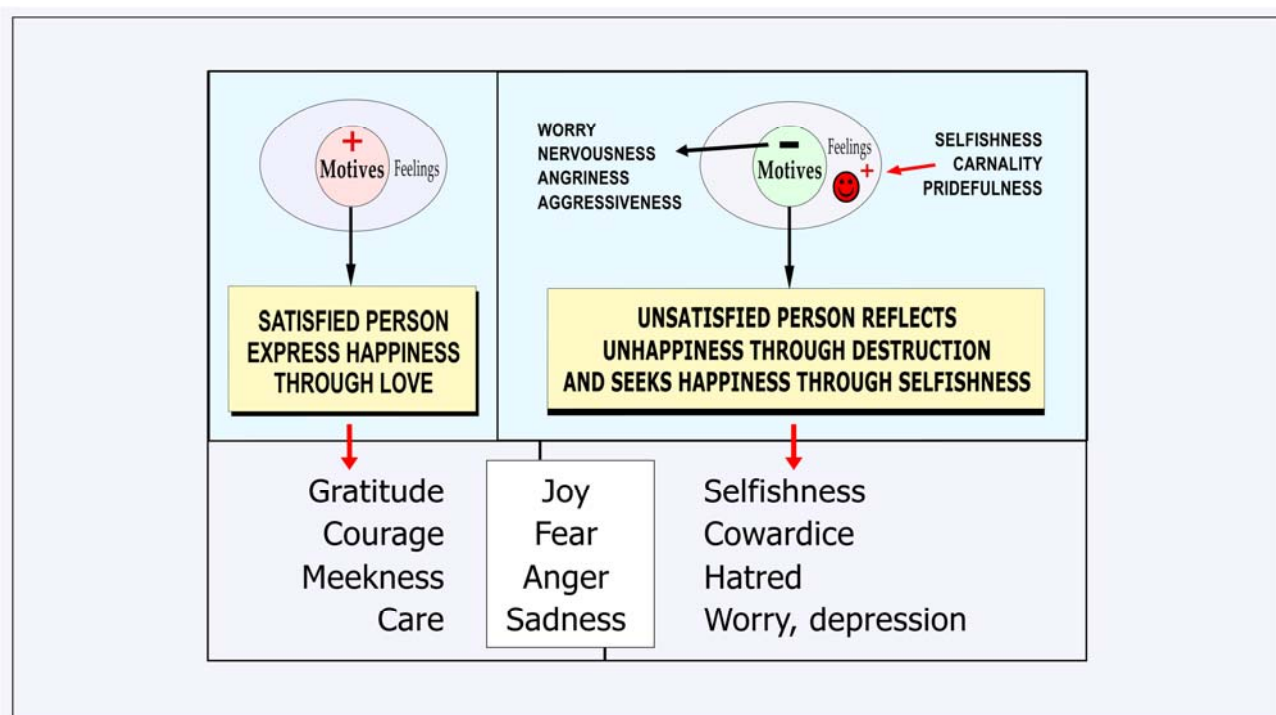
Immature reaction to stress	Selfishness	Cowardice	Hatred	Worry
Hormones	Pregnenolone, serotonin, dopamine	Cortisol	Testosterone	Prolactin
Destructive consequences	Brain cells damage	Affected immunity	Atrophy of inner organs	Loss of sexual abilities

More importantly, constant feeling of anger raises the levels of testosterone and of thyroid hormones, leading to disintegration of internal organs, in order to use their amino-acids for building of muscle mass and limbs needed for physical fighting. That is why its true when we say that “man eats himself” out of hatred. Additionally, very high level of testosterone triggers apoptotic process of the brain cells self-destruction.

The experience of grief triggers the raising of the prolactin hormone level which decreases testosterone level, and when its level significantly increases, it may lead to atrophy of a person's sexual characteristics. However, excessively high levels of prolactin causes osteoporosis, bloating due to water accumulation in the body, headache (migraine), and problems with vision.

WHY HORMONAL THERAPY AND POSITIVE THINKING TECHNIQUES CANNOT ELIMINATE THE SOURCE OF A PROBLEM?

Negative transformation of personality experienced by a person's immature reaction to stress, is based on a deep spiritual dissatisfaction which rules over them since their immature reaction to stress.

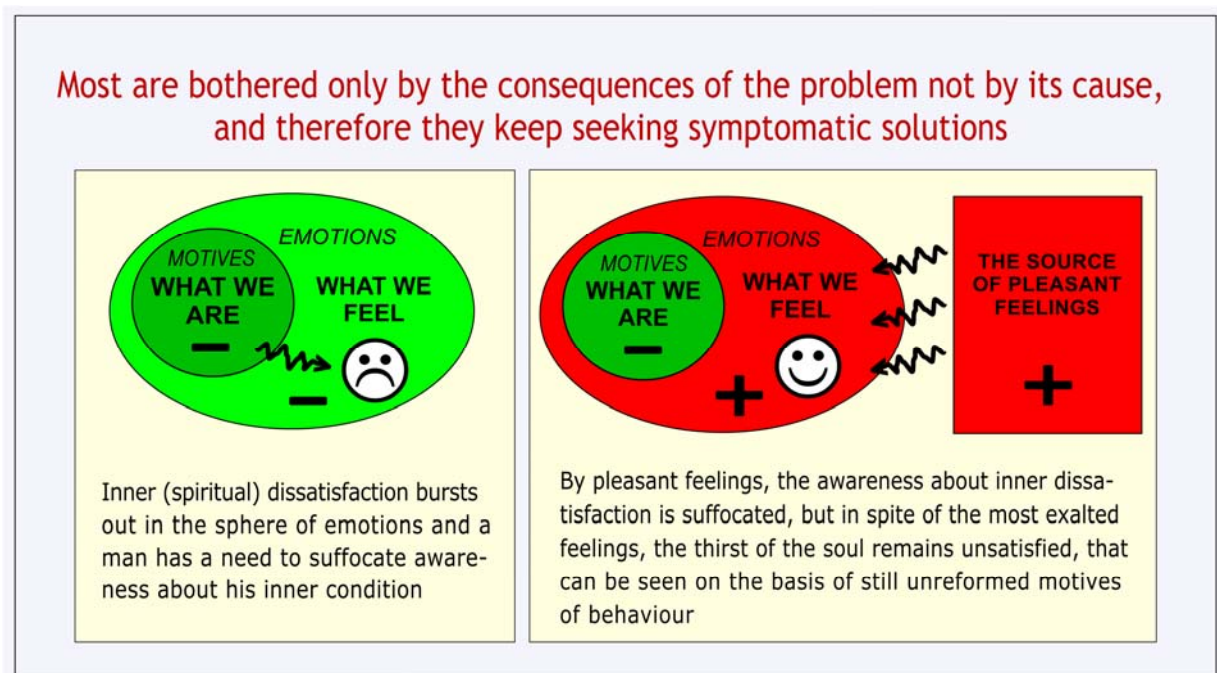


Dissatisfaction is a source of selfish and destructive motives. Inner spiritual discontent naturally navigates one to build relations of selfishness and ingratitude toward the source of pleasant feelings, and to develop cowardice, anger and depressive reactions toward the source of unpleasant feelings.

While one allows himself to be intoxicated with their pleasant feelings in order to suffocate awareness of his inner spiritual discontent, in unpleasant feelings one finds a reason and "valve" to express (psychic

discharge) of internal dissatisfaction through destructive motives of behavior.

In order not to react with selfishness, but gratitude to pleasant feelings, one should essentially be relieved of internal discontent and thus become spiritually satisfied. Likewise, in order to encounter danger with courage and not with cowardice, injustice with meekness not with anger, and loss with peace and confidence, and not with worry and depression, as a prerequisite one must first be spiritually content within oneself.

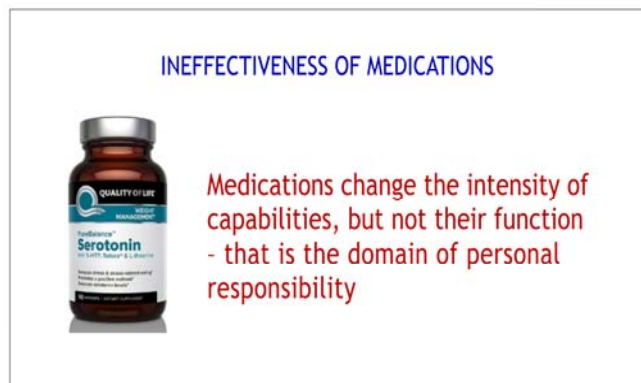


However, most people who experienced negative transformation of their persona due to immature reactions to stress, want to keep their immature personality, while removing the unpleasant symptoms of their destructive condition by using certain techniques.

They are mostly unwilling to reform their bad driving motives which have overwhelmed them when they immaturely reacted to stress; they only want to remove symptoms reflecting on their unpleasant thoughts, feelings and actions. Essentially they are still spiritually discontented. Thus their search for solution crashes because they fight on the territory of symptoms, instead off the territory of the causes for their problem.

INEFFECTIVENESS OF MEDICATIONS

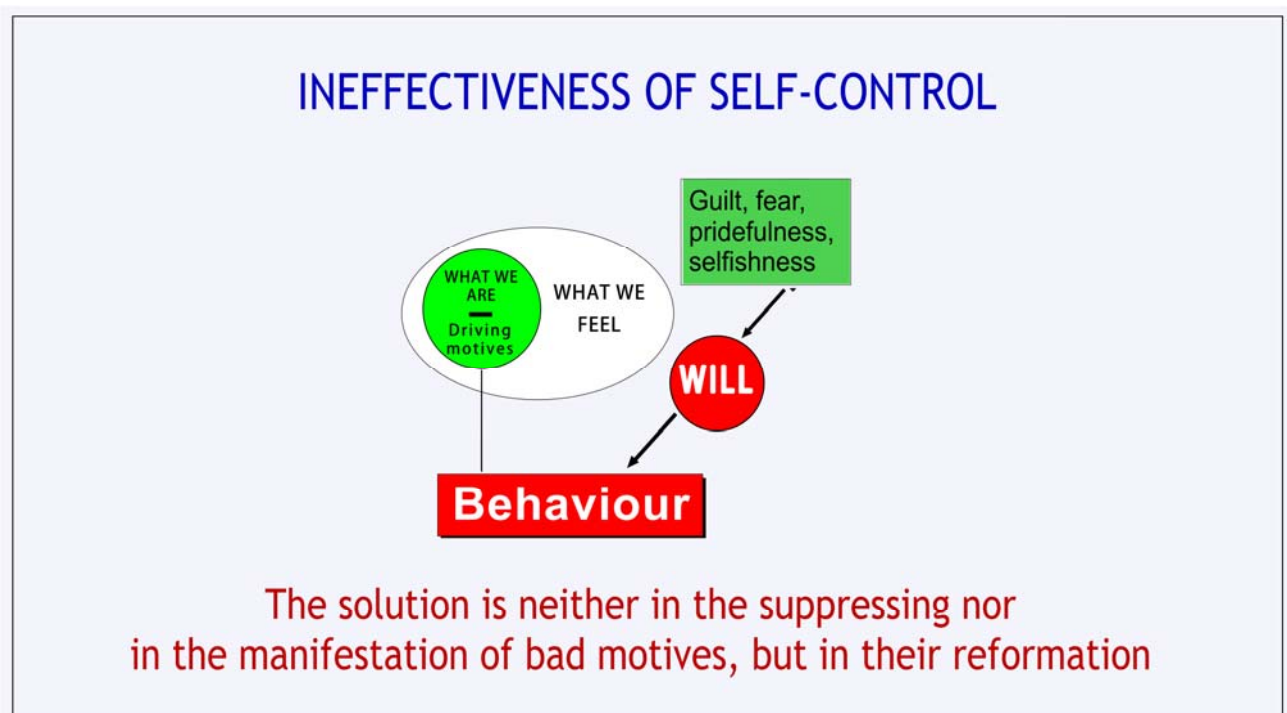
For example, persons that have become anxious and suspicious due to their immature reaction to danger often try various medications to reduce their capacity to fear. But since drugs do not change the function, but only the intensity of capability to fear, the



problem within still persists. Changing of the capability of function is the domain of personal responsibility, and therefore cannot be solved by acting on the intensity of it. Medications have their place only if they give strength to man's personality (intellect and will) to fight with them, but not when a man released from personal liability.

INEFFECTIVENESS OF SELF-CONTROL

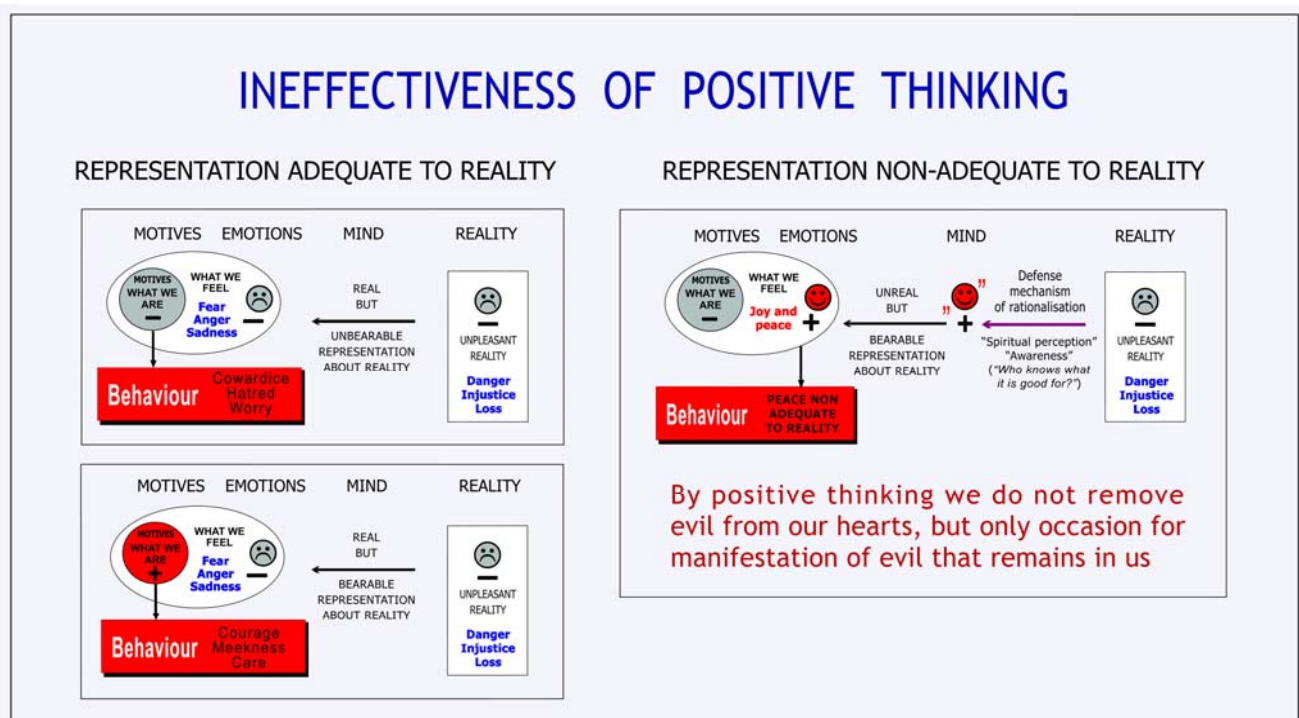
We are mostly bothered by the symptoms of immature stress reaction (e.g. unpleasant emotions, conflict with other people), rather than bad motives (e.g. selfishness, suspicion, hatred and depression) we acquired through our immature stress reactions.



With self-control we can act properly on the outside, while inside us, bad motives continue having their fatal impact by their overproduction of hormones which do not address life's real needs. In addition, bad motives cause psychosomatic health problems whether we shackle their manifestation (e.g. high blood pressure, stomach ulcer...) or openly express them (e.g. coronary artery spasm...). The solution lies neither in suppression, nor manifestation of bad motives, but in their reform.

INEFFECTIVENESS OF POSITIVE THINKING

People who have filled themselves with hatred due to their immature reactions to injustice, often try to create in their mind positive representations of other people and to be blind when facing injustice, in order to avoid provoking and manifesting their undefeated inner-existent within hatreds. This scheme represents a mechanism of rationalization, where man tries to present reality in a way that will not provoke the manifestation of existent destructive motives.

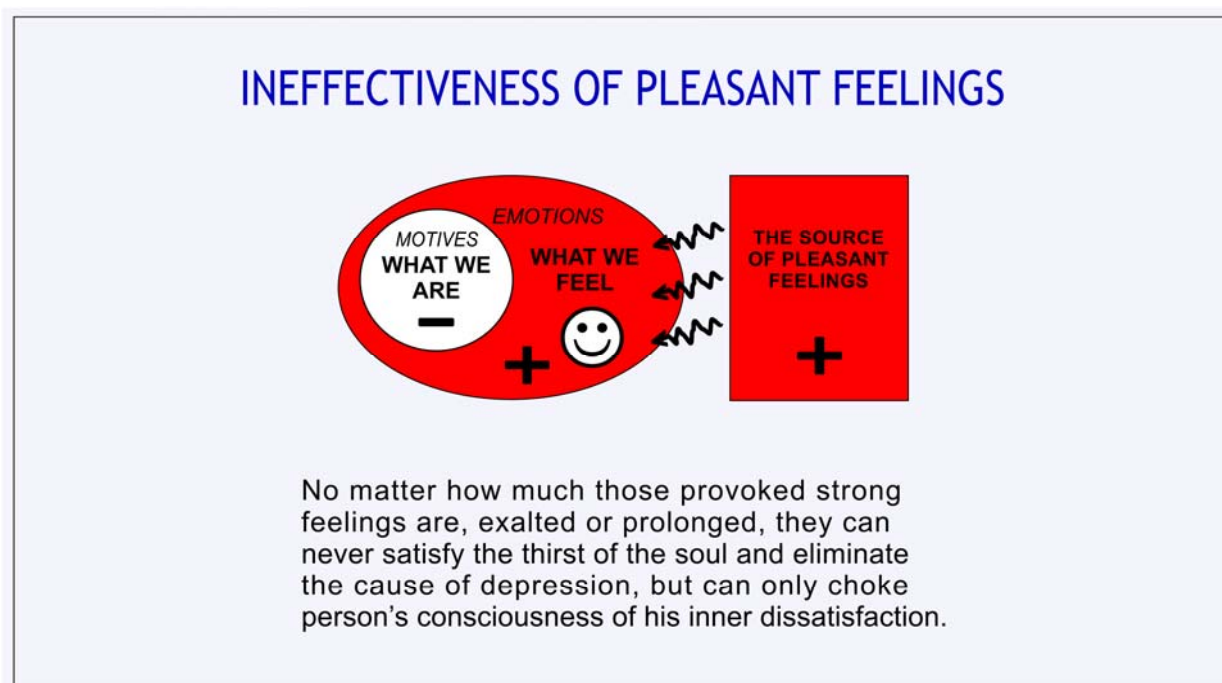


Likewise by avoiding unpleasant thoughts and feelings, people do not remove the bad motives inside them, they only remove from their mind the occasions for their manifestations. With such tricks they show that they are unable to love the people's persona as it is, so they

shift attention to human values and feelings, by loving the visible values they see in people, or feelings which they provoke in them, moreso than that human persona itself.

INEFFECTIVENESS OF PLEASANT FEELINGS

Depressed people often feel the need of listening to cheerful music, in order to stifle the awareness of their depressed state, instead of getting out of it. But their change of feelings does not change their internal motives. Thus if we suffer from anxiety, mental tension, or depression, these internal problems will not be resolved by emotional and sensory sensations, they actually choke our consciences dealing with such problems.

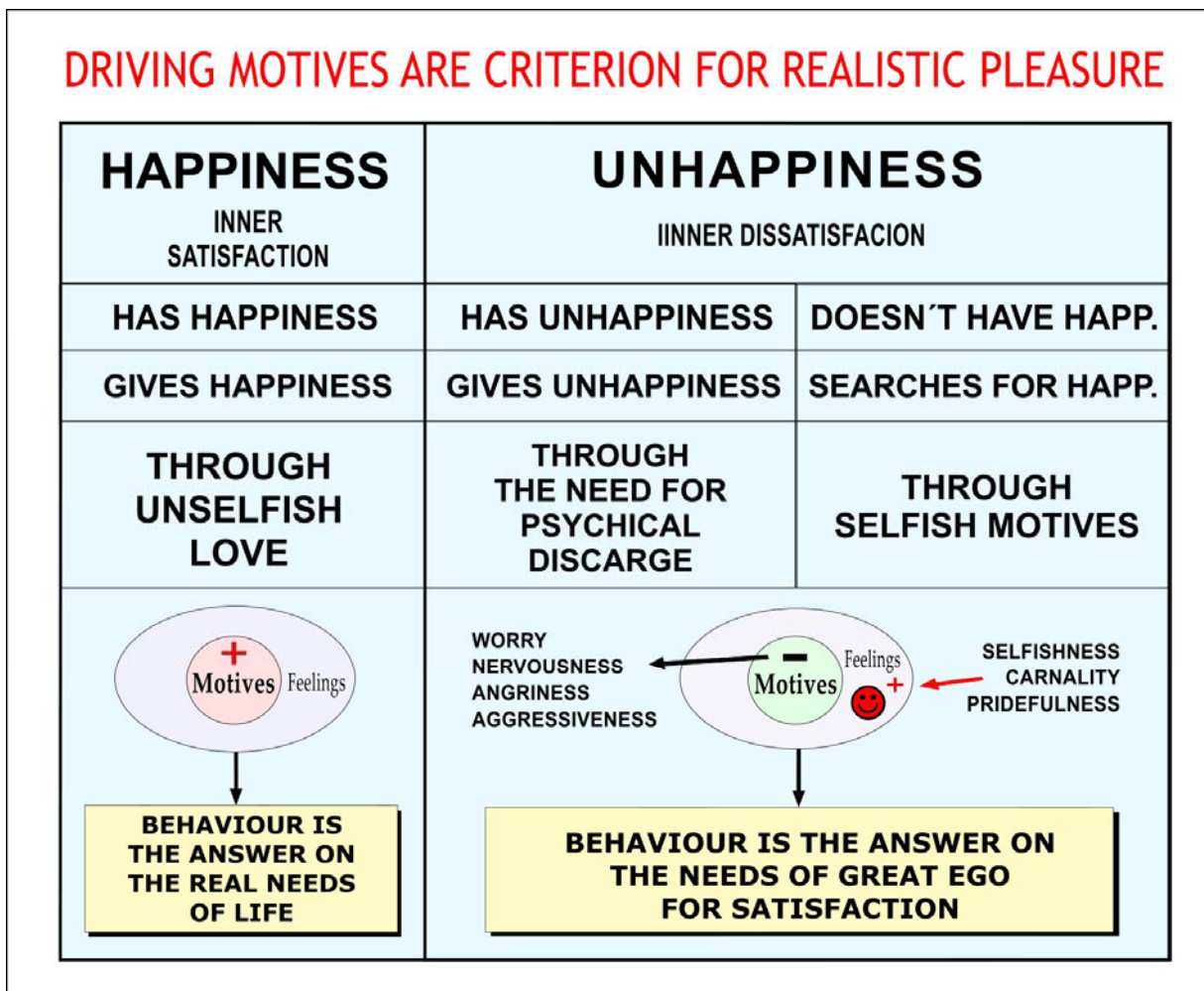


Likewise no matter how strong those provoked feelings are, how exalted or prolonged, such can never satisfy the thirst of our soul or eliminate the cause of depression. Such can only choke a person's consciences of its inner spiritual dissatisfaction which has taken hold of them in the moments of their immature reaction to stress.

The evidence that feelings can not satisfy the thirst of our soul and thus produce a positive personae change, is corroborated because man's motives and behavior remain unchanged, regardless of their honestly

experienced sublime feelings. Man keeps looking for happiness at the level of behavioral motives and gives unhappiness.

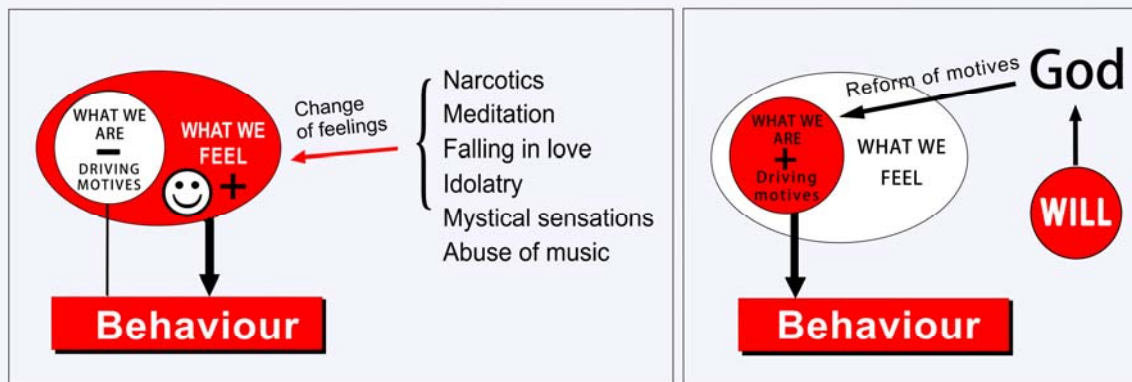
If he was truly spiritually fulfilled, he would not need to seek happiness if he is already content, nor would he need to express dissatisfaction through the need for psychological discharge, if he was already freed from discontent.



If a person is spiritually fulfilled, then it expresses happiness through the motive of selfless love and kindness. Then neither pleasant nor unpleasant feelings are a temptation. Thereafter pleasant feelings become an occasion for gratitude, and uncomfortable ones for the manifestation of courage, gentleness and caring.

Finally if inner spiritual contentment was really attained, it must result in the transformation of that persona, something educators call maturing, and believers the experience of a spiritual rebirth.

INTOXICATION OR REAL SATISFACTION



We should reasonably examine whether the object of our reliance can real satisfy us or it merely induces intoxicating emotions which we use to suffocate the awareness of our inner problem.

We need spiritual experience, for man is also a spiritual, not only physical and mental being.

We are essentially all religious, because we all “pray” to someone or something seeking someone or something to quench the thirst of our own soul.

We unawaresly attribute supernatural powers to the sources of our pleasure when we imagine that they can satisfy us. However, as we noticed, the experience of pleasure cannot satisfy anyone, it can only suffocate the awareness of our inner problem.

This is the reason why we need to reasonably question whether the object of our reliance can truly satisfy us or it merely induces intoxicating emotions which we use to suffocate the awareness of our inner problem and cause biased kindness which will disappear as soon as the stress of everyday life spoils our emotions.

If satisfaction does not result in a radical transformation of our driving motives, in accordance with the scheme that reveals correlation of satisfaction and motives of behavior, then it is only a false satisfaction (intoxicating), not real.

A POSITIVE CHANGE IN PERSONALITY THROUGH AN ADULT'S MATURE REACTIONS TO STRESS

No matter how traumatic the prenatal impact was, and no matter how strongly it impacted the offspring's education during its early development, and how unfavorable it affected its persona, during adolescence a person has the freedom to act independently and in accordance with their will, even against all adverse influences which affected them in the past.

An adult human persona can annul the consequences of earlier immature reactions through subsequent mature reactions to everyday stressful events. It is normal that gain, beauty and goodness provoke appropriate feelings of joy. However it is up to us, to either misuse those pleasant feelings for our own satisfaction, which makes us selfish, or to be grateful for such feelings. If we foster a selfish attitude towards the source of our pleasant feelings, we pave the way for our depressive reaction which will occur the day our selfish attitude is thwarted. Thus, the mature reaction to the source of our pleasant emotions is the spirit of gratitude.

Similarly, it is normal to feel fear when we are facing danger. However it is up to us whether we want to be cowards, or whatever we want to be brave. If we act as cowards, we remain cowards although the danger has passed, but if we respond courageously, we remain courageous even after the challenge passes.

Likewise, it is quite normal that injustice prompts in us adequate feeling of anger. However it is up to us whether we respond to such injustice with hatred, or meekness. If we respond with hatred, hatred remains within us even when the external temptations are gone, but if we respond with meekness and forgiveness, we retain the built character of peace even after the source of injustice is removed.

Moreover, it is quite normal that trouble, failure, or loss of loved ones, causes a corresponding feeling of sadness. However, it is up to us whether we respond to such troubles with anxiety, or concern, and whether we respond to the loss of loved ones by falling into depression, or maintain reasonable equanimity.

HOW DO YOU REACT TO STRESS?

God's love → Free will → Responsibility

Inner spiritual dissatisfaction is a source of selfish and destructive motives. Dissatisfaction naturally navigates one to build relations of selfishness and ingratitude toward the source of pleasant feelings, and to develop cowardice, anger and depressive reactions toward the source of unpleasant feelings.



Mind	→ Emotions	→ Motives (bad or good)
Goodness, justice, gain, gift	→ Joy	Selfishness or gratitude
Danger	→ Fear	Cowardice or courage
Injustice	→ Anger	Hatred or meekness
Loss	→ Sadness	Worry or care

Please notice that depending on our chosen meaning of life, we might respond with quite opposite motives to the same stress situations.

The mature response to stress causes positive transformation of our persona and forms inside us the spirit of love which radiates pleasant spirit, regardless of any external circumstances, be these pleasant or unpleasant.

Hence, even if due to immature reaction a man experienced a negative change of his persona, subsequently he may become conscious of his immaturity when facing new stress situations, and by mature stress reaction he could combine his natural and acquired abilities to function properly, and cease being an end in themselves but become a tool in his addressing the real needs of life.

The mature response to stress is not a utopia,
but historical experience of
Western civilization in the age of
Reformation and Enlightenment



VICTORY OVER STRESS IS NOT UTOPIA

Experience of the Western civilization in the time of Reformation (XVI-XIX century) reveals that victory over stress is not utopia. During that period, man was considered to be a responsible human being, able to utilize any trouble to foster spiritual growth and development of character. In fact, difficult life circumstances were considered as a test of a person's actual spiritual state.

During their mature suffering of serious trouble Englishmen showed such a calm spirit and preserved dignity that eventually the term "British coolness" was forged; also used by other nations when describing maturity of the English as exemplary, in comparison to their own customary reactions to trouble.

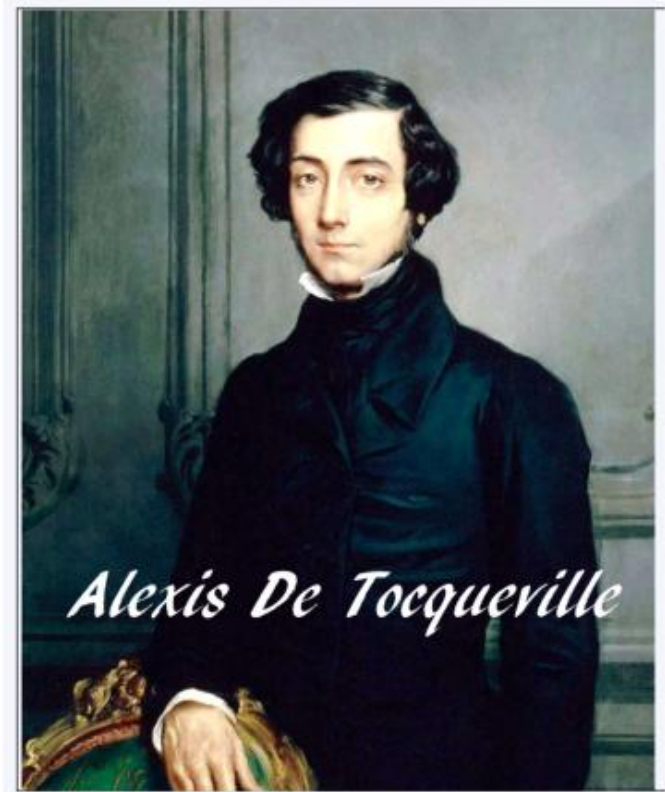
It was considered then that a man of clean conscience can endure every trouble and misery without losing his peace and coolness.

**"If we suffer for the good deed
Conscience is calm, heart is cheer."
(L. Nenadovic, mid XIX century)**

Alexis De Tocqueville (1805 -1859) was a Frenchman who was sent by the French government in 1830 to America in order to study its penal system. He could not but observe the spirit of enlightenment of

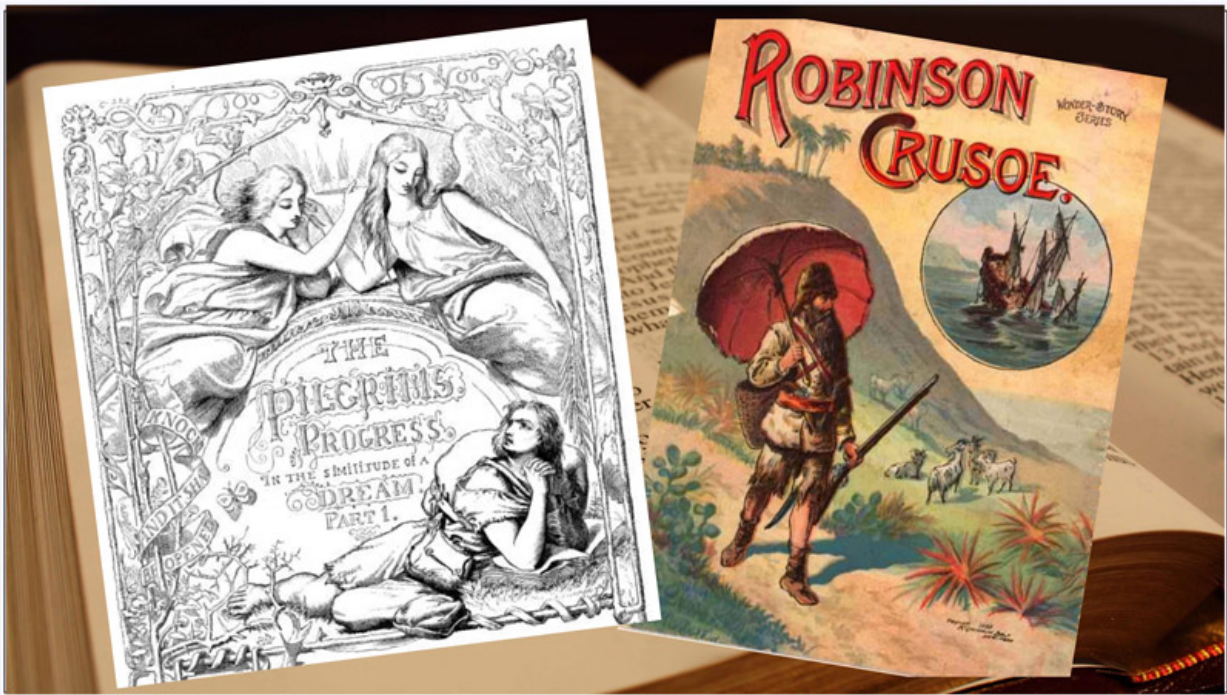
Americans of that time, that was mostly reflected in their mature reaction to troubles. Most people today fall into a deep depression as a consequence of stress that thwarts the objects of their satisfaction, but Alexis De Tocqueville recorded about Americans of that time the following:

"In the United States martial valor is but little prized; the courage which is best known and most esteemed is that which emboldens men to brave the dangers of the ocean, in order to arrive earlier in port—to support the privations of the wilderness without complaint, and solitude more cruel than privations—the courage which renders them almost insensible to the loss of a fortune laboriously acquired, and instantly prompts to fresh exertions to make another.



Courage of this kind is peculiarly necessary to the maintenance and prosperity of the American communities, and it is held by them in peculiar honor and estimation; to betray a want of it is to incur certain disgrace. ...

It has been observed that man rarely retains his customary level in presence of very critical circumstances; he rises above or he sinks below his usual condition, and the same thing occurs in nations at large. Extreme perils sometimes quench the energy of a people instead of stimulating it; they excite without directing its passions, and instead of clearing they confuse its powers of perception. The Jews deluged the smoking ruins of their temple with the carnage of the remnant of their host." (Alexis De Tocqueville, *Democracy in America*, year 1835.)



Popular novels of that time encouraged their readers to be the winners over life temptations, as well as their heroes. In the "Robinson Crusoe" by Daniel Defoe, the protagonist is alone on the island, but he resists the despair of the loneliness and becomes the overcomer. In the "Pilgrim's Progress" by John Bunyan, the hero goes through various traps and temptations on the way to the heavenly city, and also becomes the winner.

At that time the Western civilization had also awareness of the importance of prenatal influence on the future man. This lesson was found in the Holy Scriptures, in advices given to Samson's mother, that for the sake of her future son's abilities, during her pregnancy, she needs to avoid alcohol and unhealthy food:

"Behold you will become pregnant and bear a son. Now then, drink no wine, nor other fermented drink; and do not eat anything unclean, for the child will be a Nazirite of God from the womb until the day of his death." (Judges 13:7)

Although people of that time took into account the importance of prenatal influence, they advocated that neither inherited nor cultivated weaknesses can be an excuse for human sinning:

"You may claim much leniency because of your human nature, of your temptations and trials, and seek to excuse yourself for sin because of inherited tendencies, but Christ gave himself in behalf of humanity, and there is no reason for failure. ... He has made it possible for you to be an overcomer. Do not say it is impossible for you to overcome. Do not say, *"It is my nature to do thus and so, and I cannot do otherwise. I have inherited weaknesses that make me powerless before temptation."* We know you cannot overcome in your own strength; but help has been laid upon One who is mighty to save." (The Signs of the Times, June 17, par. 11, 1889)

"The religion of Christ transforms the heart. It makes the worldly-minded man heavenly-minded. Under its influence the selfish man becomes unselfish because this is the character of Christ. The dishonest, scheming man becomes upright, so that it is second nature to him to do unto others as he would have others do unto him. The profligate is changed from impurity to purity. He forms correct habits, for the gospel of Christ has become to him a savor of life unto life." (Ellen G. White 5T 345, 1889)

But soon, the people of Western civilization are rejecting the spirit of enlightenment and instead on the spiritual plane try to satisfy the thirst of the soul on the mental and physical plane. Since such a principle does not bring the desired results, people now need to excuse their weakness by reference to external factors.

Justification of immature reactions to stress, by either invoking currently stressful circumstances, or by referring to the harmful impact of various factors during prenatal and postnatal development, can provide a person with psychological pleasantness by offloading feelings of guilt for their own immature reaction. However, it will not help them to solve their problem. On the contrary, lulled by the false belief that others are to be blamed for their psychological problems, they will be deterred from questioning and searching for that which they can and should do, in terms of their growing up and their maturing as a person.

As human beings we should all cherish and value the freedom given to man through the basic elements gifted to his personae, namely

intellect, conscience and the will. In possessing these, each one of us now has the power to resist abuse of their developmental abilities; and by bestowing them with a higher meaning, enable ourselves to become "man" in the highest sense and connotation defining this word.

On the basis of the book: "Victory over Stress" by Miloš Bogdanović, mishabogdanovic@gmail.com

This is from material for video series for 500th Anniversary of Reformation in 2017, please, help us to realize that:
<http://enlite.org/projects/>
<http://enlite.org/Reformation.pdf>

Sphere of external influences (Needs of life)	Mind	Goodness, justice, gain, gift	Danger	Injustice	Loss
	Emotions	Joy	Fear	Anger	Sadness
Sphere of human nature (Capabilities)	Hormones	Pregnenolone, serotonin, dopamine	Cortisol	Testosterone	Prolactin
	Supported capabilities	Creativity	Escaping from danger	Fight against injustice	Caring about unhappy people
Sphere of personal responsibility (Meaning of capabilities)	Mature reaction to stress	Gratitude	Courage	Meekness	Care
	Immature reaction to stress	Selfishness	Cowardice	Hatred	Worry
Sphere of consequences by immature personality	Irrational behaviour	Readiness to endanger life for pleasure	Nonresisting to injustice	Provoking of conflicts	Worriiness without reason
	Destructive consequences	Brain cells damage	Affected immunity	Atrophy of inner organs	Loss of sexual abilities

God's love



Freedom of choice of the sense of life



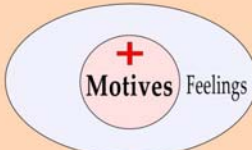
Responsibility

Communion with God

Satisfied thirst of the soul

GIVES HAPPINESS
through unselfish

LOVE



**BEHAVIOR IS THE ANSWER ON
THE NEEDS OF LIFE**

Sense of life is love

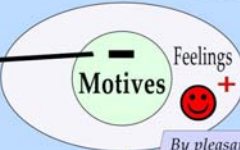
Independence from God

Unsatisfied thirst of soul

GIVES UNHAPPINESS
through destruction
(need for psychical
discharge):

SEARCHES FOR HAPPINESS
through abusement
of feelings, senses and mental
ideas about self
worth and greatness:

WORRY
NERVOUSNESS
ANGRINESS
AGGRESSIVENESS



SELFISHNESS
CARNALITY
PRIDEFULNESS

*By pleasant feelings a person suffocates
awareness about her inner dissatisfaction,
feels happiness, but she cannot be happy.*

**BEHAVIOR IS THE ANSWER ON THE NEEDS
OF GREAT EGO FOR SATISFACTION**

Sense of life is sin